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The Śrīmad Devī Bhāgavatam

Translated by

Swāmī Vijñānananda

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The Śrîmad Devî Bhâgawatam

Cat No 4815.
4 Jan 2012

Translated by
Swami Vijnanananda

Part I & II

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Inscribed
to
the sacred memory
of
Rai Bahadur Srisa Chandra Vidayarnava

by
the translator
Swami Vijnanananda

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FOREWORD

What the Śrîmad Bhâgavat is to the Vaiṣṇavas, the Devî Bhâgavatam is to the Śâktas. The question of the priority of the two Bhâgavatas has been often discussed more in the spirit of partisans rather than that of sober scholars. We reserve our opinion on the subject till the publication of the complete translation of this work.

This translation has been inscribed to the sacred memory of my friend the late Râi Bâhâdur Śrîs' Chandra Vidyârṇava who induced me to undertake the translation of this work. He had thoroughly read the two Bhâgavatas and it was his opinion that the priority of composition belonged to the Devî Bhâgavatam. The other Bhâgavat, according to him, is a modern compilation attributed to Bopadeva—the author of Mugdhabodha Vyâkaraṇam.

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OM TAT SAT.

SRÎ MAD DEVÎ BHÂGAVATAM.

The First Book.

CHAPTER I.

I meditate on the beginningless Brahmâvidyâ who is Sarvachaitanyarûpi, of the nature of all-consciousness; May She stimulate our buddhi to the realisation of That. (or who stimulates our buddhi in different directions). (1.)

Śaunaka said:—"O highly fortunate Sûta! O noble Sûta! You are the best of persons; you are blessed, inasmuch as you have thoroughly studied all the auspicious Purâṇas. (2.)

O sinless one! you have gone through all the eighteen Purâṇas, composed by Kriṣṇa Dvaipâyan; these are endowed with five excellent characteristics and full of esoteric meanings. (3.)

Note:—The characteristies are to make the mantras reveal to one's own self, to realise, to transfer to others the Śakti, force thereof, to prove the various manifestations of the several effects thereof, etc.,

O Sinless one! It is not that you have read them like a parrot; but you have thoroughly grasped the meaning of them all as you have learnt them from Vyâsa himself, the son of Satyavati. Now it is our good merits that you have come at this divine holy excellent Vis'vasan Kṣettra (place), free from any defects of the Kali age. (4 5.)

O Sûta! These Munis assembled here are desirous to hear the holy Purâṇa Samhitâ, that yields religious merits. So describe this to us with your mind concentrated. O all-knowing Sûta! Live long and be free from the threefold sorrows of existence. O highly fortunate one! Narrate to us the Purâṇa equivalent to the Vedas. O Sûta! Those persons that do not hear the Purâṇas, are certainly deprived by the Creator, though they have apparently the organ of hearing, of the power of tasting the sweet essence of words; because, the organ of hearing is gratified then and then only when it hears the words of the wise men, just as the organ of taste is satisfied then and then only when it tastes the six kinds of rasas (flavour, taste) (sweet, sour, pungent, bitter, salty, and astringent). This is known to all. The serpents that are void of the organ of hearing are enchanted by sweet music; then why should not those persons that have the organs of hearing and are averse to hear the Purâṇas, be thrown under the category of the deaf? (6—10)

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O Saumya! Hence all these Brâhmiṇs, being distressed with the fear of this Kali, have come here to this Naimiṣâraṇya, eager to hear attentively the Puranas, and are staying here with this one object. Time must be spent away anyhow or other; those that are fools while away their times in sports and other evil practices and those that are learned pass away their times in meditating on the Śâstras; but these Śâstras are too vast and very varied; they contain Jalpas (debates or wrangling discussions to win over the opposite party), Vâdas (sound doctrines to arrive at just conclusions), and various Arthavâdas (explanations and assertions, recommending Vidh's or precepts by stating the good arising from its proper observance and evils arising from its omission and also by adducing historical instances for its support; praises and eulogies) and filled with many argumentations. And, amongst these Śâstras again, the Vedânta is the Sâttvik, the Mimâmsas are the Râjasik and the Nyâya Śâstras with Hetuvâdas, are the Tâmasik; So the Śâstras are varied. Similarly, the Purâṇas are of three kinds:—(1) Śattvik, (2) Râjasik and (3) Tâmasik. O Saumya! (one of gentle appearance) you have recited those Purâṇas endowed with five characteristics and full of many narratives; of these, the fifth Purâṇa, equivalent to the Vedas and with all the good qualities, the Bhâgavata yields Dharma and Kâma (religion and desires), gives liberation to those who desire for emancipation and is very wonderful; you mentioned this before but ordinarily; you did not dwell on this specially. Now these Brâhmaṇas are eager to hear gladly this divine auspicious Bhâgavata, the best of the Purâṇas; so kindly describe this in detail. (11-18.)

O knower of Dharma! By your faith and devotion to your Guru, you have become Sâttvik and thus have thoroughly known the Purâṇa Samhitâs spoken by Veda Vyâs. O Omniscient one! Therefore it is that we have heard many Purâṇas from your mouth; but we are not satisfied as the Devas are not satisfied with the drinking of the nectar. O Sûta! Fie to the nectar even! as the drinking of nectar is quite useless in giving Mukti. But hearing the Bhâgavata gives instantaneous Mukti from this Samsâra or round of birth and death. O Sûta! we performed thousands and thousands of Yajnas for the drinking of the nectar (Amrita), but never we got the full peace. The reason being that Yajnas lead to heaven only; on the expiry of the period of puṇya (good merits, the heavenly life ceases and one is expelled, as it were from the Heavens. Thus incessant sojourns in this wheel of Samsâra, the constant rounds of births and deaths never end. O Knower of every thing! Thus, without Jñâń (knowledge, wisdom) Mukti never comes to men, wandering in this wheel of Time (Kâlachakra) composed

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of he three Guṇas. So describe this holy Bhâgavata, always beloved of the Mumukṣus (those that desire Mukti), this secret work yielding liberation, holy and full of all sentiments (rasas). (19-25.)

Thus ends the first chapter of the first Skandha on the questioning about the Purâṇa by Saunaka and other Rishis in the Mahâpurâṇa Śrimad Devî Bhâgavatam of 18,000 verses by Maharṣi Ve la Vyâs.

Here ends the First Chapter of the First Skandha of Śrîmad Devî Bhâgavatam on the questions by Śaunaka and other Risis.

CHAPTER II.

Śri Sûta said :—" I am highly fortunate ; I consider myself blessed and I am purified by the Mahâtmâs (high souled persons) ; inasmuch as I am questioned by them about the highly meritorious Purâṇa, famous in the Vedas. I will now speak in detail about this Purâṇa, the best of the Âgamas, approved of by all the Vedas and the secret of all the Śâstras.

O Brâhmiṇs ! I bow down to the gentle lotus feet, known in the three Lokas, of the Devî Bhagavatî, praised by Brahmâ and the other devas Viṣṇu, Mahes'a and others, meditated always by the Munindras and which the Yogis contemplate as their source of liberation. To-day I will devotedly describe, in detail and in plain language, that Purâṇa which is the best of all the Purâṇas, which gives prosperity and contains all the sentiments (Rasas) that a human being can conceive, the Śrimad Devî Bhâgavatam.

May that Highest Primal Śakti who is known as Vidyâ in the Vedas ; who is omniscient, who controls the innermost of all and who is skilled in cutting off the knot of the world, who cannot be realised by the wicked and the vicious, but who is visible to the Munis in their meditation, may that Bhagavatî Devî give me always the buddhi fit to describe the Purâṇa !

I call to my mind the Mother of all the worlds who creates this universe, whose nature is both real (taking gross, practical point of view) and and unreal (taking a real point of view), preserves and destroys by Her Râjasik, Sâttvik and Tâmasik qualities and in the end resolves all these into Herself and plays alone in the period of Dissolution—at this time, I remember my that Mother of all the worlds. (1-5)

It is commonly known that Brahmâ is the creator of this universe ; and the knowers of the Vedas and the Purâṇas say so ; but they also say th.t Brahmâ is born of the navel-lotus of Viṣṇu. Thus it appears that Brahmâ cannot create independently. Again Viṣṇu, from whose navel lotus Brahmâ is born, lies in Yoga sleep on the bed of Ananta (the thousand headed serpent) in the time of Pralaya ; so how can we call Bhagavân Viṣṇu who rests on the thousand headed serpent Ananta as the creator of the universe ? Again the refuge of Ananta is the water of the

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ocean Ekârṇava ; a liquid cannot rest without a vessel ; so I take refuge of the Mother of all beings, who resides as the Śakti of all and thus is the supporter of all ; I fly for refuge unto that Devî who was praised by Brahmâ while resting on the navel lotus of Viṣṇu who was lying fast asleep in Yoga nidrâ. O Munis ! meditating on that Mâyâ Devi who creates, preserves and destroys the universe who is known as composed of the three guṇas and who grants mukti, I now describe the whole of the Purâṇas ; now you all better hear. (6-10.)

The Purâṇa Śrimad Bhâgavat (Devî Bhâgavat) is excellent and holy ; eighteen thousand pure Ślokas are contained in it. Bhagavân Kriṣṇa Dvaipâyan has divided this Purâṇa into twelve auspicious Skandhas (Books) and three hundred and eighteen chapters. Twenty chapters compose the first Skandha ; twelve chapters in the second Skandha ; thirty chapters in the the third skandha ; twenty-five chapters in the fourth Skandha, thirty-five, in the fifth ; thirty-one, in the sixth ; forty, in the seventh ; twenty-four, in the eighth ; fifty chapters in the ninth ; thirteen, in the tenth ; twenty-four in the eleventh and fourteen chapters are contained in the twelfth Skandha. O Munis ! Thus the Dvaipâyan Muni has arranged his chapters in each Skandha. (11-16.)

Thus the Mahâtmâ Veda Vyâs has divided this Bhâgavata Purâṇa into so many Skandhas and into so many chapters ; and that the number of verses is eighteen thousand is already stated. That is denominated as Purâṇa which contains the following five characteristics :—(1) Creation of the universe, (2) Secondary creation, (3) Dynastics (4) Manvantaras and (5) The description of Manus and other kings.

Śivâ is beyond Prâkritic attributes, eternal and ever omnipresent ; She is without any change, immutable, unattainable but by yoga ; She is the refuge of the universe and Her nature is Turîya Chaitanya. Mahâ Lakshmi is Her Sâttvikî Śakti; Sarasvati is Her Râjasik Śakti and Mahâ Kâlî is Her Tâmasik Śakti ; these are all of feminine forms. (17-20.)

The assuming of bodies by these three Śaktis for the creation of this universe is denominated as "Sarga" (creation) by the high-souled persons (Mahârpuruṣa), skilled in Śâstras. And the further resolution of these three Śaktiś into Brahmâ, Viṣṇu and Mahes'a for the creation, preservation, and destruction of this universe is denominated (in this Purâṇa) as Pratisarga (secondary creation.) The description of the kings of the solar and lunar dynasties and the families of Hiraṇya Kasipu and others is known as the description of the lineages of kings and their dynasties. The description of Svâyambhâva and other Manus

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and their ruling periods is known as Manvantaras. And the description of their descendants is known as the description of their families. (Thus these are the five characteristics in the Purâṇas.) O best of Munis! all the Purâṇas are endowed with these five characteristics. (21-25)

So is Mahâbhârata writen by Vedavyâsa, characterised by these five things. This is known as the fifth Veda and Itihâsa (history.) In this are something more than one lakh slokas. Saunaka said:—"O Sûta! What are those Purâṇas and how many verses are contained in each? Speak all these in detail in this holy Kṣettra; we, the residents of Naimiṣâraṇya are all very eager to hear this. (Why we call ourselves as the residents of Naimisâranya, hear; you will realise then that no other place exists in this Kali age for hearing the holy discourses on religion):—When we were afraid of the Kali age, Brahmâ gave us a Manomaya Chakra (wheel) and said to all of us:—Follow this wheel, go after it and the spot where the felly of the wheel will become thin (so as to break) and will not roll further, that country is the holy place; Kali will never be able to enter there; you all better remain there until the Satya age comes back. Thus, according to the saying of Brahmâ, we have got orders to stay here. On hearing the words of Brahmâ, we went out quickly keeping the wheel go on, our object being to determine which place is best and holiest. When we came here, the felly of the wheel become thin and shorn before my eyes; hence this Kṣettra is called Naimis; it is the most sanctifying place. (26-32)

Kali can not enter here; hence the Mahâtmas, Munis and Siddhas, terrified by the Kali age, have followed me and resorted to this place. We have performed yajñas with Purodâsa (clarified butter as is offered in oblations to fire) where no animals are sacrificed; now we have no other important work to do except to pass our time here until the arrival of Satyayuga. O Sûta! we are extremely fortunate in all respects that you have come here; purify us to-day by narrating to us the names of the Purâṇas equivalnt to the Vedas. O Sûta! you are also a learned orator; we, too, are ardent listeners, with no other works to bother our heads; narrate to us to-day the auspicious holy Bhâgavata Purâṇa. O Sûta! Long live you; and no ailings, internal, external, or from the Devas torment you. (this is our blessing to you). We have heard that in the most sanctifying Purâṇa, narrated by Muharsi Dvaipâyan, all about Dharma (religion), Artha (wealth) and Kâma (desires) are duly described as well the acquiring of Tattvajñân and liberation are also spoken of. O Sûta! our desires are not satisfied the more we hear of those beautiful holy words. Now describe to us the highly pure Śrîmad Devî

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Bhâgavatam where all the Lîlâs (the dramatic acts) of the Mother of the three worlds, purifying the sins, adorned with all the qualifications are described as yielding all the desires like the Kalpa Vrikṣa (the celestial tree yielding all desires).

Thus ends the second chapter of the first Skandha on the description of the Purâṇa (the text) in Mahâ Purâṇa Śrimad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâs.

Here ends the Second Chapter of Śrîmad Devî Bhâgavatam on questions put by Saunaka and other Risis.

CHAPTER III.

Sûta said :—" O best of the Munis ! I am now telling you the names of the Purâṇas, etc., exactly as I have heard from Veda Vyâsa, the son of Satyavati ; listen.

The Purâṇa beginning with "ma" are two in number ; those beginning with "bha" are two ; those beginning with "bra" are three ; those beginning with "va" are four ; those beginning respectively with "A" "nâ", "pa", "Ling", "ga", "kû" and 'Ska" are one each [and ("ma" means Matsya Purâṇa, Mârkandeya Purâṇa ; Bha" signifies Bhaviṣya, Bhâgavat Purâṇas ; .Bra" signifies Brahma, Brahmâṇḍa and Brahmavaivarta Purâṇas ; "va" signifies Vâman, Vâyu, Viṣṇu and Varâha Purâṇas ; "A" signifies Agni Purâna ; "Na" signifies Nârada Purâṇa ; "Pa" signifies Padma Purâṇa ; "Ling" signifies Linga Purâṇam ; "Ga" signifies Govinda Purâṇam' ; Kû signifies Kûrma Purâṇa and "Ska" signifies Skanda Purâṇan. These are the eighteen Purânas. O Saunaka ! In the Matsya Purâṇa there are fourteen thousand s'lokas ; in the wonderfully varied Mârkaṇḍeya Purâṇam there are nine thousand s'lokas. In the Bhaviṣya Purâṇa fourteen thousand and five hundred s'lokas are counted by the Munis, the seers of truth. In the holy Bhâgavata there are eighteen thousand Ślokas ; in the Brahmâ Purâṇa there are Ajuta (ten thousand) Ślokas ; In the Brahmâṇḍa Purâna there are twelve thousand one hundred Ślokas ; in the Brahma Vaivarta Purâṇam there are eighteen thousand Ślokas. In the Vâman Purâṇa there are Ajuta (ten thousand) Ślokas; in the Vâyu Purâṇam there are twenty-four thousand and six hundred Ślokas ; in the greatly wonderful Viṣṇu Purâṇa there are twenty-three thousand Śiokas; in the Agni Purâṇam there are sixteen thousand Ślokas; in the Brihat Nârada Purâṇam, there are twenty-five thousand Ślokas, in the big Padma Purâṇa there are fifty-five thousand s'lokas ; in the voluminous Linga Purâṇa eleven thousand slokas exist; in the Garuḍa Purânam spoken by Hari nineteen thousand s'lokas exist ; in the Kurma Purâṇa, seventeen thousand s'lokas exist and in the greatly wonderful Skanda Purâṇa there are eighty-one thousand s'lokas, O sinless Riṣis ! Thus I have described

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to you the names of all the Purâṇas and the number of verses contained in them. Now hear about the Upa Purâṇas. (1-11.)

The first is the Upapurâna narrated by Sanat Kumâra; next comes Nârasimha Purâṇa; then Naradîya Purâṇa, Śiva Purâṇa, Purâṇa narrated by Durvâsâ, Kâpila Purâṇa, Mânava Purâṇa, Aus'anasa Purâṇa, Varuṇa Purâṇa, Kâlikâ Purâṇa, Sâmva Purâṇa, Nándi Kes'wara Purâṇa, Saura Purâṇa, Purâṇa spoken by Parâs'ara, Âditya Purâṇa, Mâhes vara Purâṇa, Bhâgavata and Vâsiṣṭha Purâṇa. These Upa Purânas are described by the Mahâtmâs.

After compiling the eighteen Purâṇas, Veda Vyâsa, the son of Satyavati composed Mahâbhârata, that has no rival, out of these Purâṇas. (12-17.)

At every Manvantara, in each Dvâpara Yuga, Veda Vyâsa expounds the Purâṇas duly to preserve the religion. Veda Vyâsa is no other person than Viṣṇu Himself; He, in the form of Veda Vyâsa, divides the (one) Veda into four parts, in every Dvâpara Yuga, for the good of the world. The Brâhmaṇas of the Kali age are short lived and their intellect (Buddhi) is not sharp; they cannot realise the meaning after studying the Vedas); knowing this in every Dvâpara Yuga Bhagavân expounds the holy Purâṇa Samhitâs. The more so because women, Śudras, and the lower Dvijas are not entitled to hear the Vedas; for their good, the Purâṇas have been composed. The present auspicious Manvantara is Vaivasvata; it is the seventh in due order; and the son of Satyavati, the best of the knowers of Dharma, is the Veda Vyâsa of the 28th Dvâpara Yuga of this seventh Manvantara. He is my Guru; in the next Dvâpara Yuga Asvatthâmâ, the son of Droṇa will be the Veda Vyâsa. Twenty-seven Veda Vyâsas had expired and they duly compiled each their own Purâṇa Samhitâs in their own Dvâpara Yûgas. (18-24.)

The Riṣis said: —" O highly fortunate Sûta! kindly describe to us the names of the previous Veda Vyâsas, the reciters of the Purâṇas in the Dvâpara Yugas.

Suta said :—In the first Dvâpara, Brahmâ Himself divided the Vedas; in the second Dvâpara, the first Prajâpati Vyâsa did the same; so Śukra, in the third, Brihaspati, in the fourth, Surya in the fifth; Yama, in the sixth, Indra, in the seventh, Vasiṣṭha, in the eighth; Śarasvata Riṣi in the ninth, Tridhâmâ, in the tenth; Trivriṣa, in the eleventh, Bharadvâja, in the twelfth; Antarîkṣa, in the thirteenth; Dharma, in the fourteenth; Eyaruṇi in the fifteenth; Dhananjaya, in the sixteenth; Medhâtithi in the seventeenth; Vratî, in the eighteenth; Atri, in the nineteenth; Gautama in the twentieth; Uttama, whose soul was fixed on Hari, in the twenty-first; Vâjasravâ Vena, in the twenty second; his family descendant Soma

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in the twenty-third ; Trinaviṇlu, in the twenty-fourth ; Bhârgava, in the twenty-fifth ; Sakti, in the twenty-sixth, Jâtûkarṇya in the twenty-seventh and Kriṣṇa Dvaipâyana became the twenty-eighth Veda Vyâs in the Dvâpara Yugas. Thus I have spoken of the 28 Veda Vyâsas, as I heard. I have heard the holy Śrimad Bhâgavat from the mouth of Kriṣṇa Dvaipâyana. This removes all troubles, yields all desires, and gives Mokṣa and is full of the meanings of the Vedas. This treatise contains the essence of all the Śastras and is dear always to the Mumukṣus (those who want Mokṣa or liberation). (25-35)

O best Munis ! Thus, compiling the Purâṇas Veda Vyâsa thought this Purâṇa to be the best ; so (without teaching it to other persons) he settled that his own son the high-souled Śuka Deva born of the dry woods used for kindling fire (excited by attrition), having no passion for the worldly things, would be the fit student to be taught this Purâṇa and therefore taught him ; at that time I was a fellow student along with Śuka Deva and I heard every thing from the mouth of Vyâsa Deva and realised the secret meanings thereof. This has happened through the grace of the merciful Guru Veda Vyâsa. (36 43).

Here ends the Third Chapter of Śrimad Devî Bhâgatam on praising the Purâṇas and on each Vyâsa of every Dvâpara Yuga.

CHAPTER IV.

The Riṣis said :—O Saunya! How was Śuka Deva born? Who studied these Purâṇa Samhitâs; by which wife of Vyasa Deva? and How? O highly intelligent one! You have just spoken that Śuka Deva was not born from womb, in the natural way; he was born of the dry pieces of wood for Homa sacrifice. But we heard before that the great ascetic was Yogi even in his mother's womb, so a great doubt comes to our minds. You better remove that to-day; how he studied also these Purâṇas, as vast in their nature; say this. (1 3)

Sûta said :—In long—past days, Satyavati's son Veda Vyâs, while in his own hermitage on the banks of the river Sarasvati, was greatly wondered to see a pair of Châtakas (Sparrows.) He saw the pair putting frequently, the food into the beak of their young one, just born of the egg, of beautiful body, red mouth, and greasy body. They do not care at all for their own hunger and toil ; all they are caring for is to nurture their yong one. He said also that the pair are rubbing their bodies over the body and kissing lovingly the mouth of the young one and feeling the highest pleasure. Seeing this wonderful affection of the two sparrows towards their young, Veda Vyâs became very anxious and thought over the following in his mind. (4-8)

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Oh! What wonder is there, when the birds have so much filial affection towards their child, that men, who want services from their sons, would show their affection towards their sons! This pair of sparrows will not perform the happy marriage of their young one and will not see the face of their son's wife; nor when they will grow old, that their child would become very religious and serve them to attain great merits in Heaven. Nor do they expect that their child would earn money and satisfy them; nor the child would perform when they die, their funeral obsequies duly and help them in their sojourn in the next world; nothing of all these. Nor will the child perform the Śrâdh ceremony at Gayâ; nor will the child offer the oblation of a blue bull on the day of offering the sacrifice to its ancestor (the bull is then let loose and held sacred); yet the pair of sparrows have so much affection towards their young one! Oh! in this world to touch the body of the son, especially to nurture the sons, is the highest happiness in life. (9-14.)

There is no prospect in the after birth of the sonless; never, never will Heaven be his. Without son, there is none other who can be of help in the next world. Thus in the Dharma Śâstras, Manu and other Munis declare that the man who has sons goes to Heaven and the sonless one can never go to Heaven. The man possessing a son is entitled to the Heavenly pleasures can be vividly seen, rather than imagined. The man with son is freed from sins; this is the word of the Vedas. The sonless man becomes very much distressed even at the time of death and while lying on bed that is ground at that time, mournfully thinks. "This all my vast wealth, various things, this my beautiful house, who will enjoy all these"?

When the sonless man is thus perplexed in his mind at the time of his death and becomes restless, then it is sure that his future career is full of misfortunes; unless one's mind is calm and serene at the time of death, he can never attain a good goal. Thus thinking variously, the Satyavati's son Veda Vyâs sighed heavily and became unmindful. He thought of various plans and at last, coming to a definite conclusion, went to the Sumeru mountain to perform tapasyâ. On reaching there, he thought which Deva he will worship! Viṣṇu, Śiva, Indra, Brahmâ, Surya, Ganes'a, Kârtikeya, Agni, or Varuṇa? Who will grant him boon quickly and thus satisfy his desires. While thus cogitating in his mind, came there the Muni Nârada, of one mind with lute in hand, accidentally in his course of travels. Seeing Nârada, the Satyavati's son Veda Vyâsa gave him a hearty welcome, with great gladness, offering him Arghya and Âsan (seat) and asked about his welfare. Hearing this question of welfare, Nârada Muni spoke:—"O Dvaipâyan!" Why do you look so care worn! First speak this out to me. (15-27)

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Veda Vyâsa said :—"The sonless man has no goal; therefore there is no happiness in my mind ; I am alwaying anxious to get a son and therefore I am very sorry. To-day my mind is sorely troubled with the one idea, which Deva I may satisfy by my tapasyâ, who will grant me my desires ; now I take your refuge. O marciful Maharṣi ! You are omniscient ; say this quickly ; which Deva I will take for my refuge, who will grant me a son. (28 30.)

Sûta said :—Thus questioned by Kriṣṇa Dvaipâyan Veda Vyâsa, the high souled Nârada Muni, well versed in the Vedas, became very glad and spoke thus :—O highly fortunate Parâs'arâ's son. The question that you have asked me to-day was formerly asked by my father to Nârâyaṇa. At this, Nârâyaṇa Vâsudevâ, the Deva of the Devas, the Creator, Preserver and Destroyer of the Universe, the husband of Lakṣmî, the four armed, wearing yellow garment, holding conchshell, discus, club and with the mark Śrîvatsa (a mark or curl of hair on the heart of Viṣṇu) adorning His breast and decorated with Kaustuvagem, the Divinity Himself, became merged in great Yoga ; at this my Father became greatly surprised and said :—" O Janârdana ! Thou art the Deva of the Devas ; the Lord of the Present, the Past and the Future, the Lord of this Universe; why art thou meditating in Yoga ? And what is it that Thou art meditating ? O best of the Devas ! Thou art the Lord of the entire Universe and yet Thou art now merged in deep meditation. At this I am greatly surprised (my surprise is not without foundation ; Thou canst Thyself see). What more wonderful than this can happen ? (31-37.)

O Lord of Ramâ ! I am sprung from the lotus from thy navel and have become the Lord of this whole universe ; who is there in this universe that is superior to Thee ; kindly say this to me. O Lord of the world ! Thou art the Origin of all, the Cause of all causes, the Creator, Preserver and Destroyer and the capable Doer of all actions. O Mahâraja ! at Thy will, I create this whole universe and Rudra destroys in due time this world. He is always under Thy command. O Lord ! By Thy command the Sun roams in the sky ; the wind blows in various auspicious or inauspicious ways and the fire is giving heat and the cloud showers rain. I don't see in the three Lokas any one superior to Thee. Then whom art Thou meditating while being questioned by his very intelligent son Śuka Deva ! not born in the usual way from womb, Dvaipâyana expounded all the secret excellent meanings of the Purâna and thereby I also came to know them also. O saintly persons ! Thus Śuka Deva, sincerely earnest to cross this endless bottomless ocean of Śamsâra, tasted of the wonderful fruits of the Veda, the Kalpa tree, this Śrimad Bhâgavata with its numerous stories and anecdotes with great eagerness and intense pleasure.

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Oh! Who is there in this world that is not freed from this terror of Kali, after he has heard this Bhâgavata. Even if the greatest sinner, void of the right ways of living and Âchâra as ordained in the Veds, hears on a pretence this excellent Devi Bhâgavata, the chief of the Purâṇas, he enjoys all the great enjoyments of this world and in the end attains the eternal place occupied by the Yogis. She who is rare, in Her Nirguṇa aspect, to even Hari and Hara, who is very dear as Tattva Vidyâ to the Jnânins, whose real nature can be realised only in Samâdhi, She resides always in the cavity of the heart of the hearers of the Bhâgavata Purâṇa. He who getting the all qualified human birth and getting the reciter of this Purâna, the boat to cross, as it were, this world, does not hear this blissful Purâṇa, he is certainly deprived by the Creator. How is it! That the way-ward dullheaded persons, getting the vicious ears, can hear always the faults and calumnies of others. that are entirely useless, and can not hear this pure Purâṇa that contains the four Vargas:—Dharma, Artha, Kâma, and Mokhṣa ?

This is my main point of doubt. O One of good vows! I am thy devotee ; be merciful to me and speak this to me. There is almost nothing that is secret to Mahâpuruṣas ; this is a well-known fact. (38-43.)

Thus hearing Brahma's words, Bhagavân Nârâyaṇa spoke:—"O Brâhman! I now speak out my mind to you ; listen carefully. Though the Devas, Dânavas and men and all the Lokas know that You are the Creator, I am the Preserver and Rudra is the Destroyer, yet it is to be known that the saints, versed in the Vedas, have come to this conclusion by inference from the Vedas that the creation, preservation and destruction are performed by the creative force, preservative force and destructive force. The Râjasik creative force residing in you, the Sâttvik preservative force residing in me, and the Tâmasik destructive force residing in Rudra are the all-in-all. When these Śaktis become absent, you become inert and incapable to create, I to preserve and Rudra, to destroy.

O intelligent Suvrata! We all are always under that Force directly or indirectly; hear instances that you can see and infer. At the time of Pralaya, I lie down on the bed of Ananta, subservient to that Force ; again I wake up in the time of creation duly under the influence of Time. (44-50.)

I am always subservient to that Mahâ Śakti ; (under Her command) I am engaged in Tapasyâ for a long time; (By Her command) some time I enjoy with Lakṣhmî ; some time I fight battles, terrible to all the Lokas, with the Dânavas, involving great bodily troubles. O Knower of Dharma! It was before Your presence that I fought hand to hand fight for five thousand years, before Your sight on that one great ocean

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in long-past days with the two demons Madhu and Kaiṭabha, sprung from the wax of my ear, maddened with pride; and by the grace of the Devî, successfully killed the two Dânavas. (51-54.)

O highly fortunate one ! you realised then the great Śakti, higher than the highest and the cause of all causes; then why are you asking again and again that question. By the will of that Śakti, I have got this idea of man and roam on the great ocean ; in yuga after yuga, I assume by Her will, the Tortoise, Boar, Man-Lion, and Dwarf incarnations. No one likes to take birth in the womb of inferior animals (especially birds). Do you think that I willingly take unpleasant births as in the womb of boars, tortoise, *i.e.*, certainly not. What independent man is there who abandons the pleasurable enjoyment with Lakṣmî and takes birth in inferior animals as fish, etc. or leaves his seat on the seat of Gaḍuḍa and becomes engaged in great war-conflicts.

O Svayambhu ! In ancient days you saw before your eyes that my head was cut off when the bowstring suddenly gave way ; and then you, brought a horse's head and by that help, the divine artist Visvakarmâ, stuck that on to my headless body. O Brahmâ! Since then I am known amongst men by the name of "Hayagrîva". This is well-known to you Now say, were I independent, would such an ignominy have happened to me ? Never. Therefore I am not independent ; I am in every way under that Śakti. O Lotus-born !

I always meditate on that Sakti ; and I do not know any other than this Śakti. (55 61.)

Nârada said:—Thus spoke Viṣṇu to Brahmâ. O Muni Vedavyâs ! Brahmâ spoke these to me. So you, too, better mediate the lotus feet of Bhagavatî calmly in the lotus of your heart for the success of your idea. That Devî will give you all that you wish. Sûta said :—At these words of Nârada, Satyavati's son Veda Vyâsa went out to the hills for tapasyâ, trusting the lotus feet of the Devî as the all-in-all in this world. (62-66.)

Thus ends the fourth chapter of the first Skandha on the excellency of the Devî in the Mahapurâṇa Śrîmad Devî Bhâgavatam of 18,000 verses.

CHAPTER V.

The Riṣis said:—"O Sûta ! Our minds are merged in the sea of doubt, hearing your this most wonderful saying, surprising to the whole world. The head of Janârdan Mâdhava, the Lord of all, was severed out of His body ! And He was afterwards known as Hayagrîva, the horse-faced ! Oh ! what more wonder can there be than this ? Whom the Vedas even praise, all the Devas rest on Whom, Who is the Cause of all causes,

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the Âdi Deva Jagannâth (the Lord of the universe), Oh ! how is it that His head came to be severed ! O highly intelligent one ! Describe all this to me in detail. (1-4.)

Sûta said :—O Munis ! Hear all attentively the glorious deeds of the supremely energetic Viṣṇu, the Deva of the Devas. Once on a time the eternal Deva Janârdana became tired after the terrible continuous battle for ten thousand years. After this the Lord Nârâyaṇa seated Himself on Padmâsan (a kind of posture) in some lovely place on a level plot of ground and placing his head on the front of his bow with the bow strung and placed erect on the ground fell fast asleep. Viṣṇu, the Lord of Ramâ, was exceedingly tired and thus he fell soon into deep sleep. At this time Indra and the other Devas, with Brahmâ and Maheṣâ began a sacrifice. (5-9.)

Then they, for the sake of success in Deva's work, went to the region of Vaikuṇṭha to meet with the Deva Janârdana, the Lord of sacrifices. There the Devas, not finding Viṣṇu, came to know by their Dhyân (meditation) where Bhagvân Viṣṇu was staying and thither they went. They saw that the Lord Viṣṇu, the Deva of the Devas was lying unconscious, being under the arms of Yoganidrâ (the yogic sleep). Therefore they took their seats there. Seeing the Lord of the universe asleep, Brahmâ, Rudra and the other Devas became anxious. (10-13.)

Indra then addressed the Devas :—"O best of the Suras ! Now what is to be done ! How shall we rouse Bhagavân from His sleep ? Now think of the means by which this can be effected. Hearing Indra's words Śambhu said :—"O good Devas ! Now we must finish our sacrificial work. But if the sleep of Bhagavân be disturbed, He would get angry." Hearing Śankara's words, Parameṣṭhî Brahmâ created Vamrî insects (a sort of white ants) so that they might eat up the forepart of the bow that was lying on the ground causing the other end rise up and thus break His sleep. Thus the Deva's purpose will, no doubt, be fulfilled. Thus settling his mind, the eternal Deva deva Brahmâ ordered the white ants Vamris to cut the bow string. (14-18.)

Hearing this order of Brahmâ, Vamri spoke to Brahmâ, thus :—"O Brahman ! How can I disturb the sleep of the Devadeva, Lord of Lakṣmî, the World Guru ? To rouse one from one's deep sleep, to interrupt one in one's speech, to sever the love between a couple husband and wife, to separate a child from one's mother, all these are equivalent to Brahmâhatyâ (murdering a Brâhman). Therefere, O Deva ! how can I interrupt the hapiness of sleep of the Devadeva ? And what benefit shall I derive by eating the bowstring, so that I may incur this vicious act ? But a man can commit a sin if there be any interest of his ; I am ready to eat this, if I get a personal interest. (19-22.)

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Brahmâ said:—We will give you, too, share in this our Yajña sacrifice); so hear me; do our work and rouse Viṣṇu from His sleep. During the time of performing Homa whatever *ghee* will fall outside the Homa-Kund the sacrificial pit) will fall to your share; so be quick and do this. (23-24.)

Sûtâ said:—Thus ordered by Brahmâ, the Vamri insect soon ate away the fore end of the bow that rested on the ground. Immediately the string gave way and the bow went up; the other end became free and a terrible sound took place. The Devas became afraid; the whole universe got agitated; the earth trembled. The sea became swollen; the aquatic animals became startled; violent wind blew; the mountains shook; ominous meteors fell; The quarters assumed a terrific aspect; the Sun went down the horizon. In that time of distress the Devas became anxious what evil might come down. O ascetics! while the Devas were thus cogitating, the head with crown on it of the Devadeva Viṣṇu vanished away; no body knew where it fell. (25-30.)

When the awful darkness disappeared, Brahmâ and Mahâdeva saw the disfigured body of Viṣṇu with its head off. Seeing that headless figure of Viṣṇu they were greatly surprised; they were drowned in the ocean of cares and, overwhelmed with grief, began to weep aloud. O Lord! O Master! O Devadeva! O Eternal one! what unforeseen extraordinary mishap occurred to us to-day! O Deva! Thou canst not be pierced nor cut asunder, nor capable of being burnt; how is it then that Thy head has been taken away! Is this the Mâyâ (majic) of some Deva? O all pervading one! The Devas can not live when Thy condition is thus; we do not know what affection dost Thou have towards us. We are crying because of our selfish ends; perhaps this therefore has occurred. The Daityas, Yakṣas, or Râkhṣasas have not done this; O Lord of Lakṣmî! Whose fault will we ascribe this to? The Devas themselves have committed this loss to themselves! (31-36.)

O Lord of the Devas! The Devas are now dependent! They are under Thee. Now where are we to go? What are we to do? There is none to save the dull stupid Devas!

At this juncture, seeing Śiva and the other Devas crying, Brihaspati, supremely versed in the Vedas, consoled them thus:—" O highly fortunate one! what use there will be in thus crying and repenting? it ought you now to consider the means that you should adopt to redress your calamities. O Lord of the Devas! Fate and one's own exertion and intelligence are equal; if the success comes not through Fate (Luck or chance) one is certainly to show one's prowess and merit. (37-41.)

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Indra said :—Fie to your exertion when, before our eyes, the head of Bhagavân Viṣṇu Himself has been carried off ! Fie, Fie to your prowess and intelligence! Fate is in my opinion, the supreme.

Brahmâ said :—Whatever, auspicious or inauspicious, is ordained by Daiva (Fate), every one must bear that ; no one can go beyond the Daiva. When one has taken up a body, one must experience pleasure and pain; there is no manner of doubt in this. See, in long-past days, by the irony of Fate, Śambhu severed my head; His generative organ, too, dropped down through curse. Similarly Hari's head has, to-day, fallen into the salt ocean. By the influence of time, Indra, the Lord of Sachi, had thousand genital marks over his body, was expelled from Heaven and had to live in the Mânas sarovar in the lotusses and had to suffer many other miseries. (42-46.)

O Glorious ones ! When such personages have suffered pains, then who else is there in the world, that does not suffer! so you all cease sorrows and meditate on the Eternal Mahâmâyâ ; who is the Mother of all, who is the supporter of all, who is of the nature of Brahmavidyâ (the Supreme Knowledge) and who is beyond the Guṇas, who is the Prime Prakriti, and who pervades the three Lokas, the whole universe, moving and unmoving; She will dispense our welfare. Sûta said :—Thus saying to the Devas, Brahmâ ordered all the Vedas, that were incarnate there in their forms, for the successful issue of the Deva's work. (47-50)

Brahmâ said :—"O Vedas ! Now go on and chant hymns to the Sacred Eternal Highest Devî Mahâmâyâ, who is Brahmavidyâ, who brings all actions to their successful issues, who is hidden in all forms." Hearing His words, the all-beautiful Vedas began to chant hymns to Mahâmâyâ who can be comprehended by Jnân, and who pervades the world.

The Vedas said :—Obeisance to the Devî ! to the Mahâmâyâ! to the Auspicious One! to the Creatrix of the Universe ! We bow down to Thee, who is beyond the Guṇas, the Ruler of all the Beings! O Mother! Thou givest to Śankara even His desires. Thou art the receptacle of all the things ; Thou art the Prâṇa of all the living beings ; Thou art Buddhi, Lakṣmî (wealth), Śobhâ, Ks'hamâ (forgiveness) Sânti (peace ;) Sraddhâ (faith), Medhâ (intellect), Dhriti (fortitude), and Smriti (recollection); (51-54.)

Thou art the vindu (ṃ) over the Praṇava (om) and thou art of the nature of semi-moon ; Thou art Gâyattri, Thou art Vyârhiti ; Thou art Jayâ, Vijayâ, Dhâtrî (the supportress), Lajjâ (modesty), Kîrti (fame), Ichchâ (will) and Dayâ (mercy) in all beings. (55)

O Mother ! Thou art the merciful Mother of the three worlds; Thou art

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the adorable auspicious Vidyâ (knowledge) benefitting all the Lokas; Thou destroyest the Universe and Thou skilfully residest (hidden) in the Vija mantras. Therefore we are praising Thee. O Mother! Brahmâ, Viṣṇu, Mahes'vara, Indra, Sûrya, Fire, Sarasvatî and other Regents of the Universe are all Thy creation; so none of them is superior to Thee. Thou art the Mother of all the things, moving and non-moving. (56-57.)

O Mother! When Thou dost will to create this visible Universe, Thou createst first Brahmâ, Viṣṇu and Mahes'vara and makest them create, preserve and destroy this universe; but Thou remainest quite unattached to the world. Ever Thou remainest constant in Thy one form. No one in this Universe is able to know Thy nature; nor there is any body who can enumerate Thy names. How can he promise to jump across the illimitable ocean, who can not jump across an ordinary well.

O Bhagavatî! No one amongst the Devas even knows particularly Thy endless power and glory. Thou art alone the Lady of the Universe and the Mother of the world. (58-61.)

The Vedas all bear testimony how thou alone hast created all this unreal and fleeting universe. O Devi! Thou without any effort and having no desires hast become the cause of this visible world, thyself remaining unchanged. This is a great wonder. We cannot conceive this combination of contrary varieties in one. O Mother! How can we understand thy power, unknown to all the Vedas even, when thou thyself dost not know thy nature! We are bewildered at this. O Mother! It is that thou dost know nothing about the falling off of the Viṣṇu's head! Or knowingly thou wanted to examine Viṣṇu's prowess. Is it that Hari incurred any heinous sin. How can that be! Where is sin to thy followers who serve Thee! O Mother! Why art Thou so much indifferent to the Devas! It is a great wonder that the head of Viṣṇu is severed! Really, we are merged in great misfortunes. Thou art clever in removing the sorrows of Thy devotees. Why art Thou delaying in fixing again the head on Viṣṇu's body.

O Devi! Is it that Thou taking offence on the gods hast cast that on Viṣṇu! or was it that Viṣṇu became proud and to curb that, Thou hast played thus! or is it that the Daityas, having suffered defeat from Viṣṇu went and practised severe tapasyâ in some beautiful holy place, and have got some boons; and so Viṣṇu's head has thus fallen off!

Or is it, O Bhagavatî! that Thou wert very eagerly interested to see Viṣṇu's headless body and therefore Thou hast seen thus! O Prime Force! Is it that Thou art angry on the daughter of the Sindhu (ocean); Laks'mi Devî! Else, why hast Thou deprived Her of Her husband? Laks'mi is born as a part of Thine; So Thou oughtst to forgive Her offence.

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Therefore dost Thou gladden Her by giving back Her husband's life.

The principal Devas, engaged in Thy service, always make their pranâms (bow down) to Thee ; O Devî ! Beest Thou kind enough and make alive the Deva Viṣṇu, the Lord of all and crossest us across this ocean of sorrows. O Mother ! We cannot make out anything whatsoever where Hari's head has gone. We have no other protectress than Thee who canst give back His life ? O Devî ! Dost Thou give life to the whole world as the nectar gives life to all the Devas. (62-68.)

Sûta said :—Thus praised by the Vedas with their Angas, with Sâmagânas (the songs from the Sâma Veda), the Nirguṇâ Mahes'varî Devî Mahâmâyâ became pleased. Then the auspicious voice came to them from the Heavens, gladdening all, and pleasing to the ears though no form was seen :—" O Suras ! Do not care anything about it ; you are immortal (what fear can you have ?) Come to your senses. I am very much pleased by the praise sung by the Vedas. There is no doubt in this. Amongst men, whoever will read this My stotra with devotion, will get all what he desires. Whoever will hear this devotedly, during the three Sandhyâs, will be freed from troubles and become happy. When this stotra has been sung by the Vedas, it is equivalent to the Vedas. (69-73.)

Does anything take place in this world without any cause ? Now hear why Hari's head was cut off. Once on a time, seeing the beautiful face of His dear wife Lakṣmî Devî, Hari laughed in presence of Her. (74-75.)

At this Lakṣmî Devî came to understand that "He has seen surely something ugly in my face and therefore He laughed ; otherwise why my Husband would laugh at seeing me. But what reason can there be to see ugliness in my face after so long a time. And why shall He laugh without seeing something ugly, without any cause. Or it may be, He has made some other beautiful woman as my co-wife. Thus arguing variously in her mind, Mahâ Lakṣmî gradually got angry and Tamo guṇa slowly possessed Her. Then, by turn of Fate, in order that gods' work might be completed, very fierce Tamas Śakti entered into Her body. She got very angry and slowly said :—"Let Thy head fall off ". Thus, owing to feminine nature and the destiny of Bhagvân, Lakṣmî cursed without any thought of good or bad, causing Her own suffering. By the Tâmasî Śakti possessing Her, she thought that having a co-wife would be more painful than Her widowhood and thus she cursed Him. (76-82.)

Falsehood, vain boldness, craftiness, stupidity, impatience, over-greediness, impurity, and harshness are the natural qualities of women. Owing to that curse, the head of Vâsudeva has fallen into the salt ocean. Now I will

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fix the head on His body as before. O Sura Sattamas ! There is another cause, also, regarding this affair. That will bring you great success. In ancient days a famous Daitya, named Hayagrîva practised severe tapasyâ on the bank of the Sarasvati river. (83-86.)

Abandoning all sorts of enjoyments, with control over his senses and without any food, the Daitya did Japam of the (repeated) one syllabled Mâyâ-Vîja-mantra and, meditating the form of the Tâmasî Śakti of Mine, adorned with all ornaments, practised very terrible austerities for one thousand years. I, too, went to the place of austerities in My Tâmasi form, meditated by the Daitya and appeared before him. There, seated on the lion's back, feeling compassion for his tapasya I spoke to him:-- " O glorious One ! O one of good vows! I have come to grant boon to Thee !" Hearing the words of the Devî, the Daitya instantly got up and falling down with devotion at Her feet, circumambulated Her. Looking at My form, his large eyes became cheerful with feelings of love and filled with tears ; shedding tears, then, he began to chant hymns to Me :— (87-92.)

Hayagrîva said :—" Obeisance to the Devî Mahâmâye ! I bow down to Thee, the Creatrix, the Preserver, and the Destructrix of the universe ! Skilled in shewing favour to Thy devotees! Giver of the devotee's desires ! Obeisance to Thee ! O Thou, the giver of liberation ! O Thou ! The auspicious one ! I bow down to Thee. Thou art the cause of the five elements—earth, water, fire, air, and Âkâsa ! Thou art the cause of form, taste, smell, sound and touch. O Mahes'vari ! the five jñânendriyas (organs of perception) eyes, ears, nose, tongue, and skin and the five organs of action Karmendriyas :—hands, feet. speech, arms, and the organ of generation are all created by Thee. (93-95)

The Devî said:—"O child! I am very much satisfied with your wonderful tapasya and devotion. Now say what boon do you want. I will give you the boon that you desire. Hayagrîva said :—"O Mother ! grant me that boon by which death will not come to me, and I be invincible by the Suras and Asuras, I may be a Yogi and immortal.

The Devî said:—" Death brings in birth and birth brings in death ; this is inevitable." This order of things is extant in this world ; never its violation takes place. O best of the Râkṣasas ! Thus knowing death sure, think in your mind and ask another boon.

Hayagrîva said:—"O Mother of the universe ! If it be that Thou art not willing at all to grant me immortality, then grant me this boon that my death may not occur from any other than from one who is horse-faced. Be merciful and grant me this boon that I desire." (96-100.)

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O highly fortunate one ! "Go home and govern your kingdom at your ease ; death won't occur to you from any other beings then from one who is horse-faced." Thus granting the boon, the Devî vanished. Becoming very glad on getting this boon, Hayagrîva went to his residence. Since then the wicked Daitya is troubling very much all the Devas and Munis. There is none in the three worlds to kill him. So let Visvakarmâ take a horse's head and fix it on the headless body of Visṇu. Then Bhagavân Hayagrîva will slay the vicious wicked Asura, for the good of the Devas. (101-105.)

Sûta said :—Thus speaking to the Devas, Bhagavatî Śarvâṇî remained silent. The Devas became very glad and spoke this to Visvakarmâ :—"Kindly do this Deva work and fix Viṣṇu's head. He will become Hayagrîva and kill the indomitable Dânava." Sûta said:—Hearing these words, Visvakarmâ quickly cut off with his axe, the head of a horse, brought it before the Devas and fixed it on the headless bodyof Viṣṇu. By the grace of Mahâmâyâ, Bhagavân became horse-faced or Hayagrîva. Then, a few days after, Bhagavân. Hayagrîva killed that proud Dânava, the Deva's enemy, by sheer force. Any man, hearing this excellent anecdote, becomes freed, certainly of all sorts of difficulties. Hearing or reading Mahâmâyâ's glorious deeds, pure and sin destroying, gives all sorts of wealth. (106-112.)

Thus ends the fifth chapter of the first Skandha on the description of the narrative of Hayagrîva in the Mahâ Purâṇa Śrimad Devî Bhâgavatam of 18,000 verses.

CHAPTER VI

The Riṣis said :—"O Saumya! Just now you have spoken of the fight for five thousand years, in that great ocean, between Bhagavân Śauri and Madhu Kaiṭabha. How was it that the two greatly powerful Dânavas, invincible of the Devas came to be born there? And why did Bhagavân Hari kill them? O highly intelligent one ! Kindly describe that greatly wonderful event. We all are extremely eager to hear it, and you are the great Pundit and speaker, present before us. It is our good luck that we have come across you here. As the contact with the illiterate is very painful, so the contact with the literate is very happy like nectar. The animals in this world live like illiterates ; they eat, call for their nature, void urines and faeces, and know wonderfully well the sexual intercourse. Only they want discriminative knowledge of right and wrong, of the real

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and unreal, and a knowledge of discrimination, leading to Mokṣa or final liberation; this is the only point of difference. Therefore the persons that have no liking to hear of Bhâgavata and books like it, are like beasts; there is no doubt in this. Behold! Deer and some other animals can enjoy well the sense of hearing like men; and the serpents, though wanting in the organ of hearing, become charmed quite like men, as if tasting the pleasure of hearing sweet sounds. Verily out of the five organs of perception the organ of hearing and the organ of sight are benefitting, for the knowledge of things arises from hearing and the heart is pleased by seeing. Therefore the Pundits divide in three classes, the objects of hearing, as :—(1) Sâttvik, (2) Râjasik and (3) Tâmasik. The Vedas and other Sâstras are Sâttvik; the literature Sahitya is the râjasik and war news and finding fault with others is tâmasik. The wise persons again sub-divide the Sâttvik in three sub-classes:— good, middling and worst. That which gives Mokṣa is good or excellent; that which gives Heavens is middling and that which gives this worldly pleasure is worst. In the same way, the literature Sâhitya is of three kinds:— That which describes the people to live with their legitimate wives is the best ; which describes about prostitutes is the middling ; and that which makes people live with other's wives is the worst.

The seers of Sâstras, the learned men divide the subjects of the Tâmasik hearing into three classes :— That in which fight with the enemies is described is best ; where the fight, as of the Pandavas, with the enemies out of hatred, ill-feeling, is described is middling ; and that where fighting is described without any cause is worst. Therefore, O highly intelligent one ! Hearing the Purânas is far superior to hearing other Śâstras, for thereby sins are destroyed, intellect is increased and Puṇyam (good merits) is stored. So, O intelligent one ! Kindly describe to us, the Purâṇas, fulfilling all the requirements of life, that you heard before from the mouth of Kriṣṇa Dvaipâyana. Hearing these words of the Riṣis, Sûta said :— "O highly fortunate ones! When you all are desirous to hear the Purâṇas and I am ready to tell them, then both of us are blessed on the surface of the earth.

In days of yore, in the time of Pralaya (universal dissolution) when the three lokas and the entire universe dissolved in water, when the Devadeva Janârdana was lying asleep on the bed of Ananta, the thousand headed serpent, arose from the wax of the ear of Bhagavân Viṣṇu, the two very powerful Daityas Madhu and Kaiṭabha ; they grew in the waters of the ocean and played around in the waters and thus passed some of their time. Once, on a time, when the two huge bodied Dânavas were playing with each other like two brothers, they thought that the general

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rule of the universe is that no effect takes place without a cause and nothing can rest without the receptacle thereof. But we cannot understand what is our receptacle or who is resting on us. Whereon rests this pleasant expanse of wide ocean? Who was it that created this? How was this created? Why are we living here merged within the water? Who created us? and who are our father and mother. Nothing of all these we know. Thus thinking, when they could not come to any conclusion, Kaiṭabha spoke to Madhu, beside him, within the waters :—"O Brother! It seems to me the great immoveable force that makes us rest in this water is the cause of all. This whole mass of water, too, pervaded by that force, rests on that ; that Highest Devî must be the Cause of us.

When the two Asuras, merged in this thought, understood this, they heard in the air the beautiful Vâgvîja (the seed mantra of Vâk, the speech, the Devî Sarasvatî). They then began to pronounce repeatedly the Vâkvija mantra and practised it with the great steadfastness. Next they saw, risen high up in the air, the auspicious lightning and thought that certainly our mantra that we are repeating has made Herself visible in this form of light and thus we have seen certainly in the air, the saguṇa form (from with attributes) of Sarasvatî, the goddess of Speech. Thus thinking in their minds they, without any food, with their minds controlled, constantly thought of that, with their whole mind collected on that, and repeating and meditating the mantra became one with that. Thus they passed one thousand years in practising that great tapas ; when the Highest Âdyâ Śakti became pleased with them and seeing the two Dânavas, steadfast in the practice of Tapas, tired, addressed them, invisibly in the way of celestial voice thus:—"O two Dânavas! "I am exceedingly pleased with your tapasyâ; so ask boon whatever you desire; I will grant it." Hearing, then, the celestial voice, thus:—the two Dânavas said :—" O Devî! O Suvrate! Grant us that we will die when *we* will." Hearing this, Vâgdevi said :—" O two Dânavas! Certainly, by My grace, you two will die when you will and you two brothers will be invincible of all the Suras and Asuras. There is no doubt in this.

Sûta said :—When the Devî granted them this boon, the two Dânavas, puffed up with pride, began to play with the aquatic animals in the ocean. O Brâhmins! Some days thus passed away when the two powerful Dânavas saw the Brahma, the Prajâpati, seated on the lotus of the navel of Hari. Doubt came on their minds and they told him with a view to fight:—

" O Suvrata! Either fight with us, or leave off this lotus seat and go any where you like. If you be so weak, this auspicious lotus seat is not fit for you. For this should be enjoyed by the heroes. So if you

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be a coward, leave it quickly. Hearing these words of the Dânavas, Prajâpati, engaged in the practise of Tapasyâ, saw the two great powerful heroes and began to think anxiously "What should be done now" and waited there. (1-44.)

Thus ends the sixth chapter of the first Skandha on the preparation for war by Madhu Kaiṭabha in the Mahâpurâṇa Śrîmad Devî Bhâgavatam by Maharṣi Veda Vyâsa.

CHAPTER VII.

Sûta said:—Seeing the two Dânavas very powerful, Brahmâ, the knower of all the Śâstras, thought of the means Sâma, Dâna, Bheda, Daṇḍa (conciliation, gifts (bribe, or sowing dissensions and war or punishment); which of these four he should apply. He thought thus:—"I do not know their strength and it is not advisable to enter into war without knowing their strength. Again if I offer praises to them puffed up with pride, it will be simply displaying my own weakness; and when they will come to know this, only one of them will be sufficient to kill me and this they will do certainly. To offer bribes is not also advisable; and how can I sow dissensions Therefore it is best that I should rouse the four-armed Janârdana Viṣṇu, who is very powerful, from his sleep on the thousand headed Ananta serpent. He will remove my difficulties.

Thus thinking in his mind, Bhagavan Brahmâ, the lotus-born remained in the tubular stalk of the lotus from Viṣṇu's navel and thence took refuge mentally of Viṣṇu, the remover of difficulties and began to chant auspicious hymns composed of various metres to Jagannâth Narayana, involved in deep Yoganidrâ (meditative sleep). He said:—"O Refuge of the poor! O Hari! O Viṣṇu! O Vâmana! O Mâdhava, Thou art the Lord of the universe and omnipresent. O Hrisikes'a! Thou removest all the difficulties of Thy devotees; therefore leave your Yoganidrâ and get up. O Vâsudeva! O Lord of the Universe! Thou residest within the hearts of all and knowest their desires;

O Thou, holder of the disc and club! Thou always destroyest the enemies of Thy devotees; O Omniscient One! Thou art the Lord of all the Lokas and all-powerful; no one can know what is Thy form; O Lord of the Devas! Thou art the destroyer of all pains and sufferings! So get up and protect me. O Protector of the Universe! nothing is concealed from Thy eyes! Every one becomes pure by hearing and chanting Thy name. Thou art Nirâkâra (without any form); yet Thou createst, preservest and destroyest the Universe. O Cause of the world! O Supporter of all! Thou art shining as king of kings over all and yet Thou dost not understand that the two Dânavas, puffed

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up with pride have become ready to kill me. If thou dost neglect me, seeing me very much distressed and under your protection then Thy name as Preserver will become quite useless. Thus praised, when Viṣṇu did not get up, Brahmâ thought that "Bhagavân Viṣṇu is now surely under the influence of sleep of the Primal Force Âdyâ Śakti and is not therefore getting up ; what am I to do now, thus distressed ! These two Dânavas, elated with pride are ready to kill me; now what am I to do and where shall I go ? I don't find any body who can protect me any where." Thus thinking, Brahmâ came to the conclusion and decided to chant hymns to Yoga Nidrâ Herself with one pointed heart. Discussing in his mind, He thought that that Âdyâ Śakti (the Prime Force) which kept Bhagavân Viṣṇu, senseless and motionless would alone be able to save him. As a dead man cannot hear any sound so Hari, merged in deep sleep, knows not anything. When I have praised Him so much and when He has not awakened, then it is certain that sleep is not under Hari, but Hari is under sleep, and he who is under another becomes his slave ; so this Yoga Nidrâ is now exercising Her control over Hari. Again she, too, who brought Hari under control, that daughter of the Kṛṣîra (milk) ocean is now under the control of Yoga Nidrâ ; so it seems that that Bhagavatî Mahâmâyâ has brought the whole Universe under Her control.

Whether it be Myself, or Viṣṇu or Śambhu, or Sâvitrî or Ramâ or Umâ, all are under Her control ; there is nothing to be doubted here ? What to speak of other high souled persons ! Now I will chant hymns to Yoga Nidrâ, under whose influence Bhagavân Hari even is lying, under deep sleep, inert like an ordinary man. When the eternal Vâsudeva Janârdana will be dispossessed by Her, He will no doubt fight with the Dânavas. Thus deciding, Bhagavan Brahmâ, seated on the tubular stalk of the lotus, began to chant hymns to Yoga Nidrâ, residing on the body of Viṣṇu, thus :—(1-26.)

Brahmâ said :—"O Devî ! I have come to understand on the authority of all the words of the Vedas, that Thou art the only One Cause of this Universal Brahmâṇḍa. The more so when Thou hast brought the best Puruṣa Viṣṇu, endowed with discrimination above all beings, under the control of sleep, then the above remark is self-evident.

O Thou, the Player in the minds of all beings ! O Mother ! I am extremely ignorant of the knowledge of Thy nature ; when Bhagavân Hari is sleeping inert by Thy power, then who is there amongst Koṭis and Koṭis of wise men, who can understand completely the Pastime, Leelâ, full of Mâyâ of Thine, who art beyond the Guṇas. The Sâṅkhya philosophers say that the Puruṣa (the male aspect of Śakti)

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is the pure, conscious being and that Thou art the Prakriti, without any consciousness, material inert, Creatrix of the universe; but, O Mother! art Thou really inert like that ? Never like that ; had it been like that, how is it that Thou hast made Bhagavân Hari, the receptable of the world quite unconscious like this ? O Bhavâni ! Thou, being beyond the Guṇas art displaying like a dramatic performance these various dramatic plays by the conjunction with the three Guṇas. It is Thy three qualities, Sattva Rajas and Tamas that the Munis meditate every day in the morning mid-day, and evening, the three Sandhyâs; but no one is aware of Thy ways of doings. O Devî! Thou art of the nature of the judgment and understanding giving rise to knowledge of all the beings in the Universe; Thou art always the Śri (wealth and prosperity) giving pleasures to the Devas. O Mother! Thou art reigning in all as Kîrti (fame), mati (intellect), Dhriti (fortitude). Kânti (beauty) Śraddhâ (faith) and Rati (enjoyment). O Mother! Now I am put to great difficulties and therefore I have got eye witness of Thy nature; no need of further reasoning and discussing about it. (27-32).

I have now known that verily, verily Thou art the only Mother of all the worlds as Thou hast brought Hari under the influence of sleep. O Devî ! Now when it is evident that all the worlds, etc., have come from Thee, then the Vedas have also come from Thee ; what doubt is there ? So the Vedas, too, do not know fully Thy nature ; for the effect can never know its cause. So, it is very true that Thou art incomprehensible of the Vedas. O Mother ! When I, Hari, Hara and the other Devas and my son Nârada and other Munis have not able to realise Thy nature fully, then who else can be so intelligent in this world that will realise all Thy nature ? So Thy glory is beyond the speech of all beings. O Devî ! If, in the place of sacrifice, the ritualists, the knowers of the Vedas, do not utter Thy name Svâhâ, then the Devas, participators of the offerings in Yajna, do not get their share, however hundreds of oblations be offered ; so Thou art also the giver of sustenance allowances to the Devas. O Bhagavatî ! In previous Kalpas, Thou hadst saved me terrified from the fear of the Dânavas. O Devî Varade ! now, too, I am terrified at the sight of the terrible forms of Madhu and Kaiṭabha and take Thy refuge. O high-minded one ! Now I thoroughly see that by Thee, by Thy power Yoganidrâ the whole body of Bhagavan Viṣṇu is senseless ; but how is it that Thou dost not realise my sufferings. So, either dost Thou leave possession of this Âdi-Deva, or destroy Thyself these two Dânavendras—dost do either of the two as Thou likest. O Devî ! Those that do not know Thy extraordinary powers, those stupid ones meditate Hari, Hara, etc. But, O Mother ! By Thy grace, I realise to-day, as eye-witness, that Viṣṇu even is to-day lying unconscious in deep sleep, totally senseless of anything

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outside by Thy force. O Bhagavatî! Now, when Kamalâ, the daughter of Sindhu is unable to rouse Her husband Hari, by her effort, or rather Thou hast made Her, too, perforce, sleep unconsciously, it seems she is without any effort and does not know anything of what is going on outside. O Devî! Verily those are blessed who worship Thy lotus feet with their whole heart full of devotion and without any hope of getting rewards, abondoning the worship of other Devas and knowing Thee as the Creatrix of the whole world and the giver of all desires. Alas! now the intelligence beauty, fame, and all good qualities have forsaken Hari and fled away to some unknown quarters. O Bhagavati! Thou art really adorable in the three worlds for, by Thy power of Yoganidrâ, Hari has been kept in prison, as it were, in this way. O Mother! Thou art the Sakti of all this universe aud endowed with all prowess and energy; all other things are Thy creation. As a dramatic player, though one, plays in the theatre, assuming many forms, so Thou, too, being one, playest always in this charming theatre of world, created by Thy Guṇas, in various forms.

O Mother! Thou, in the beginning of the Yugas, dost manifest first the Viṣṇu form and givest him the pure Sâttrik Sakti, free from any obscuration and thereby madest Him preserve the Universe; and now it is Thyself that hast kept Him thus unconscious; therefore, it is an undoubted fact that Thou art doing whatever Thou willest, O Bhagavatî! I am now in danger; if it be Thy desire not to kill me, then dost break the silence, look on me and show Thy merey. O Bhavâni! If it be not Thy desire to kill me, then why hast Thou created these two Dânavas, my death incarnate; or is it that Thou wantedest to put me to ridicule. I have come to know of Thy wonderful acts; Thou createst this whole Universe, and Thyself remaining aloof, playest always and in the time of Pralaya resolvest everything again into Thee. Therefore, O Bhavâni, what wonder is there, that Thou wouldst want to kill me in this way? But, O Mother! I wont feel any pain if Thou willingly killest me but this is to my great dishonour that being given power over these beings, I would then be made an object to be killed by the Daityas; this, indeed, is hard to me. So, O Thou Leelâmayî like a sportive girl! get up! O Devî! assumest the wonderful form Thyself and kiliest me or the two Daityas, as Thou willest; or rouse Hari who will then kill the Daityas. All these are in Thy hands."

Sûta said:—Thus praised by Brahmâ, the Nidrâ Devî (the goddess of sleep), of the nature of Tamo Guṇas, quitted the body of Bhagavân Hari and stood by him. When thus left completely by the Devî Yoga Nidrâ, of unequalled brilliance and splendour, for the destruction of Madhu Kaiṭabha, Viṣṇu began to move his body and at this Brahmâ became very glad. (27-50.)

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Thus ends the seventh chapter of the First Skandha on the praise of the Devî—in the Mahâ Purâṇam Śrimad Devî Bhâgavatam of 18,000 verses, by Maharṣî Vedavyâs.

CHAPTER VIII.

The Riṣis said:—"O highly fortunate one! A great doubt has arisen on your statement. This is ascertained by all the wise men as written in the Vedas, Purânas and other Sâstras that Brahmâ, Visnu and Mahes'var, these three Devas are eternal. None is superior to them in this Bahmâṇḍa. Brahmâ creates all the beings, Viṣṇu preserves and Mahes'var destroys all in due time. These are the causes of creation, preservation and destruction. The Trinity Brahmâ, Viṣṇu and Mahes'a are really one form, indeed, Trinity in Unity and Unity in Trinity.

Being endowed respectivley with Sattva, Raja and Tamo Guṇas they do their respective works. Amongst these, again, Purushottam Âdideva Jagannâth Hari, the husband of Kamalâ is the best; for he is capable of doing all the actions; no other than the Viṣṇu, of unrivalled prowess is so capable. How is it, then that Yogamâyâ has overpowered Hari with sleep and made him altogether senseless? O highly fortunate one! whither did, then, go that extrordinary self knowledge and power, etc, of Hari while alive? This is our greatest doubt; so kindly advise us that our this doubt be removed and our well-being be thus ensured.(1-7)

What is that Śakti? Which you mentioned to us before; as well by whom Viṣṇu is conquered? Whence is She born? What is the power of that Śakti and what is Her-nature? O Suvrata! explain to us these fully.

How was it that Yogamâyâ overpowered with sleep the Highest Deity Bhagavân Viṣṇu who is everlasting-intelligence bliss! who is the God of all, the Guru of the whole world, the Creator, Preserver and Destroyer, who is omni-present, an incarnate of purity and holiness and beyond Rajoguṇa; how was such a personage brought under the control of sleep? O Sûta! You are very intelligent and the pupil of Vyâsa Deva; destroy our this doubt by the sword of wisdom.

Hearing this, Sûta said:—"O highly fortunate Munis! There is none in the three Lokas who can clear your this doubt; the mind-born sons of Brahmâ, Nârada, Kapila and other eternal sons get bewildered by these questions; what can I, then, say on this very difficult point! See, some persons call Bhagavân Viṣṇu omnipresent, the preserver of all and the best of all the Devas; according to them all this universe-moving and non-moving, is created by Viṣṇu; they bow down before

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the Highest Nârâyaṇ Hriṣikes'a Janârdana Vâsudeva and worship Him, whereas others worship Mahâdeva Śankara, having Gauri for the other half of his body, endowed with all powers, residing in Kailâs'a, surrounded by hosts of bhutas, that destroyed the Daksha's sacrifice, who is mentioned in the Vedas as Śas'is'ekhara (having moon on his forehead), with three eyes and five faces and holding trident in his hand and known as Vriṣadhaja and Kaparddi. O highly intelligent ones! There are some other persons, that know the Vedas and worship the Sun everyday in the morning, mid-day and in the evening with various hymns.

In all the Vedas, it is stated that the worship of the sun is excellent and they have named the high-souled sun as Paramâtmâ (the Highest Deity). Whereas there are other Vedavits (the knowers of the Vedas) who worship the Devas, Fire, Indra, and Varuṇa. But the Maharṣis say, that as Gangâ Devi (the river Ganges), though one, is expressing Herself by many channels, so the one Viṣṇu is expressing in all the Deva forms. Those who are big Pundits, declare perception, inference, and verbal testimony as the three modes of proofs. The Naiyâyik Pundits add to the above three, a fourth proof which they call upamâ, resemblance, similitude and some other intelligent Pundits add another fifth proof called Arthâpatti, an inference from circumstances, presumption, implication. It is deduction of a matter from that which could not else be ; it is assumption of a thing, not itself perceived but necessarily implied by another which is seen, heard or proved ; whereas the authors of the Purâṇas add two other, called Sâkṣî and Aitijbya, thus advocating seven modes of proofs. Now the Vedânta Śâstra says that the supreme being (Param Brahma), the Prime cause of the Universe, cannot be comprehended by the above-mentioned seven proofs. Therefore, first of all, adopt the reason leading to sure belief, the Buddhi, according to the words of the Vedas and discriminate and discuss again and again and draw your inference about Brahma. And the intelligent person should adopt what is seen by perception as self-evident and what is inferred by the observance of good conduct. The wise persons say, and it is also stated in the Purâṇas, that the Prime Force is present in Brahmâ as the Creative Force; is present in Hari as the Preservative Force ; is present in Hara as the Destructive Force ; is present in Kurma (tortoise) and in Ananta (the thousand headed Snake) as the earth supporting Force ; is present in fire as the Burning Force, is present in air as the moving Force, and so is present everywhere in various manifestations of forces. (8-30.)

In this whole Universe, whoever he may be, all are incapable of any action if he be deprived of his force ; what more than this, if Śiva be deprived of Kula Kundalinî Śaktî, He becomes a lifeless corpse; O great

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ascetic Riṣis ! She is present everywere thus in every thing in this universe from the highest Brahmâ to the lowermost blade of grass, all moving and non-moving things. Verily everything becomes quite inert, if deprived of force; whether in conquering one's enemies, or in going from one place to another or in eating—one finds one'self quite incapable, if deprived of force. Thus the omnipresent Śakti, the wise call by the name of Brahma. Those who are verily intelligent should always worship Her in various ways and determine thoroughly the reality of Her by every means. In Viṣṇu there is the Sâttvikî Sakti ; then He can preserve ; otherwise He is quite useless ; so in Brahmâ there is Râjasî Śakti and He creates ; otherwise He is quite useless; in Śiva, there is Tâmasî Śakti and He destroys; else He is quite useless. Thus, arguing again and again in one's mind, everyone should come to know that the Highest Âdyâ Śakti by Her mere will creates and preserves this Universe and She it is who destroys again in time the whole Brahmâṇḍa, moving and non-moving; no one is capable to do his respective work be he Brahmâ, Viṣṇu, Mahes'var, Indra, Fire, Sun, Varuṇa or any other person whatsoever; verily all the Devas perform the respective actions by the use of this Âdyâ Śakti. That She alone is present in cause and effect and is doing every action, can be witnessed vividly. The intelligent ones call that Śakti twofold; one is Saguṇâ and the other is Nirgunâ. The people, attached to the senses and the objects, worship the Saguṇâ aspect, and those who are not so attached worship the Nirgunâ aspect. That conscious Śakti is the Lady of the fourfold aims of life, religion, wealth, desires, and liberation. When She is worshipped according to due rules, She awards all sorts of desires. The worldly persons, charmed by the Mâyâ of this world, do not know Her at all ; some persons know a little and charm others ; whereas some stupid and dull-deaded Pundits, impelled by Kali, start sects of heretics, Pâṣaṇḍas for the sustenance of their own bellies. O highly fortunate Munis! In no other Yugas were found acts as prevalent in this Kali Yuga, based on various different opinions and altogether beyond the pale of the Vedic injunctions. Behold again, if Brahmâ, Viṣṇu and Maheṣa be the supreme Deities, then why do these three Devas meditate an another One beyond speech, beyond mind and practise, for years, hard austerities ; and why do they perform Yajnas (sacrifices) for their success in creation, preservation, and destruction? They know, verily, the Highest Supreme Being, Brahmâṇî Devî Śakti eternal, constant and therefore they meditate Her always in their minds. Therefore the wise man, knowing this firmly, should serve in every way the Highest Śakti. O Munis ! This is the settled conclusion of all the Sastras. I have heard of this great hidden secret from Bhagavân Kriṣṇa Dvaipâyan. He heard it from Nârada, and Nârada heard it from

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his own father Brahmâ. Brahmâ heard this from Viṣṇu. O Munis! it is well that the wise even should not hear or think anything to the contrary from other sources; they should with their concentrated heart serve the Brahma Sanâtanî Śakti. It is clearly witnessed in this world that if there be any substance wherein this conscious Śakti does not exist, that becomes inert, quite useless for any purpose. So know this fully that it is the Highest Divine Mother of the Universe that is playing here, residing in every being. (31-51)

Thus ends the eighth chapter of the first Skandha on deciding who is to be worshipped in the Mahâpurâṇa Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣî Vedavyâsa.

CHAPTER IX.

Sûta said:—"O Munis! When the excellent Tâmasi Śakti, the Goddess presiding over sleep came out from the eyes, mouth, nose, heart, etc. of the body of the World-Guru Viṣṇu and rested in the celestial space, then the powerful Lord Viṣṇu began to yawn and got up. He saw the Prajâpati Brahmâ, terrified and spoke to him in words, deep like rumbling in the clouds:— "O Bhagavan Padmayone! What makes you come here, and leave your tapasyâ? Whp do you look so terrified and anxious? Hearing this, Brahmâ said:— "O Deva! The two very powerful and very terrible Daityas, Madhu Kaiṭabha sprung from the wax of Thy ears approached to kill me; terrified thus, I have come to Thee. So, O Lord of the Universe! O Vâsudeva! now I am quite out of senses and terrified; save me." Viṣṇu, then, said:— "Now go and rest in peace, without any fear; let those two stupids, whose life has been will nigh exhausted, come to me for battle; I will certainly kill them."

Sûta said:— "While Bhagavân Viṣṇu, the Lord of all the Devas, was thus saying, those two very powerful Dânavas, elated with pride, came up there, in their search for Brahmâ. "O Munis! The two proud Daityas stood there in the midst of the Pralaya water without any thing to stand on and with calm attitude. They then spoke to Brahmâ as follows:— O You have fled and come here? You cannot escape. Go on and fight. I will kill You before this one.

Then I will kill him also who sleeps on this bed of serpent. Either give us battle or acknowledge yourself as our servant. Hearing their words, Janârdan Viṣṇu addressed them as follows:— "O two Dânavas, mad for war! Come and fight with me as you like; I will surely curb your pride. "O two powerful ones! If you trust me, come and fight. Hearing this, the two Dânavas in the midst of that mass of water rest-

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ing without any support, came up there to fight, with their eyes rolling with anger. The Daitya, named Madhu, became very angry, came up quickly to fight while Kaiṭabha remained where he stood. Then the hand-to-hand fight ensued between the the two mad athletes; Bhagavân Hari and Madhu became tired; Kaiṭabha came up and began to fight. After that Madhu and Kaiṭabha joined and, blind with rage, began to fight again and again hand to hand with the very powerful Viṣṇu. And Bhagavân Brahmâ and the Prime Force Âdyâ Śakti witnessed this from the celestial Heavens. So the fight lasted for a long, long, time; yet the two Dânavas did not feel a bit tired: rather Bhagavân Viṣṇu became tired. Thus five thousand years passed away; Hari then began to ponder over their mode of death. He thought:—"I fought for five thousands of years but the two formidable Dânavas have not been tired anything, rather I am tired; it is a matter of great surprise. Where has gone my prowess? and what for the two Dânavas were not tired; What is the cause? This is a matter, now, seriously to be thought over. Seeing Bhagavân Hari thus sunk in cares, the two haughty Dânavas spoke to him with great glee and with a voice like that of the rumbling of cloud:— "O Viṣṇu! If you feel tired, if you have no sufficient strength to fight with us, then raise your folded palms on your head and acknowledge that you are our servant; or if you can, go on fighting. O intelligent one! We will take away your life first; and then slay this four-faced Brahmâ. Hearing the words of the two Dânavas, resting there without any support in the vast ocean, the high-minded Viṣṇu spoke to them in sweet consoling words:— "See, O heroes! no one ever fights with one who is tired, afraid, who is weaponless, who is fallen and who is a child; this is the Dharma of the heroes. Both of you fought with me for five thousands of years. But I am single handed; you are two, and both equally powerful and both of you took rest at intervals. I will therefore take rest for a while, and then fight with certainly, Both of you are very powerful and very much elated in vanity. Therefore rest a while. After taking rest for a while I will fight with you according to the just rules of warfare. Hearing these words of Hari, the two chief Dânavas trusted and remained far aloof, ready to fight again.

Now the four-armed Vâsudeva, seeing them at a sufficient distance, began to ponder in his mind thus:— "How their death can be effected? Thinking for a time, he came to know that they have been granted, by the Supreme Śakti Devi, death at their will (Ichchâmrityu); and therefore they are not getting tired. I fought so long with them uselessly; my labour went in vain. How then can I now fight, with this certain knowledge. Again if I do not fight, how these two Dânavas, elated with their boon and

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giving troubles to all, be destroyed? When the boon is granted by the Devî, their death is also well nigh impracticable. Who wants his own death, even placed in very great distressed circumstances. Attacked by terrible diseases, reduced to indigent poverty no one wants to die; so how can it be expected that these two haughty Dânavas would want their death themselves? Therefore it is advisable me to take refuge of that Âdyâ Śakti Devî, the giver of the fruits of all desires. No desires can ever be fructified unless She is thoroughly pleased. Thus thinking, Bhagavân Viṣṇu saw the beautiful Devî Yoga Nidrâ Śivâ, shining in the air. Then the supreme Yogî, Bhagavân Viṣṇu, of immeasurable spirit began to praise with folded palms that great Bhuvanes'varî Mahâ Kâli, the giver of boons, for the destruction of the Dânavas. "O Devî! I bow down to Thee; O Mahâmâyâ, the Creatrix and Destructrix! Thou beginningless and deathless! O auspicious Chandike! The Bestower of enjoyment and liberation. I do not know Thy Saguṇa or Nirguṇa forms; how then can I know Thy glorious deeds, innumerable as they are. To-day Thy undescribable prowess has been experienced by me, I being made senseless and unconscious by Thy power of sleep. Being tried again and again by Brahmâ with great care to bring me back to my consciousness, I could not become conscious, so much my senses were contracted down. O Mother! By Thy power, Thou didst keep me unconscious and Thou again hast freed me from sleep, and I also fought so many times. O giver of one's honour! Now I am tired; but Thou hast granted boon to the two Dânavas and therefore they are not getting tired. These two Dânavas, puffed up with pride, were ready to kill Brahmâ; and therefore I challenged them to fight with me and they too are fighting fiercely with me in this vast ocean. But Thou hast granted them the wonderful boon that they will die whenever they will; and therefore I have now come to Thy refuge, as Thou protectest those that come under Thy shelter. Therefore, O Mother, the remover of the Devas' troubles! These two Dânavas are become exceedingly elated by Thy boon and I, too, am tired. Therefore dost Thou help me now. See! those two sinners are ready to kill me; without Thy grace, what can I do now? and where to go?" (1-49.)

Thus praised by the eternal Vâsudeva Jagannâtha Hari, with humility and pranâms, the Devî Mahâ Kâli, resting in the air, said smiling:—"O Deva deva Harî! Fight again; O Viṣṇu! These two heroes, when deluded by My Mâyâ, would be slain by you; I will delude them, certainly, by My side long glance; O Nârâyaṇa! then slay quickly the two Dânavas, when conjured by My mâyâ.

Sûta said:—Hearing these loving words of Bhagavatî, Bhagavân Viṣṇu went to the seene of battle in the middle of that ocean, when the

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two powerful Dânavas of serene tempers and eager to fight, became very glad on seeing Viṣṇu in the battle and said :—" O four-armed one! we see your desire is very lofty indeed ; well ; stand ! stand ! now be ready for battle, knowing that victory or defeat is surely dependent on Destiny. You should think now thus :—" Though it is generally true that the more powerful one wins victory ; but it also happens sometimes that the weak gets the victory by queer turn of Fate ; se the high souled persons should not be glad at their victories, nor should express their sorrows at their defeat; so dont be glad, thinking, that you on many former occasions fought with many Dânavas who were your enemies, and got the victory ; nor be sorry that now you are defeated by the two Dânavas." Thus saying, the powerful Madhu Kaiṭabha came up to fight. Seeing this, Bhagavan Viṣṇu struck them immediately by fist with great violence ; the two Dânavas, elated with their strength, struck Hari in return with their fists. Thus fighting went on vigorously. (50-59.)

Now seeing the two Dânavas of great powers, fighting on incessantly, Nârâyaṇa Hari cast a glance expressive of great distress, towards the face of the Devî Mahâkâli. Seeing Viṣṇu thus distressed, the Devî laughed loudly and began to look constantly with eyes somewhat reddish and shot towards the two Asuras side-long glances, of love and amorous feelings which were like arrows from the Cupid. The two vicious Daityas became fascinated by the side-long glances of the Devî and took great pleasures in them ; being extremely agitated by these amorous darts, looked with one steady gaze towards the Devî, of spotless lustre. Bhagavân Hari, too, saw the wonderful enchanting pastime of the Devî. Then Hari, perfectly expert in adopting means to secure ends, began to speak smiling and in voice like that of the rumbling cloud, knowing the two Dânavas enchanted by Mahâmâyâ, thus :—

O two heroes! I am very glad at the mode of your fighting. So ask from me boons. I will grant that to you. I saw many Dânavas before, fighting; but never I saw them expert like you, nor I heard like this. I am therefore, very much satisfied by your such unrivalled powers. Therefore, O greatly powerful pair of Dânavas! I wish to grant both of you any boon that you want. Seeing the Devî Mahâmâyâ, the gladdener of the Universe, the two Dânavas felt themselves amorous; and therefore they became proud on hearing Viṣṇu's those words and told Viṣṇu, with their lotus-like eyes wide open, thus :—

O Hari! what do you like to give us? We are not beggars ; we do not want anything from you. O Lord of the Devas! Rather we will give you whatever you desire ; we are donors ; not receivers. So O Vâsudeva! Hriṣi Keṣa! We are glad to see your wonderful fight ; so ask from

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us any boon that you desire. "Hearing their words, Bhagavân Janârdan said:—" If you both are so much pleased with me, then I want this that both of you be killed by me." Hearing these words of Viṣṇu, Madhu Kaiṭabha became very much wondered and thinking "we are now cheated" remained for some time merged in sorrow. Then reflecting that there is water everywhere and solid earth nowhere, they said :—

" O Janârdana Hari ! We know that you are truthful ; therefore now we want this desired boon from you that you wanted to grant us before ; now grant us this desired boon of ours. O Madhusûdana ! We will be slain by you ; but kill us, O Mâdhava ! on a solid earth, free from any water ; and thus keep your word.

Śri Bhagavân Hari laughed and remembering His Sudarsan disc, said :—" O two highly fortunate ones ! Verily, I will kill both of you on the vast solid spot without any trace of water. Thus saying, the Devadeva Hari expanded His own thighs and showed to those Dânavas the vast solid earth on the surface of water and said :—

" O two Dânavas ! See, here is no water. Place your two heads here ; thus I will keep my word and you would keep you word. " Hearing this, Madhu Kaiṭabha thought over in their minds and expanded their bodies to ten thousand Yojanas. Bhagavân Viṣṇu Hari also extended his thighs to twice that amount. Seeing this, they were greatly suprised and laid their heads on the thighs of Viṣṇu. Viṣṇu, of wonderful prowess, then cut off quickly with His Sudarsan disc the two very big heads over His thighs. Thus the two Dânavas Madhu Kaiṭabha passed away ; and the marrow (meda) of them filled the ocean. O Munis ! For this reason, this earth is named Medinî and the earth is unfit for eatable purpose.

Thus I have described to you all that you asked. The sum and substance is this that the wise persons should serve Mahâmâyâ with all their hearts. The Supreme Śakti is worshipped by all the Devas. Verily, Verily, I say unto you that this is decided, in all the Vedas and other Śastras that there is nothing higher than this Âdyâ Śakti. Therefore this Supreme Śakti should be worshipped anyhow ; either in Her Saguṇa form or in Her Nirguṇa state. (50-87)

Thus ends the ninth Chapter of the first Skandha on the killing of Madhu Kaiṭabha in the Mahâpurâṇa Śrimad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâs.

CHAPTER X.

The Riṣis said :—" O Sûta ! You told before, that Vyâsa Deva, of unrivalled spirit, composed all the Purâṇas and taught them to his own son Śuka Deva; but how did Vyâsadeva, who was incessantly engaged in tapasyâ,

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procreate Śuka? Describe to us in detail what you heard direct from Kriṣṇa Dvaipâyana Vyâsa. Sûta said:—" O Riṣis! Hear how Śuka Deva, the best of the Munis and the foremost of the Yogis, was born of Vyâsa Deva, the Satyavati's son.

On the very beautiful summit of Mount Meru, Vyâsa, the son of Satyavati, firmly determined, practised very severe austerities for the attainment of a son. Having heard from Nârada, he, the great ascetic, repeated the one syllabled mantra of Vâk and worshipped the Highest Mahâmayâ with the object of getting a son. He asked, Let a son be born to me as pure and as spirited and powerful as fire, air, earth, and Âkâs'a. He thought over in his mind that the man possessed of Śakti is worshipped in this world and the man devoid of Śakti is censured here, and thus came to the conclusion that Sakti is therefore worshipped every where; and, therefore, worshipped Bhagavân Mahes'vara coupled with the auspicious Âdyâ Śakti and spent away one hundred years without any food. He began his tapasyâ on that mountain summit which was ornamented with the garden of Karnikâr, where all the Devas play, and where live the Munis highly ascetic, the Âdityas, Vasus, Rudras, Marut, the two As'vîns, and the other mindful Riṣis, the knowers of Brahma and where the Kinnaras always resound the air with their songs of music, etc; such a place Vyâsa Deva preferred for his tapasyâ."

The whole universe was pervaded with the spirit of asceticism of the intelligent Parâsara's son Vyâsa Deva; and the hairs of his head were clotted and looked tawny, of the colour of flames. Seeing the fire of his asceticism, Indra, the lord of Śachi became exceedingly terrified. Bhagavân Rudra, seeing Indra thus afraid, fatigued and morose, asked him:—"O Indra, why do you look so fear-stricken to-day? O Lord of the Devas! What is the cause of your grief? Never show your jealousy and anger to the ascetics; fo the mindful ascetics always practise severe asceticism with a noble object and worship Me, knowing Me to be possessed of the all powerful Śakti; they never want ill of any body. When Bhagavân Rudra said this, Indra asked him:—"What is his object? At this Śankara said:—For the attainment of a son, Prasâra's son is practising so severe austerities; now one-hundred years is being completed; I will go to him, and give him to-day the auspicious boon of a son. Thus speaking to Indra, Bhagavân Rudra, the Guru of the world, went to Vyâsa Deva and, with merciful eyes, said:—"O sinless Vâsavi's son! Get up; I grant to you the boon, that you will get a son very fiery, luminous and spirited like the five elements fire, air, earth, water and Âkâs'a, the supreme Jṇânî, the store of all auspicious qualities, of great renown, beloved to all, ornamented with all Sâttvik qualities, truthful and valorous.

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Hearing these sweet words of Bhagavân Śûlapâṇi Maharṣi Kriṣṇa Dvaipâyana bowed down to Him and went back to his own hermitage. Tired with the labour of penance for many years, he wanted to kindle fire by rubbing two fuels (Araṇî) with each other. While doing this, the high souled man suddenly began to think strongly in his mind about procreating a son. He thought:— "Will it be that my son will be born as this fire is produced by the friction of the two churning sticks? I have not got the wife, which the Pundits designate as "Putrârani", the youthful wife endowed with beauty, born of a noble family, the chaste one I have not got with me. But the wife, though chaste and fit to beget a son, is undoubtedly a chain to both the legs; so how can I get such a one for my wife? This is known to all that a chaste wife, though clever in doing all household duties, beautiful and giving happiness to one's desires, is yet always a sort of bondage. What more than this, that the ever Bhagavân Mahes'vara is always under the bondage of woman. How, then, knowing and hearing all these, I can accept this difficult householder's life? While he was thinking thus, the extraordinarily beautiful Apsarâ Ghritâchi fell to his sight, close to him in the celestial air.

Though Vyâsa Deva was a Brahmachâri (holding in control the secret power of generation) of a very high order, yet seeing suddenly the agile Apsarâ ("a celestial nymph) coming close to him and looking as kance at him, he became soon smitten with the arrows of cupid and feeling himself distressed, began to think what shall I do in this critical moment.

Unbearable amorous feelings now have come over me ; now if I take this celestial mymph, knowing that Dharma is everywhere looking, and woman has come to take away my precious fire of spirit acquired by my tapasyâ, then I will be laughed at by the high souled ascetic Munis, who will think that I have lost my senses altogether. Alas ! Why I who have practised for one hundred years the most terrible ascetism, have become so powerless by the mere sight of this Apsarâ ! The Pundits declare the household life as the source of getting son, one's heart's desire and the source of all happiness ; so much so that it leads all the virtuous souls to the pleasures of Heaven, and ordains Mokṣa (liberation) to those who are Jṇânis ; and if I get such unrivalled happiness from this householder's life, I can have this Deva Kanyâ (the clestial nymph) though blameable. But again that happiness will not occur to me through her ; there is no doubt in this. So how can I take her. I heard from Nârada how, in ancient days, a king name Pururavâ, fell under the clutches of Urvas'î and ultimately felt great pain, being defeated by her. (1·–37).

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Thus ends the tenth chapter on Siva's granting boon in the Mahâpurâṇa Śrî mad Devî Bhâgavatam of 18,0000 verses by Maharṣi Veda Vyâs.

CHAPTER XI.

The Riṣis said :—" O Sûta ! Who is that King Pururavâ ? and who is the Deva girl Urvas'î ? And how did that high-souled King Pururavâ came into trouble ? O son of Lomaharṣaṇa ! Kindly describe now all these to me. We are now desirous to hear sweet words from the lotus of your mouth. O Sûta ! Your words are sweeter and more full of juice than nectar even ; so we are not satiated by hearing them as gods are not satiated with the drink of nectar.

Hearing this Sûta said :—" O Munis ! I am now telling you, as far as my intelligence goes, what I heard from the mouth of Śrî Vyâsa. Now hear that beautiful divine incident.

Once on a time the exceedingly beautiful dear wife of Brihaspati, named Târâ, full of youth and beauty, of the most beautiful limbs and intoxicated with pride went to the house of Chandra Deva (the Moon), the yajamân (Employer of priest Brihaspati at any sacrifice) of Brihaspati. Seeing Târâ of beautiful face like Moon, the Moon became very passionate ; Târâ also fell amorous at the sight of Moon. Thus both of them became very much passionately attached to each other. Then they, the Moon and Târâ,being smitten by the arrows of Cupid and intoxicated with amorous passions began their sexual intercourse with reciprocal feelings of passionate love. Some days passed in this state. Brihaspati, then, being distressed with the pang of separation from his wife, sent his pupil to bring back Târâ ; but Târâ was then submissive of Chandra and therefore refused to come. Brihaspati sent over and over again his pupil and when Chandra Deva returned the messenger, Brihaspati became very angry and went personally to Chandra's house and spoke angrily to the Moon who was puffed up with arrogance and somewhat smiling :—" O Moon ! Why are you committing this vicious act, contrary to Dharma ? Why are you keeping my beautiful wife in your house ? I am your Guru; you are my client ; O stupid ! why are you enjoying your Guru's wife and keeping her in custody in your house ? Do you not know that he who kills a Brâhman, who steals gold, who drinks, who goes to wife of one's Guru are Mahâpâtakis (great sinners) and those who keep company of these are the fifth Mahâpâtakis ? Therefore if you had enjoyed my wife, you are exceedingly vicious, blameable and a Mahâpâtakî (great sinner) ; you are not fit to live amongst the Devas. O wicked

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one ! Now I say that even now you better forsake Târâ, who is of a blue colour and whose look is askance ; I won't go from here without having Târâ. And if you do not give back Târâ, then you are certainly with her and undoubtedly I will curse you. When Brihaspati said so, Chandra, the husband of Rohiṇî, spoke to his Guru Deva, who was very angry, sorry and afflicted at the separation from his beloved wife, thus :— In this world, the Brâhmins that know the Dharma Śâstras, that are devoid of anger, are fit to be worshipped ; and those that are not so, they are objects of disrespect and not to be worshipped by all for their anger. O sinless one ! The beautiful one will surely go to your house ; what harm is there to you, if she waits here for a few days?

She is staying here of her own accord to enjoy pleasures and will go back of her own will. One word more :— You gave out before this opinion of the Dharma Śâstras that as a Brahman though guilty of committing vicious deeds, becomes pure again by the practice of Karmas as enjoined in the Vedas, so a woman, too, though guilty of adultery, becomes pure again when she is again in the period of her menstruation. At these words of Chandra Deva, Brihaspati, the Guru of the Devas, became exceedingly sorry and anxious and went back immediately to his own house, with a grievous heart, full of amorous feelings. After staying in his own house for some days Brihaspati, worn out with anxiety, came again quickly to the house of Chandra; but, no sooner he was to enter the gate, he was stopped by the door-keepers; he became very angry and stopped at the gate way. And when he saw that Chandra did not make his appearance, he became exceedingly angry and thought :— "Oh ! What a wonder is this? this irreligious Chandra, being my disciple, has done this vicious act and took by violence the wife of his Guru, who is reckoned as the mother; and I will now teach him a good lesson.

Standing on the entrance gate way Brihaspati began to speak aloud:— "O stupid, vicious, vilest of the Devas ! Why do you now sleep in your inner room? Do return quickly my wife; else I will curse you at once. In case you do not bring me back my wife at once, I will now reduce you to ashes." Hearing these foul words of Brihaspati, Chandra Deva the king of the Dvijas, quickly came out of the house and said smiling :— "O Brâhmin ! Why are you spending your stock of words for nothing? That all-auspicious lady, of a blue colour and looking askance, is not fit for you ; therefore take another comparatively uglier woman for your use. Exceedingly youthful and lovely woman like her is not fit for a beggar's house. O stupid one! I see, you don't know anything about the Kâma Śâstra (the book that dwells

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on amorous passion); those wise men who are skilled in this Śâstra assign for the women, their lovers equivalent to their beauty in matters of amorous dealings. So, O stupid man! go away wherever you like. I won't give you back your wife. Do whatever lies in your power. I won't return your wife. When you have become passionate, your curse won't affect me in any way. This I say finally unto you :— "O Guru! I will not give you back your wife; do what you wish." Thus spoken by Chandra, Brihaspati became very anxious and angry; he then went away quickly to the Indra's house.

Seeing Guru Deva morose and sorry, the very liberal minded Indra Deva worshipped him duly with pâdya, arghya, and Âchamanîya and asked :— "O highly fortunate one! Why do you look so anxious? O great Muni! Why are you grievous and sorry? You are my Guru; is it that you are insulted by any one in my kingdom; say freely. All the Regents of the several quarters (the Lokapâlas) and all the Deva armies are under your command. Brahmâ, Viṣṇu, and Mahes'var and other Devas are ready to lend you every assistance, no doubt. So say what is the cause of your anxiety? Hearing these words of Indra, Brihaspati said :— "Chandra has stolen my beautiful-eyed wife. I asked for her, again and again, but that wicked soul is not returning me my wife at all. O Lord of the Devas! What am I to do now? You are my help and guide. O Śatakratu! You are the lord of the Devas; therefore I pray to you with a very grievous heart, help me in this matter. Hearing this, Indra said :— "O knower of Dharma! Do not be sorry. O Suvrata! I am your servant. O highly intelligent one! Surely I will bring you back your wife. I will send a messenger and even then if Chandra, mad with pride, do not return your wife, I will wage war with him and fight against him, with all our Deva armies. Thus consoling Brihaspati, Indra sent a very clever man, who was a good speaker and wonderful in his capabilities, to Chandra. The clever and wise messenger went to the Chandra Loka (the region of the Moon) and spoke to Chandra, the husband of Rohiṇî, thus :—"O Mahâbhâga! Indra has sent me to you to communicate his message to you. So O intelligent one! I will tell you what he has ordered me; hear." He said :—"O highly fortunate one! You know well Dharma and Nîti Śâstra (the science of morals); the more so, because the virtuous Maharṣi Atri is your father. Therefore, O Suvrata! You ought not to commit such blameable act. See, all beings should protect their own wives always without remaining idle to the best of their powers; therefore, no doubt, quarrels would ensue necessarily on that point. O Sudhânidhi! as far as this point of protecting one's wife is concerned, your Guru Deva ought also to do his best. You ought to consider all persons like your own self.

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O Sudhâkara ! You have got twenty-eight exceedingly beautiful wives, who are the daughters of Dakṣa ; why then do you desire to enjoy the wife of your Guru ? The beautiful Apsarâs (celestial nymphs) Menakâ and others are always residing in the Heavens ; you can enjoy them to your heart's content ; leave off the wife of your Guru. In case any powerful man commits an unworthy act out of egoism, the illiterate ones would follow them ; so the Dharma will decline. Therefore, O highly lucky one ! Do such as does not lead, for nothing, quarrels amongst the gods and leave your Guru's wife, even beautiful." Hearing these words from the messenger, the Moon (Chandra Deva) became somewhat angry and, making gestures, replied to the messenger, as if to Indra, thus :—

O mighty armed one ! As you yourself are the lord of the Devas and the knower of Dharma, so your priest, too, has become like you; the heads of both of you are the same. You will find many that can shew their learning and give advice to others, but you will find always very rare such persons as will act themselves to their own advices when occasion arises and wants them to fulfil their own words. O Lord of the Devas ! All the persons take the opinion of the Śâstras framed by Brihaspati ; then why the quarrel would ensue with me and the Devas when I am enjoying, according to his dictates, a woman who is herself willing ? See, also, that the rule in this world is might is right ; all things go to the powerful man who can take by force; nothing falls to the lot of the weak; moreover this woman is mine and that woman is of another, this false notion comes to those whose brains are weak. When Târâ is so much attached to me and is not at all attached to Brihaspati, the above rule is applicable to me all the more; how then can I quit the lady so much attached to me, according to the laws of Dharma and the morals ? You can see also, that happiness reigns in that family where the wife is according to the will of the husband; how, then, can the household happiness exist when the lady of the house is always dissatisfied ? Therefore the household happiness of the Guru is impossible as Târâ is dissatified with Brihaspati since he enjoyed the wife of his younger brother Samvarta. Then the result comes to this, O thousand eyed one ! How have you come to be thousand eyed ! However that may be, you are the lord of the Devas ; so you can do whatever you like. O messenger ! go and tell your lord of the Devas all that I have spoken ; I will not return by any means that beautiful Târâ.

When Chandra spoke thus, the messenger went back to Indra and communicated to him all that Chandra Deva had spoken. Hearing this, Indra became angry and ordered all the Deva forces to be ready at once. Hearing this news of war, Śukrâchârya, out of enmity to Brihaspati, went to

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Chandra and spoke thus:—" O highly intelligent one ! never return Târâ ; in case if war ensues between you and Indra, I will help you by my Mantra-Śakti. On the other hand, Bhagavân Śankara, hearing of the vicious act of Chandra's, taking his Guru's wife, and knowing that Śukrâchâryâ was the enemy of Brihaspati, came to the assistance of the Devas. The great war, then, ensued between the Devas like the terrific war of Târakâsura ; it continued for many years. Then the grandfather Brahmâ, seeing the great havoc in the lives of the Devas and Asuras, came there on his vâhan Hamsa, to secure peace and talked to Chandra :—"Quit the Guru's wife; if not, I will call Viṣṇu and destroy all of you party." He also desisted the son of Bhrigu, Śukrâchârya, saying:— " O highly intelligent one ! why has this wicked idea possessed your mind ? Is it due to the bad association ? Then Śukrâchârya also told Chandra, the lord of the medicinal plants, not to wage war and said :— "Better quit you now the Guru's wife. Your father Maharṣi Atri has sent me to you for this purpose." Chandra, then, hearing the strange words of Śukrâchârya, returned to Brihaspati his wife Tarâ, though she was not satisfied with him and became herself pregnant.

Brihaspati returned with joy to his house, accompanied by his wife; the Devas aud Dânavas went away to their respective places. Brahmâ went to Brahmalôka and Śankara went to Kailâs'a.

Brihaspati began to pass his time happily with his beautiful wife; Some days went away when the wife of Brihaspati, Târâ, gave birth to an all-auspicious son, having all the qualities of Chandra, on an auspicious day and under the influence of an auspicious star; seeing this new-born child, Brihaspati gladly performed the natal ceremonies of the child. Hearing that a son is born to him, Chandra sent a messenger to Brihaspati — saying that "that the child is not his ; but it is born out of the semen of mine: why, then, have you performed the natal ceremonies out of your own will ? Hearing these words of Chandra's messenger, Brihaspati said :— "No—this child is mine, no doubt, as he resembles quite like me." When Brihaspati said this, war again ensued. The Devas and Dânavas met each other again in battle field ; and councils of war were held. Then, for the preservation of peace, Prajâpati Brahmâ went there ; and before all desisted the Devas and Dânavas, mad for war, and ready to fight against each other. Brahmâ, then, asked Târâ:—" O auspicious one ! say truly whose child is this ? O beautiful one ! if you say truly, then this war resulting in the loss of so many lives, will cease." The handsome Târâ, looking askance, lowered her head with shame and gently spoke to Brahmâ:—"This is the Chandra's child" and went inside. Chandra Deva, then, became very glad and took the child, put down its name as Budha and carried it, to his own house. Bhagavân

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Brahmâ, Indra and the other Devas went back to their respective places. All the spectators went also to their own places whence they came. O Munis ! I have now described the birth of Budha, as the son of Chandra and in the womb of Brihaspati's wife, as I heard it from the mouth of Vyâsa Deva, the son of Satyavatî. (1-86)

Thus ends the eleventh chapter of the 1st Skandha on the birth of Budha in the Mahâpurâṇa Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâs.

CHAPTER XII.

Sûta said :—"O Maharṣis ! The son of the above mentioned Budha is the greatly religious Pururavâ, of a very charitable disposition, and always ready to perform sacrificial acts ; he was born of a kshattriya woman named Ilâ ; and I will now describe how this Pururavâ was born of Ilâ and Budha—kindly listen.

In days of yore there was a king named Sudyumna, very truthful and highly capable in keeping his senses under control. Once on a time, wearing beautiful ear-rings, with extraordinary bow named Âjagab and holding the arrow-case full of arrows on his back, he went out on hunt to a forest, riding on a horse, born of the country Sindhu, surrounded by a few of his ministers. Going about in the regions of forest, the king got for his shikâr, buck, hare, boar, rhinoceros, bison, buffalo, young elephant, Srimar deer, wild fowl and various other animals fit for sacrificial purposes ; thus he went on deep into the interior of the forest. This divine forest was adorned with rows of Mandâra trees and situated at the bottom of the mount Sumeru. Various trees and flowers were spreading the beauty of the forest all around ; at places were Asoka creepers, Vakula, Sâl, Tâl, Tamâl, Champak, Panasa, mangoe, Nîp, Madhûka, pomegranate, cocoanut, Yûthikâ, plantain, kunda creeper, and various other trees and flowers ; at some other places the bowers formed of Mâdhavi creepers enhanced the beauty and shed the lustre all around. There were tanks and reservoirs of water in the forest filled with swans, kâraṇḍavas, and other aquatic birds. The bamboo trees on their banks becoming filled with air were emitting sweet musical sounds ; and at many places of that all blissgiving forest, there were bees-humming sweetly and delighting the minds of people there. Now the Râjarṣî Pradyumna became highly gladdened in his heart to see this interior of the forest, resonated with the cooing of the cuckoos and beautified by various lovely flowers ; and no sooner he entered there than he was turned into a female and his horse, also, turned

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into a mare; the king, then, became seriously anxious. He began to think over and over again "what is this? How has this come to pass? and became very ashamed and sorry and pondered over thus:—"What am I to do now? How can I in this woman condition go back to my house and how shall I govern my kingdom? Alas! Who has deceived me thus!". Hearing these astounding words of Suta, the Riṣis said:—"O Sûta! You have mentioned that the king Sudyumna equal to god has been turned into a woman; this is very strange,, indeed! Therefore, O Suvrata! What is the reason of his being turned into a mare? Kindly describe fully what that beautiful king did in the forest?"

Sûta said:—Once on a time, Sanaka and other Riṣis went to this forest to pay a visit to Śankara, illuminating the ten quarters by their holy aura. But then Bhagavân Sankara was in amorous dealings with Śankarî. The beautiful Devî Ambikâ was then naked and sitting on the lap of Śankara and therefore became very much ashamed at their sight; She got up hurriedly, and putting on her cloth, remained there shuddering, with great shame and sensitiveness. The Riṣis, also, seeing them engaged in amorous dealings, went away quickly to the hermitage of Nara Nârâyaṇa.

Then Bhagavân Śankara, seeing Śankari too much sensitive, said:—"Why are you so much bashful and shy? I am doing just now what will give you pleasure. O Beautiful one! Whoever male will enter from to-day and hereafter, within the precincts of this forest, will be instantly converted into a woman." O Munis! Though the forest gave all delights to all, yet, having this defect, all the persons that know of this curse, carefully avoid the forest. No sooner did the King Sudyumna enter into the forest, out of ignorance, than he, as well as his attendants, were instantly turned into women; there could be no doubt in this. The king became overpowered with great care and anxiety and did not go back, out of shame, to his palace; but he began to wander to and fro on the outer skirts of that forest. He became known afterwards as the woman Ilâ. Now, once on an occasion, Budh, while he was wandering at his will, came up there and seeing the beautiful Ilâ with gestures and pastures and surrounded by women, became passionately attached towards her; and Ilâ, too, seeing the beautiful Budh, the son of Chandra deva, became desirous to have him as her husband. They became so very much tied in love towards each other, that intercourse took place there. Thus Bhagavân Budh generated, in the womb of Ilâ, Pururavâ; and Ilâ gave birth, in due time, the son Pururavâ in that forest. She then, with an anxious heart, recollected, while in the forest, her (rather his), family priest Vaṣiṣṭha Deva. Now then Vaṣiṣṭha Deva, seeing the distressed condition of the king Sudyumna

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became affected with pity and pleased Mahâdeva, Śankara, the most auspicious Deva of all, by hymns and praises. When Bhagavân Śankara wanted to grant him the boon that he desired, Vaṣiṣṭha Deva wanted that the king would be turned again into man as before. At this Bhagavân Śankara said, in recognition of His promise, that the king Sudyumna would be altenately one month a man and the second month a woman and so on. Thus, by the favour of Vasiṣṭha Deva, the king Sudyumna got this boon and returned to his kingdon and began to govern it. When he used to be turned into a woman, he used to remain in the interior, and when he used to become a man, he governed his king dom. At this the subjects became very anxious and did not welcome the king as they used to do before. Some days passed away in this way when the prince Pururavâ grew up into manhood. Then the king Sudyumna gave over to him the kingdom and made him the king of the new capital named Pratiṣṭhân ; and started out to an hermitage to perform tapasyâ. He went to a beautiful forest, variegated with all sorts of trees, and got from the Devarṣi Nârada the excellent mantra of the Bhagavatî Devî, consisting of nine letters. He began to repeat it incessantly, with an heart filled with love. Thus some days passed away when the all-auspicious Devî Bhagavatî, the Saviour of the whole Universe, became pleased with the king and appeared before the king, assuming the divine beautiful form, composed of attributes, intoxicated with the drink, and with eyes rolling with pride, and riding on vâhana, the lion. Seeing this divine form of the Mother of the Universe, the king Ilâ (in this form) bowed down before Her with eyes filled with love and gladly praised Her with hymns thus:—"O Bhagavatî! What a fortunate being I am! That I have seen to-day the extraordinary world renowned benignant form of Thine granting grace and benefit to all the Lokas, I, therefore, bow down to Thy lotus-feet, granting desires and liberation, and served by the whole host of the Devas. O Mother! What mortal is there on this earth, who can fully comprehend Thy glories when all the Devas and Munis get bewildered in trying to know of them.

O Devî! I am thoroughly astonished to see Thy glories and Thy compassion towards the distressed and poor and helpless people. How can a human being, who is devoid of attributes comprehend Thy attributes when Brahmâ, Viṣṇu, Mahes'vara, Indra, Chandra (moon), Pavana (wind), Sûrya, Kuvera, and the eight Vasus know not Thy powers. O Mother! Bhagavân Viṣṇu, of unrivalled brilliancy, knows Thee as a part of Thine only, as Kamalâ of Sattva Guṇas and giving one all one's desires; Bhagavân Brahmâ knows Thy part only as the form made of Rajo guṇa and

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Bhagavân Śankara knows Thee as Umâ only made of Tamo Guṇa; but, O Mother! none of them knows Thy turîya form, transcending all the Guṇas.

O Mother ! where is my humble self, that is of very dull intellect and powerless, and where is Thy extremely propitious serenity and graciousness! Indeed such a gracious favour on me is certainly beyond expectation. Therefore, O Bhavâni! I have come to realise, in particular, that Thy heart is full of unbounded mercy; for Thou dost certainly feel compassion for these Bhaktas that are full of Bhakti towards Thee. O Mother! what more shall I say than this, that Bhagavân Madhusûdan Viṣṇu, though married to Kamalâ, born from only a part of Thine, considers Himself unfit of Her and is therefore not happy; then the fact that He, the Âdi-Puruṣa gets his feet champooed by Kamalâ merely corroborates the fact that He wants His feet to become pure and all auspicious to the world by the holy touch of Kamalâ's hands. O Mother ! It seems to me that the ancient Puruṣa Bhagavân Viṣṇu wants gladly to be kicked by Thee like As'oka tree, for his own improvement and pleasure; and therefore it is that Thou dost want, as if Thou hast become angry to kick (beat with one's legs) Thy husband, stricken by Smara (cupid, love) and worshipped by all the Devas, who lies prostrate below Thy feet.

O Devî; when Thou always residest on the calm broad chest, as if on a great cot, adorned beautifully of Bhagavân Viṣṇu, as lightning in deep dense blue clouds, then it is without doubt that He, becoming the Lord of the Universe, has surely become Thy vâhan (vehicle) (on account of carrying Thee on His breast), O Mother! If Thou forsakest Madhusûdana, out of wrath, He becomes at once powerless and is not worshipped by any body; for it is seen everywhere that persons, though calm and serene, if devoid of Śrî (wealth and power) are forsaken by their relatives as reduced to a state having no qualities. O Mother ! I am not to be ignored by Thee, on account of my being a woman, for was it not the fact, that Brahmâ and the other Devas who always take shelter of Thy lotus feet, had not all to assume once youthful feminine forms, while in Maṇidvîpa, and I know this surely that Thou again didst make them of male forms. Therefore, O Thou of unbounded power ! What shall I describe about Thy power ? Indeed, there is great doubt in my mind whether Thou art masculine or feminine ? O Devî ! Whoever Thou mayst be, whether with attributes on transcending the attributes, whether male or female, I always bow down to Thee, with heart full of devotion towards Thee. O Mother ! I want that I may have one unflinching devotion, towards Thee in my final state.

Sûta said :—Thus praising the Devî, the king Sudyumna, in the form of the feminine Ilâ, took refuge of the World Mother ; and the Devî, becoming greatly pleased, gave to the king, then and there, union with Her own

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Self. Thus the king got the highest steady place, so very rare even to the Munis, by the grace of the Prime Force, the Devî Brahmamayî.

Thus ends the Twelfth Chapter of the first Skandha on the birth of Pururavâ, in the Mahâpurâṇam Śrîmad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâs. (1-53).

CHAPTER XIII.

Sûta said :—"O Maharṣis ! When the king Sudyumna had gone up to heavens, the religious king Pururavâ, endowed with great beauty and many qualities, and able to please the minds of his subjects began to govern his kingdom well, according to Dharma, with his heart intent on governing his people. No body knew what his counsel was, but he was very clever in knowing others' counsels. He was always highly energetic and his lordly power was great. The four methods of warfare, (1) conciliation, (2) giving gifts, (3) sowing dissensions and (4) war, were fully under his control. He saw that his subjects practised religion according to Varnâs'ram (Colours and stages of life), and thus he began to govern his kingdom. Pururavâ, the lord of men, performed various sacrifices with abundance of Dakṣiṇâs (sacrificial fees) and also gave away much in various charities, causing great wonder and astonishment. His extraordinary beauty and qualities, liberality and good nature, his unbounded wealth and prowess made the Apsarâ Urvasî (celestial nymph) think of him often and she wanted him to satisfy her. Some time passed when that procud Urvas'î had to descend on this earth, due to a curse pronounced on her by a Brâhmin ; and she chose the king Pururavâ as her husband, thinking him to be endowed with all the qualities. She then addressed the king and made the following contract :—"O king, giving honour due to every body ! I keep these two young sheep in trust and deposit with you ; kindly look after these and, then, my honour will be preserved by you. O king ! I will take ghee daily and nothing else for my food ; and there is one word more ; O king ! Let me! not see you naked, except when you hold sexual intercourse. O king I say this truly, that, in case there be any breach in this contract I will instantly leave you and go away. The king accepted this contract of Urvasî. Urvasî, too, remained there according to the above contract and also with a view to pass away the period of her curse. During this time the king was fascinated with the love of Urvasî and became so very much attached to her, that he left all his duties and dharma and remained long for many, many years in enjoying Urvasî. The king's mind was so deeply absorbed in her, that he could not remain alone without her,

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even for a moment. Thus many years passed away, when, once on a time, Indra, the lord of the Devas, not seeing Urvas'î, asked the Gandarbhas and said :—" O Gandarbhas ! Better go and steal away the two young sheep in a proper time from the palace of Pururavâ, and then bring Urvasî here. My Nandana garden is now void of all beauty without Urvasî ; so bring the lady here any how or other. Thus spoken by Indra, Vis'vâvasu and other Devas went to Pururavâ's palace ; and when it was dark in the night, and when Pururavâ was holding sexual intercourse with Urvasî, stole away the two young sheep. They, when being carried away in the sky, cried out so piteously, that Urvasî came to hear that as if of her two sons, and angrily spoke to the king :—" O king ! Now the contract that I made with you is verily fulfilled ! It is that I placed my implicit confidence on you that this my misfortune has befallen on me. See ! the thieves are stealing away the two sheep, my sons as they were ! How then are you sleeping here like a woman ? Alas ! I am ruined in having an impotent husband who vainly boasts of his prowess !

Where are my two young sheep to-day that are dearer to me than my life ? Thus seeing Urvas'î wailing, the king Pururavâ, the lord of the Universe, ran after the Gandharvas instantly without any sense as it were, left in him, naked. The Gandharvas, then, cast rays of lightning in that room, and Urvasî, willing to leave, saw the king naked when the Gandharvas left the two young sheep there and went away. The tired king brought the two sheep back to his house in that naked state. Then Urvasî, too, seeing the husband naked, went away immediately to the Devâ loka. Seeing Urvasî going away, the king wailed very much with a very grievous heart. Then, being very much bewildered by the bereavement of Urvasî, with his senses beyond control, and deluded by passion, wandered about in various countries, crying and giving vent to sorrow. Thus, wandering all over the globe, he came once to Kurukṣettra and saw Urvasî ; then with a gladdened face said :—" O beloved ! Wait, wait for a moment ; my mind is all absorbed in you ; it is quite innocent and submissive to you. So you ought not to forsake me in such a dire difficult time. O Devî ! For the sake of you, I have travelled very far. O Beautiful one ! The body that you embraced before, will now, forsaken by you, fall here and will be devoured by crows and wolves and other carnivorous animals. Seeing the king, tired and passion stricken, greatly distressed and with a very sorrowful heart and wailing, Urvasî spoke out :—" O king ! You are certainly a quite senseless man ; whither has gone your extraordinary knowledge now ? O king ! Do you not know that the pure unalloyed love of women cannot take place with any other as the love of a wolf cannot fall on any man. Therefore the earthly men ought never to trust a bit to women and thieves. So go

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back to your palace and enjoy the pleasures of the kingdom ; do not drown your mind further in sorrows. The king Pururavâ, though thus brought to senses by Urvasî, was so much fascinated by her love that his heart did not feel any consolation ; rather he felt indescribable pain, being held up in bondage by the love of Urvasî. O Munis ! Thus I have described to you the character of Urvasî ; it is described, in detail, in the Vedas ; I have stated this in brief.

Thus ends the thirteenth chapter of the 1st Skandha of the characters of Urvasî and Pururavâ in the Mahâpurâṇam Śri Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa. (1—34.)

CHAPTER XIV.

Sûta said :—" O Maharṣis ! (Now hear the main topic). Seeing the dark-blue lady looking askance at him, Vyâsa Deva thought :—" Indeed ! What is to be done now ? This Devakanyâ Apsarâ Ghritâchi is not fit for my household. Then, seeing Vyâsa Deva thus thoughtful, the Apsarâ thought that the Muni might curse him and got terrified. Confounded by terror, she assumed the form of a Śuka bird and fled away; Vyâsa, too, became greatly surprised to see her in the form of a bird. The moment Vyâsa saw the extraordinary beautiful form of Ghritâchî, the Cupid entered then, into his body, and his mind was filled with the thought of sweet feminine form and was gladdened and all his body was thrilled with pleasure so that the hairs of the body stood on their ends. The Muni Vyâsa Deva tried his best and exerted his power of patience to its utmost, but failed to control his restless mind to enjoy the woman. Though he was very energetic, and he tried repeatedly to control his heart, enchanted with the beautiful form of Ghritâchî, yet he could not, as due to a state of things pre-ordained by God, control his mind. At this state, when he was rubbing the fire sticks to get the sacred fire, the (two pieces of wood used in kindling the fire) his seed (semen) fell upon the Araṇî (the two pieces of wood used in kindling the sacred fire). But he did not take any notice of that, and he went on rubbing the firesticks when arose from that Araṇi the wonderfully beautiful form of Śuka deva, looking like a second Vyâsa. This boy, born of Araṇi fuel, looked there brilliant like the blazing fire of the sacrificial place, whereon oblations of ghee are poured. Seeing that son, Vyâsa Deva was struck with great wonder and thought thus :— "What is this ? How is it that my son is born without any woman". Thinking for a while, he came to the conclusion, that this had certainly come to pass as the result of boon granted to him by Śiva. No sooner the fiery Śuka Deva, was born of Araṇi, he looked brilliant, like fire, by his

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own tejas (spirit). At that time Vyâsa Deva began to look with one steady gaze the blissful form of his son as a second Gârhapatya Fire, brilliant with the Divine fire. O hermits! The river Ganges came there from the Himalayâs and washed all the inner nerves of the child Śuka Deva, by her holy waters and showers of flowers were poured on his head.

Vyâsa Deva next performed all the natal ceremonies of the high-souled child; the celestial drums were sounded and the celestial nymphs began to dance and the lords of the Gandharvas Visvâvasu, Nârada, Tumburu and others began to sing with great joy for the sight of the son. All the Devas and Vidyâ Dharas began to chant hymns with gladdened hearts at the sight of the Divine form, the son of Vyâsa, born of araṇî. O twice born ones! Then were dropped down from the sky the dinine rod (Danḍa), Kamanḍalu, and the antelope skin. No sooner the extraordinarily brilliant Śuka Deva was born than he grew up, and Vyâsadeva, who is master of endless learning and how to impart them to others, performed the son's Upanayana ceremony. No sooner the child was born than all the Vedas with all their secrets and epitomes began to flash in the mind of Śuka Deva, as it reigned in Vyâsa Deva. O Munis! Bhagavân Vyâsa Deva gave the name of the child as Śuka as during the moment of his birth he saw the form of Ghritâchî in the form of the Śuka bird. Śuka then accepted Brihaspati as his guru and began devotedly, with his whole head and heart to perform duly the Brahmacharya vow (the life of studentship and celebacy). The Muni Śuka remained in the house of his Guru and studied the four Vedas with their secrets and epitomes and all the other Dharma Śâstras and gave Dakṣinâ to the Guru duly according to proper rules, and returned home to his father Kriṣṇa Dvaipâyan. Seeing his son Śûka, Vyâsadeva got up and received him with great love and honour and embraced him and took the smell of his head. The holy Vyâsa asked about his welfare and about his studies and requested him to stay in that auspicious Âs'rama. Vyâsa then thought of Śuka's marriage and he became anxious and began to enquire where a beautiful girl of a Muṇi can be found. And he spoke to his son :—" O highly intelligent one! You have now studied all the Vedas and Dharma Śâtras. Therefore, O sinless one! better marry now. O son! Take a beautiful wife, and leading a householder's life, worship the Devas and Pitris, and free me from debt. There is no other way of issueless persons; he can never go to heaven; so O highly fortunate son of mine! Now: enter into the life of a householder and make me happy. O highly intelligent one! I have big expectations from you; now try to fulfill them. O greatly wise Śuka! After a very severe asceticism, I have got you who are

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verily a Deva born without any womb. I am, therefore, your father; save me. When Vyâsa spoke thus to Śuka, making him sit close by, the highly dispassionate Sûka at once made out that his father was terribly attached to the world and replied:—"O knower of Dharma! you have, by the power of your great intelligence, divided Veda into four parts; why are you therefore advising me so now? I am your disciple; so give me true advice. Certainly I will obey your order. At this Vyâsa deva said:—" O son! I have got you after I had performed very severe tapasyâ, for one hundred years, and worshipped Bhagavân Śankara, in the sole object of having you. O highly wise one! I will ask some king and will give you sufficient wealth for your family expenses. So that you, having attained this much desired youth, enjoy the householder's life. Hearing these words of the father, Śûka Deva said:—" O father! Kindly say this to me what pleasure is there in this earth that is not mixed with pain. The happiness, that is mixed with pain, is not called happiness by the wise. O highly fortunate one! when I will marry, I will become certainly submissive to that woman; see then how happiness can be possible to one who is dependent: especially to one, dependent on one's wife. Rather freedom can be obtained one day when one is tied to an iron or wooden pillar; but never freedom will come to that man who is tied by his wife and children. As the body of man is full of urine and faeces, so is the body of the woman. The more so, when I am born of no womb, how can I find happiness there; not only in this birth, but in my previous birth, too, I had no desire to be born of any womb. How can I desire now to enjoy the pleasure of urines and faeces in face of the bliss of self that has got no other bliss equal to it? The high-souled persons, that find pleasure in their selves, never go after the sensual pleasures of the objects of enjoyments? When I studied first, the Vedas in detail, it struck me that the Vedas dealt with the Śastra of Karma-mârga (the way of action); and it is all full of Himsâ (injury to others). Then I took Brihaspati as my Guru to shew me the way to true wisdom; but soon I found that he, too, was attacked with the dreadful disease of Avidyâ (ignorance) and plunged in the terrible ocean of world, full of Mâyâ. So it became quite clear to my mind, how could he save me? If the physician be diseased himself, how can he effect cures to other diseases? When I am desirous of liberation, how can I get it from a Guru who is himself deeply attached to the world; how can such a one treat my case to free me, from the disease of attachment to this world? It would be merely a farce. I bowed down to the Guru and now I am come to you to save me, frightened by this terrible serpent of Samsâra. Day and night the Jîvas travel in this awful wheel of Samsâra, this constellation of Zodiac; they are moving like the Sun and never get any rest. O father! If

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we discuss about the truth of Âtman, we will at once find that there is no trace of happiness in this Samsâra. As the worms enjoy pleasures in the midst of faeces, so the ignorant persons find pleasures in this Samsâra. Those who have studied the Vedas and other Śâstras and yet are attached to the world, are certainly deluded and blind like horses, pigs and dogs; no one is more stupid and ignorant than those persons. Getting this extremely rare human birth and studying the Vedânta and other Śâstras, if they be attached to this world, then who are the men that will attain freedom? What more wonder can you find in this world than the fact that persons, attached to wives, sons and houses; are denominated as Pundits? That man who is not bound by this Samsâra, composed of the three Guṇas of Mâyâ, is Pundit; that man is intelligent and he has understood the real import of the Śâstras. What use can there be in studying the Śâstras, in vain, that teach how to bind men more firmly in this Samsâra, full of Mâyâ.

That Śâstra ought to be studied, which tells how a man would be liberated. The house is called "Griha" because it catches hold of a man firmly. So what happiness can you expect from the house which is like a prison? O father! I am therefore afraid. Those Pundits are certainly stupid and they are certainly deceived by the Creator, who having the birth even of men, become again imprisoned. Hearing these words of Śuka, Vyâsa spoke as follows:— "O Son! The house is never a prison, nor is it the cause of any bondage; the householder whose mind is unattached, can get Mokṣa, in spite of his being such. Truthful, holy, earning wealth by just means and performing, according to rules the rites and ceremonies, as stated in the Vedas and doing Śrâddhas duly, a householder can certainly get Mokṣa. See a man who is a Brahmachâri, who is an ascetic, who is a Vânaprasthî or follows any other method or vow, all have got to worship the householder after mid-day. The religious householder, too, welcomes them all, with sweet words, and gives them food, with great love and respect, and thus does them an amount of good. For this reason the householder's stage is the most excellent of all; and I have not seen or heard of any other Âs'rama superior to it. For this reason Vas'iṣṭha and other Âchâryas resorted to householder's life, in spite of their being endowed with great wisdom. O highly fortunate one! If one performs duly the rites and ceremonies of the Vedas, there is nothing that is impracticable to him. Be it the birth in a good family, or the enjoyment of heavens say, or be it Mokṣa, whatever desires, it is fractified to success. Also there is no such rule that one will have to remain in one and in the same Âs'rama throughout his life. The Pundits who know Dharma say that pupils can go from one Âsrama to another. Therefore, O child! accept Agni (the

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householder's fire) and try your best to do unremittingly your duties. O Son! Enter into a householder's life and appease the Devas, Pitris and men; procreate sons and enjoy the pleasures of household life. When old age will come, quit the house and take up the Vânaprasthâ shram (the third stage) and go to a forest and perform the excellent vows and then take up the dharma of the Sannyâsa (renunciation of everything).

O Fortunate one! He who does not take a wife, is certainly maddened by these indomitable five organs of action, five organs of senses and mind. Therefore, the makers of the Śâstras say, that to save one self from the pernicious influences of these vicious senses, one is to take wife during his youth time and then be engaged in performing tapasyâ during his old age. O fortunate one! In days of yore, the fiery Râjarsi Vis'vâmitra practised very severe tapasyâ withuot any food for three thousand years, and thought he was very strong and shining like fire, he was fascinated by the charm of the celestial nymph Menakâ. And an auspicious daughter was born from the womb of Menakâ by Vis'vâmitra. My father Parâs'ara, though a great ascetic, was struck with Cupid's arrows at the sight of the daughter of a fisherman, named Kâli and accepted her in the boat. What more than this, that Brahmâ seeing his own daughter Sandhyâ was struck by passion and ran after her, when Bhagavân Rudra Deva made him unconscious by his Humkâr sound and made Brahmâ desist from the attempt.

So, O fortunate one! Take my word pregnant of good issues and marry a lady, born of a good family, and follow the path presented in the Vedas. (1-70)

Thus ends the fourteenth Chapter of the Ist Skandha, on the birth of Śuka Deva and the duties of householders in the Mahâ Purâṇa Śrîmad Devî Bhâgavatam of 18,000 verses by Maharṣi Vedavyâs.

CHAPTER XV.

Hearing these words of Vyâsa Deva Śuka Deva said: O Father! I do not like at all to take to a householder's life; as I see clearly that it fastens men, as a cord fastens animals, and is a source of incessant pain. O Father! Where can you expect happiness from a householder who is always loaded with anxiety how and whence to get wealth? Those, who have greed for wealth, oppress their poor relatives, even; and extort money. Even one who is the lord of the three worlds, who

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is their Indra, he also is not so happy as a beggar, that has no desires. See, then, who else can be happy in this world? Whenever an ascetic is seen to practise severe asceticism, Indra, the lord of the Devas becomes anxious and sorry, and raises various obstacles in his way See also that Brahmâ is not happy with his big samsâra (his creation which is his house). Bhagavân Viṣṇu, though He has got His beautiful Kamalâ, the presiding Deity of all wealth end prosperity, is always suffering, since He is incessantly engaged in fighting with the Asuras; and though He is the husband of Lakṣmî and full of prosperity, He practises, almost, every now and then, terrible asceticism with great care and earnestness. So who else is there, who is possessed of constant happiness? I know also Bhagavân Sankara, too, suffers incessant troubles and has to fight against the Daityâs. So, then, O Father: how can a poor householder be happy when the rich householder cannot sleep happily, with his constant care for wealth. O highly fortunate one! Knowing full well this truth of the world, why are you plunging me, your son, in this terrible Samsâra, full of pains and agonies.

O Father! What shall I say to you about the miseries of the world! There is pain in birth, pain in old age, pain in death, and pain in the life in the womb full of urines and facees; but the pain, arising from desire and greed, is more terrible than all the pains mentioned above; and then, the pains experienced while asking for them are greater than the pangs of death. Alas! There is no other way for the Brâhmans to earn their livelihood than to accept gifts from others. Therefore the Brâhmans have to suffer daily death-like pangs in having to wait in expectation from others; can there be anything more regrettable than this? The Brâhmaṇas, studying all the Vedas and Dharma Śâstras and acquiring wisdom, have got at last to go to the rich and praise them (in expectation of some money carefully O Father! if one does not become a householder, then what care is there to feed one's own belly? If there be contentment in the mind, any how the belly can be filled with leaves, roots and fruits; but if there be wife, sons and grandsons and many dependent relatives, then to feed them all, much trouble and anxiety are experienced. So how can you expect, O Father! perfect happiness in the world? So teach me, O Father! the Śâstras on Yoga and eternal truth that will give perfect happiness; no advice in karma kânḍa (the series of actions) will bring me pleasure. Now advise me how the karmas can be exhausted; how the root of the three sorts of karmas, Sanchita, Prârabdha, and Vartamâna, giving torments of birth, death etc., the Avidyâ, the great ignorance, can be destroyed? The fools do not understand how the women suck the blood out of persons like leeches, for they get themselves deluded by their gestures and postures? The lady of the house, whom the people

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call kântâ, the beautiful one, steal away the semen virile, the strength and energy in the way of giving them happiness as sexual intercourse, and their minds and wealth and everything by their crooked love conversations ; so see what greater thief can there be than a woman ? In my opinion, those that are ignorant are certainly deluded by the Creator ; they accept wife to destroy their own pleasure of happiness. They can never understand that the women can never be the source of pleasure ; they are the source of all miseries. Hearing these words of Śuka, Vyâsa became merged in the deep sea of cares and anxieties, thinking what to do then. The incessant tears of pain flowed from his eyes ; his whole body began to shiver and his mind became too much worried.

Seeing this distressed and sorrowful state of his father, Śukdeva, with eyes full of wonder, said :—Oh ! What a power has Mâyâ got ?

Oh ! He, whose words are accepted by all, with great love and care, as equivalent to the Vedas, who is the author of the Vedânta Dars'ana, and before whom nothing is veiled in ignorance, Oh ! that greatest Pundit, the knower of all the Tattvas, is now deluded by Mâyâ ? Oh ! what is that Mâyâ who has been able to delude Vyâsa Deva, the son of Satyavati, so skilled in the knowledge of Brahma Vidyâ ; I also do not know how, with what great care, one is to practise Sâdhanâ towards Her.

Alas ! He who has composed eighteen Mahâ Purâṇas and the great Mahâ Bhârata, who has divided the Vedas in four parts, the same Veda Vyâs has to-day been deluded by the power of Mâyâ! What to speak of other persons ! Oh ! Mâyâ has deluded Brahmâ, Viṣṇu, Mahes'vara and others and the whole universe ; then who is there in the three worlds that is not fascinated by Her influence ! I therefore, take refuge unto the Internal Governess, the Devî Mâhâ Mâyâ. Oh ! what wonderful power She weilds ? By her own Mâyic power, She has kept God even under Her control, who is omniscient and the Controller of all. The Pundits, who know the Purâṇas say, that Vyâsa Deva is born of the part of Viṣṇu ; but, see the wonder, that he is to-day plunged in the sea of delusion like a merchant whose ship has been wrecked. Alas ! How great is the wonderful power of Mayâ ! The all-knowing Vyâsa is to-day under the control of Mâyâ and is weeping like an ordinary man ! So I have come to the firm conclusion that the wise Pundits are incapable to surpass the strength of Mâyâ. What a great error arises through the power of Mâyâ ! See ! indeed !! who is he and who am I ? What for we have come here ? There is no certainty, nothing whatsoever, about that. And, see, also, how he has got the nice idea of "father" on his body and the idea of "his son" in my body, that are composed of five elements.

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This is now quite evident to me that, when the Brâhmin Maharṣi Kriṣṇa Dvaipâyan is weeping under the influence of Mâyâ, She is the strongest of all ; even those who are skilled in the great Mâyâ fall under Her prey.

Then Śuka Deva bowed down mentally to the Devî, Mahâ Mâyâ, who is the Creatrix of Brahmâ and the other Devas and who is the Controller of them all ; and then began to speak the following auspicious words pregnant with reason, to his father Vyâsa Deva, greatly distressed and plunged in the sea of sorrows:—"O Father ! you are exceedingly fortunate, for you are the son of the high souled Parâs'ara and you yourself are the instructor of real truth, the tattva jnâna, to all persons ; so, O Lord ! why are you giving vent to sorrows, like an ordinary bewildered man ? O Mahâbhâga ! why are you plunging yourself in this great error, though you are a high souled personage! See, it is quite true that now I am born as your son ; but this I do'nt know what relation existed between you and me in my previous birth ? So, O highly intelligent one ! Open your eyes of wisdom, and be patient; do not throw yourself, in vain, in the sea of sorrows. All this universe is like a net of delusion ; knowing this, abondon all your grief; why are you feeling yourself so much weak and distressed, for your attachment towards your son? Hunger is satisfied by eating something, and thirst is satisfied by the drinking of water ; hunger is not satisfied by seeing the son. So the organ of scent is satisfied by smelling sweet scents ; and the organ of hearing is satisfied by hearing sweet music ; and when thirst arises to enjoy women, that is satisfied only by sexual intercourse ; but what satisfaction can a son give ? So what shall I do to you by remaining as your son ? The son, in fact, is not the cause of any satisfaction to one's self. For this reason, in ancient days, the poor Brâhmin Ajigurta gave his son to the king Harischandra, for necessary equivalent price in money, who wanted a man for his sacrifice where human beings are to be sacrificed as victims. In fact, those things that are urgently required as necessities give happiness; and all these articles can be obtained by wealth ; so if you want to enjoy happiness, then earn money ; of what use shall I be of you as your son ? O Muni ! you can see subtle things and you are greatly intelligent; so I pray to you, to look upon me as your son and open my eyes of wisdon, that I can be free for ever from this womb of birth. O Sinless one ! To get a human birth in this land of Karma (in India) is very difficult ; again to get a Brâhmin birth is extremely rare ; so when I have got this so very rare birth, why shall I spend my time in vain ? O Father ! Though I have served many spiritual teachers, fraught with wisdom, for many years, yet the firm idea "I am, as it were, bound up in this net of Samsâra" the notion covered with dark darkness of ignorance, caused by desires, this net of Samsâra does not leave me.

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When the son Śuka Deva of extraordinary power and intelligence spoke thus, Vyâsa saw that his son was strongly inclined to take to the fourth Âs'ram, that of Sannyâsa and spoke thus :—" O Son ! If your mind has become so, then read Bhâgavat Purâṇa, composed by me, highly auspicious, voluminous, and the second Vedas.

In this you have the chapters on Creation (Sarga) and secondary creation (upa sarga) etc., the five characteristics as in other Purâṇas and it is sub-divided into twelve Skandhas. Hearing of this Bhâgavata brings up to the mind that Brahma alone is real and all the universe is unreal and knowledge both intuitive and indirect springs up. For this very reason, the Bhâgavata treatise is considered as the ornament of the Purâṇas. Therefore, O highly intelligent one ! you better study this Purâṇa. O Child ! In days of yore, at the end of a Kalpa, Bhagavân Hari was lying, as a small child on a floating leaf of a banyan tree, and was thinking thus :—"Who is the Intelligent One that has created me a small child ? What is His object ? Of what stuff am I made of ? and how am I created ? whence can I know all this ?" At this moment the Devî Bhagavatî Who is all chaitanya, seeing the high-souled Bhagavân Hari musing thus, spoke out in the form of a celestial voice in the following half-stanza :—"All this that is seen is I Myself ; there is existent nothing other that is eternal". Bhagavân Viṣṇu, then, began to think deeply the above celestial voice :—" Who has uttered this word, pregnant of truth, to me ? How shall I come to know the speaker, whether that is female, or male or a hermophrodite ? " Pondering over this for a long time, when he could not come to a definite conclusion, he began to repeat (make japam) frequently that word of Bhagavatî with a whole heart. When Hari, lying on a banyan tree leaf, became very anxious to know what the above words implied, then the all-auspicious Devî Bhagavatî with a beautiful face, calm and quiet appearance, appeared before Bhagavân Viṣṇu, of unrivalled splendour, in the form of Mahâ Lakṣmî, who is all of Sattva Guna, surrounded by Her Vibhûtis, Her manifestations of attendentants), Her smiling companions of the same age, decked with ornaments, and wearing divine clothings, and holding each in their four divine hands, conch shell, disc, club, and lotus.

The lotus-eyed Viṣṇu was very much surprised to see that beautiful Devî, standing without anything to rest on that water ; He saw that on four sides of the Devî, were staying Rati, Bhûti, Buddhi, Mati, Kîrti, Smriti, Dhriti, Śraddhâ, Medhâ, Svadhâ, Svâhâ, Kshudhâ. Nidrâ, Dayâ, Gati, Tuṣṭi, Puṣṭi, Kṣamâ, Lajjâ, Jrimbhâ Tandrâ and other personified forces, each possessing a clear distinct form, and endowed with a clear distinct feeling. In the hands of them all were divine weapons ; on their necks, necklaces and garlands of

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Mandâra flowers; and all the limbs of their bodies were decorated with divine ornaments. Seeing in that one mass of ocean the Devî Lakṣmî and Her Śaktis, Bhagavân Janârdan, the soul of all, became greatly astonished and thought within Himself thus :—" What is this ? Is this Mâyâ that I am witnessing ? Whence have appeared these women ? and whence have I come here, lying on this banyan leaf ? How has the banyan tree come to existence in this one mass of ocean ? And who is it, that has placed me here in the form of a child ? Is this my Mother ? Or Is this some Mâyâ that can create impossible things ?

Why has She made Herself manifest before me now? Or Is there some hidden motive that She has appeared thus ? What ought I to do now ? Or shall I go to some other place ? or shall I continue remaining here in this form of the child, silent and with vigilance. (1—67.)

Thus ends the fifteenth chapter of the 1st Skandha on the dispassion of Śûka and the instructions of Bhagavatî to Hari in the Mahâpurâṇa Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XVI.

Vyâsa spoke :—" Then the Devî Mahâ Lakṣmî, seeing the Deva Janârdana lying on a banyan leaf and surprised, spoke to him, smiling: — " O Viṣṇu ! Why are you becoming so much astonished ? Before this, since times immemorial (without any beginning) there had been many dissolutions (Pralayas); and many Sriṣṭis (creations); and at the beginning of every creation You came first into existence and every time I was united with You ; but now You have forgotten me under the spell of that Mahâ Śakti.

That Highest Mahâ Śakti is transcendent of all the Guṇas ; but you and I are with Guṇas. Know me as the Śakti, all of Sattva Guṇa who is widely known as Mahâ Lakṣmi. After this the Prajâpati Brahmâ, full of Rajo Gunas, the creator of all the Lokas, will come into existence from your navel lotus and will create the three worlds. Then he will perform severe tapasyâ and acquire the excellent power to create, and will create the three worlds by his Rajo Guṇa. That highly intelligent Prajâpati will create first, the five Mahâ bhûtas (great elements), all endowed with Guṇas and then create mind with sensory organs and the presiding deities of the senses, and thus with all the ingredients, fit for creation, will create all the worlds. Therefore He is denominated by all as the Creator of Brahmâṇḍa. O highly fortunate one ! You will be the Preserver of this Universe. When the Prajâpati Brahmâ will be angry at the beginning of the creation on his four mind-born sons, Rudra Deva will appear. (1-8).

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He will appear then from the centre of his eye brows. On being born, this Rudra Deva will practise vary severe tapasyâ and will get the Samhâra Śakti, who is all of Tamo Guṇa and at the end of the Kalpa will destroy all this universe of five elements. O highly intelligent one! So I have come to you for this work of creation, etc. So take me to you as your Vaiṣṇavî Śakti full of Sattva Guṇa. O Madhusûdana! I will take refuge at your breast and will remain always with you. Hearing all this, Bhagavân Viṣṇu spoke:—'O beautiful Devî! The half stanzâ was ere long heard by me, in clear words; by whom was that spoken? Kindly speak to me on this great auspicious secret first. For, a great doubt has come and possessed my mind. What more shall I say than this that as a poor man always thinks of wealth, so I am thinking of that again and again. "Hearing these words of Viṣṇû, the Devî Mahâ Lakṣmî smilingly said, with great affection:—"O Strong and Energetic one! I am now speaking in detail on this; listen. O Four-armed one! It is because I have come to you with form and endowed with Guṇas that you have come to know me; but you have not known that Âdyâ Śakti, the Prime force, transcending all the Guṇas, though She is the substratum of all the Guṇas. O highly fortunate one! That Devî Bhagavatî, transcendant of all the Guṇas, uttered that all auspicious, highly sanctifying semistanza, the essence of all the Vedas. O destoyer of the enemies! I think that there is the highest grace of that Highest Śakti on you, that She spoke the greatest secret to you for your benefit. O one performing good vows! know those words uttered by Mahâvidyâ, as the essence of all the Śâstra. So firmly retain them within your heart; never forget them. There is no other thing, save that, worth being known in earnest. Because you are most beloved by the Devî! that She has spoken this to you. "Hearing these words of the Devî Mahâ Lakṣmî, the four-armed Bhagavân took that semi stanza as a Mantra to be repeated in right earnest within his mind and cherished that for ever within his heart. After some time, Brahmâ, born of the lotus of the navel of Viṣṇu, became afraid of the two Daityas Madhu and Kaiṭabha, took refuge of Bhagavân Viṣṇu; Viṣṇu killed the two demons and began to do distinctly the japam of the semi-stanza. Brahmâ, born of the lotus, then asked Viṣṇu with a gladdened heart:—"O Lord of the Devas! what japam are you doing? Lotus eyed! Is there any othor body more powerful than you? O Lord of the Universe! whom do you think and thus feel yourself so happy? Hearing Brahmâ, Bhagavân Hari said:—"O highly fortunate one! Think out yourself once of the Primordial Force, the auspicious Bhagavatî Âdyâ Śakti who is reigning every where as the cause and effect and you will be able to understand everything. My presiding Deity is that immeasurable eternal Mahâ Śakti

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Brahmamyî ; on whose Śakti, as a receptacle with form on this ocean rests the whole Universe; I am thinking of that, by which is created (often and often) this entire Universe, moving and non-moving. When the Devî Bhagavatî, the giver of boons, become graciously pleased, the human beings become freed of this bondage of Samsâra; and again that highest Eternal Wisdom, the cause of Mukti, becomes the source of bondage to this world, of those who are deluded by Her.

She is the Îs'varî of the Îs'varas of this universe. O Brahmâ ! You, I and all other things of the entire Universe are born of the Chit Śakti (the power of consciousness) of Her and Her alone; there is no manner of doubt in this. The semi-stanza by which She has sown within me the seed of Bhâgavata will get expanded by the beginning of the Dvâpara Yuga. While Bhagavân Brahmâ was resting on the navel lotus of Viṣṇu, He got the seed of Bhâgavata. Then He gave it to His own son Nârada, the best of the Munis. Nârada gave it to me and I have expanded that into twelve Skandhas. Therefore, O Mahâbhâga! You now study this Bhâgavata Purâṇa, equal to the Vedas and endowed with five characteristics. In this the wonderful glorious deeds and life of the Devî Bhagavatî, the hidden meanings of the Vedas and the wisdom, the truth are all described; hence this is the best of all the Purâṇas and sanctifying like the Dharma Śâstra. It is the substratum of Brahma Vidyâ; therefore if men study this, they will easily cross this sea of world; and those that are stupid and deluded get pleasure in hearing the death of Vritrâsura and many other narrations that are interspersed in this book. Therefore, O Mahâbhâga! hear this sanctifying Bhâgavata Purâṇam and retain it firmly within your heart. O best of persons! You are the foremost of those that are intelligent; so you are worthy to read this Purâṇa. Eighteen thousand Ślokas are in that Purâna and you better get them by heart ; for if any body reads or hears this Purâna, fit to be praised in every way, all-auspicious, capable to increase posterity by the addition of sons and grandsons, giving long life, happiness and peace, he sees the Sun of Wisdom, resting in his breast and dispelling all darkness of ignorance. Thus speaking to his son Śuka Deva, Kriṣṇa Dvaipâyan, my Guru, studied us the Purâna and thought it was voluminous. I got the whole of it by heart. Śuka studied the Purâna and stayed in Vyâsa's Âs'rama. But he was naturally dispassionate like Sanat Kumâra, etc, the mind-born sons of Brahmâ ; therefore he could not get peace in studying the contents of the Purâṇa which deal with Karma-Kâṇḍa (actions) fit for the house-holders. He remained in a solitary place, his heart being troubled very

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much. He appeared, as if, with his heart void. He did not mind much for his food and he did not fast also. Once Vyâsa Deva seeing his son Śukdeva so thoughtful, said :—" O Son ! What do you think constantly ? And why are you troubling yourself so much ? Like an impoverished man, entangled in debt, you are always disturbed by your thoughts. O child ! When I your father is living, what for do you care ? Leave aside your inmost sorrows and be happy. Cast off all other thoughts and think of the wisdom contained in the Śâstras and try your best to acquire Vijñâna, the essence of wisdom. O Suvrata ! If you do not get peace by my words then go, at my word to Mithilâ, the city of the King Janaka. O Mahâbhâga ! That king Janaka, who is liberated while living, whose soul is religious and who is the ocean of truth will cut asunder the net of your delusion. O Son ! Go to the king and question him on Varṇâs'ram Dharma (Dharma relating to caste and stages of life) and remove your doubts.

That royal sage Janaka, the greatest Yogî, the knower of Brahma and liberated while living, is of pure soul, truthspeaking, of a calm and quiet heart and always fond of Yoga. Hearing these words of Vyâsa Devâ, the highly spirited Sûka deva of unrivalled energy replied :—" O virtuous one ! Your word can never turn out false ; but when I hear that the king Janaka is gladly governing his kingdom still he is liberated while living, and disembodied while he has body—this your word appears to me quite contradictory like light and darkness at one and the same place and time, and seems that these two epithets simply indicate vanity and nothing else. O Father ! This is my greatest doubt how can the royal sage Janaka govern his kingdom, being disembodied. It appears that your word about Janaka is quite false as the son of a barren woman. O Father ! I have now got a desire to see the disembodied king Janaka ; for my mind is plunged in great doubt how can he remain in samsâra unattached like a lotus leaf in water ? O Greatest Orator ! Is the liberation of Janaka according to Buddhistic doctrines or like the opinions of the materialistic Châr vâkas ! O highly intelligent one ! How can the royal sage Janaka, in spite of his being a householder, quit the usages of his senses ? I cannot comprehend this. How can the things enjoyed by him appear to him, as if, unenjoyed and and how can his doings be his non-doings ? How can the ideas of mother, wife, son, sister, prostitutes and various persons having different relations, arising within him vanish again altogether ? And if that be not the case, how can his Jivanmuktahood be possible ? If his taste be present of pungent, sour, astringent, bitter, and sweet things, then it is clear that he is enjoying all the most excellent things. O Father ! This is my greatest

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wonder and doubt, that if he has got the sense of heat and cold, pleasure and pain, how can he be a Jivanmukta? That king is thoroughly expert in reigning his kingdom; how then the ideas of enemy, friend, taste and distaste, remaining absent in him, he can govern his state? How can he look with the same eyes a thief and an ascetic? And if he makes any distinction, how then is his liberation effected? I have never seen such a man, that is liberated while living and at the same time an expert king in governing his subjects. For these reasons, great doubt has arisen in me. I cannot understand how can the king Janaka be liberated, while he is remaining in his house? Whatever it be, I desire now greatly to see him after his Jivanmuktahood; so I desire to go to Mithilâ to solve my doubts.

Thus ends the Sixteenth Chapter of the first Skandha on Śuka's desiring to go to Mithilâ to see Janaka, in the Mahapurâṇa Śrimad Devî Bhâgavatam of 18,000 verses.

CHAPTER XVII.

Sûta sail:— Thus speaking to his father about his intention to go to Mithilâ, the high-souled Śuka Deva fell prostrate at his feet and with folded palms said:— "O highly fortunate one! Your word must be obeyed by me; now I desire to see, as you say, the kingdom of Janaka; kindly give me permission. O father! Again the doubt is coming within me how the king Janaka is governing his kingdom without sentencing any body? And if there be no punishment within his kingdom, no one will remain in the path of virtue. It is for the sake of preserving religion that Manu and the other sages have always prescribed for punishment; how, then, religion can be preserved without inflicting punishment. O Mahâbhâga! What you have spoken to me appears to me true like the sentence "My mother is barren." So, O destroyer of foes! Permit and I will start for Mithilâ. Seeing the greatly wise son Śuka, void of any desires, earnestly anxious to go to Mithilâ, gave him a cordial embrace and said:— "O highly intelligent son Śuka! Peace be on you! Have a long life. O child! Speak truly before me and go. O son! Say that after going to Mithila you will come back again to this Âs'rama; never that you will go anywhere else. O son! Seeing the lotus face of yours, I am passing my days happily; if I do not see you, I will suffer extreme pain. What more than this, that you are my life and soul. I am saying, therefore, after seeing Janaka and clearing your doubts come here again and remain at peace, and study on the Vedas.

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Vyâsa having spoken thus, Śuka bowed down and circumambulated his most worshipful father, and went out; he began to walk very fast like an arrow, leaving the bow, and when it has left the bow. On his journey he saw various countries, various classes of persons, earning money, various gardens and forests, various trees; in some places he saw fields with green grains and grains standing on them; at others he saw ascetics practising asceticism, and initiated Yâjniks (performing yajnas or sacrifices); in some places he saw yogis practising yoga, the high-souled Vânaprasthîs (in the third stage of life) residing in the forest, and at others he saw devotees of Śivâ, Śakti, Gaṇes'a, Sûryâ and Viṣṇu and many others. Thus he went on in his journey, in great wonder, towards his destination. In his passage he crossed Meru in two years and the Mount Himâlayâs in one year and then reached the city Mithilâ. Going there he found the place, full of wealth, corn, grains, etc. and all prosperities and the people were all very happy and they observed the rules of conduct as in the Sâstras. When he was about to enter into the city, the guard in front of the gate stopped him, asking "who are you? Sir." "What for are you come here? "When the guard asked him thus. he replied nothing and went away to a distance and with great wonder could not help laughing in his mind and remained motionless like a statue. At this the guard said :— "O Brâhman! Why have you remained silent? Kindly say what for you have come here? I know this well that no body goes anywhere without having something to do? The king has forbidden strangers whose parentage and character are unknown. Therefore O Brâhmin! Every one has to take the king's permission before he goes into the city.

It seems that you are a very energetic Brâhman and that you know the Vedas; so O giver of honour! speak out to me your object-in-view and go into the city as you like." Hearing these words of the guard, Śuka-Deva began to say :—"I have come to see the city of Videha Janaka; but now I see that persons like me find great difficulty to enter here; so O Gatekeeper! I have got the answer from you. I was a great fool that I was so much deluded that to see the king I crossed many countries and over topped the two mountains and have come here. O Mahâbhâga! What blame can I put on others? It is my father that has deluded me; or my karma done in my previous birth is now making me wander about. Alas! In this world greed for money is the sole cause to make a man knock about; but I have not got that even; my erroneous idea has brought me so far. I now realise that a man, having no desires, gets constant happiness if he be not plunged in the net of delusion; else he cannot have any such. O Mahâbhâga! Though I have no desire of anything, yet I am

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plunged in the sea of Moha. Alas! Where is Meru? and where is Mithilâ (a great distance intervenes) I have walked so great a distance on foot; alas! this is this the result of my so long a journey! Therefore I am thoroughly convinced that the Creator has deceived me. One must have to suffer for his Prârabdha karma, be it auspicious or inauspicious. One must make one's effort, being always under the control of this Law of Karma. Though there be no apparent desire or cause, yet this Prârabdha Karma always puts a man into different actions.

This place is not a Tîrath (holy place) nor there are the Vedas personified here, that I have taken so much pains and trouble to come here—only there is one thing here and that is the king Janaka; but there is no chance to see him even; for I have not been able to enter even within his kingdom. Thus saying, Śuka remained silent and began to stay as one who has taken the vow to remain silent. The guard then took him to be a very wise Brâhman and spoke in sweet words:—"O Brâhman! Go to the place, as you like, where you have got your work. O Brâhman! I stopped you; so please excuse me for any offence incurred by me. Free persons like you have mercy alone as their greatest strength. Hearing this Śukâ Devâ said:—What is your fault? you are dependent on another; the servant ought to obey the words of his master and serve him by all means; and there is no fault of the king, too, in your not allowing me to enter; for the wise persons ought to ascertain by all means, whether the new comers are enemies or thieves? Hence when I am quite a stranger suddenly come to this place, that the fault is wholly mine. Every person knows that it is lowering oneself to go to another's house. The guard then said:—" O great Brâhman! what is happiness? and what is pain? what ought to be done to by your well wisher? who is your enemy? and who is your benefactor? Now advise me on all these points. Hearing this Śukâ Devâ said:—Everywhere men are divided, as far as their internal natures are concerned, into two classes; they are called attached or unattached. And the minds of these two classes are again of two kinds. The "attached" man is stupid and cunning and the "unattached" is sub-divided into three classes knowing, unknowing and middling. The cunning man is divided again into two classes:—Whether his cuuningness is according to the dictates of Śâstras or arising from his intellect. Again intellect is subdivided into two whether it is Yukta (one-pointed) or Ayukta (Diverted) The guard spoke:— 'O Learned one! I cannot understand what you say; so explain them to me what they mean." Śukâ Devâ said:—Those who are attached to this world are said to be "attached" persons. These attached persons feel frequently various pleasures and pains. When they get wives, sons, weath, honour, rise, etc., they get pleasures; and if they

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do not get any of these they feel at every moment intense pain. Now the attached person sought to take such means as will secure them the pleasures of this world ; so whoever acts against those means are denominated as breakers of their happiness and so they are enemies ; and whoever, aids in their acquiring pleasures are denominated as their friends. Of these, the attached but at the same time cunning man does not get confounded and bewildered by them; whereas stupid attached man gets always bewildered everywhere. The man that is dispassionate and engaged in determining the "self" dwells in a solitary place, meditates on "self", finds pleasure in studying the Vedânta Śâstras and feels pain in all the topics on worldly affairs. The wise man that wants his real welfare and is averse to the worldly enjoyments finds that he has many enemies ; lust, anger, palaces, etc., are his so many enemies. Contentment is his only friend in the three lokas and no one is his real self.

Hearing these words of Śuka Deva, the watchman considered Śuka Deva a very wise man and soon led him to a very beautiful compartment. Śuka Deva then began to see that the town was full of three sorts of men, good, middling, and bad ; and the shops were "filled with various articles of merchandise. The many things were being incessantly purchased and sold there. Within that town, filled with many men, money and all sorts of wealth and prosperities, almost everywhere were seen instances of attachment, hatred, lust, anger, greed, vanity and delusion ; at some parts there were seen persons quarrelling with each other. Seeing thus the three sorts of persons, the highly energetic Śuka, blazing like a second Sun, went to the royal palace when the gateman stopped him. He stood there like a log of wood and began to meditate on "Mokṣa" (Liberation). He began to think the light and darkness as same ; the greatly ascetic Sûka became merged in Dhyâna (meditation) and remained at one place motionless. In an instant, a royal minister came out and saluting him with folded hands, took him to a second compartment. Here the minister showed him beautiful divine gardens, adorned nicley with rows of divine trees bearing fruits and gave him a good reception and took him to a very beautiful palace. The minister next ordered the public women, in royal service, expert in music and playing with instruments, and skilled in Kâma-Śâstra (the science of amorous dealings) to attend on Śuka Deva and went out of the palace. Śuka, the son of Vyasa, remained there. Those prostitutes then prepared various dishes, suited to the time and place, and sought the satisfaction of Śuka and then worshipped him duly with greatest devotion. Those ladies, then, residing within the four walls, became enamoured to see the beauty of Śuka Deva and showed him the gardens that existed in the inner compound. Śuka was young and beautiful ; over this he was extremely lovely, of nice limbs ; his speech was soft

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and gentle; so he looked like a second Cupid (the god of love); all the ladies, struck with Cupid's arrows, lost their consciousness. Then recovering, they considered Śuka Deva to be the great controller of passions and began to serve him with great care. The pure minded Śuka, born of Araṇi, looked on them like his mother. Śuka, finding pleasure in self and the controller of anger was not pleased or displeased with anything; so though he saw that the ladies were disturbed with amorous feelings, he remained quite undisturbed, calm and quiet. The ladies, then prepared a very nice bed whereon Śuka Devâ would sleep; it was spread over with nice clean bed sheet; many nice pillows were placed. He, then, washed his feet and with vigilance, put on his finger the ring prepared of Kus'a grass, and completing his evening Sandhyâ, became merged in Dhyâna. Meditating on Supreme Brahma for three hours (one Prahara), slept for 6 hours and getting up, again became merged in Brahma Dhyâna for the last three hours of the night. Then at the Brâhma mûhurta (one hour preceding the sunrise) he took his bath and completing his morning duties, became immersed in Samâdhi (inner enlightnment) and sat at ease.

Thus ends the 17th chapter of the 1st Skandha on Śuka's displaying his self-control amidst the women of the palace of Miṭhilâ in the Mahâpurâṇa Śrî Mad Devî Bhâgavatam.

CHAPTER XVIII.

Sûta said:—"Maharṣis! When the king Janaka heard of the arrival of Śuka Deva, the son of his Guru, he took his priest before him and attended by his ministers came before him in pure spirit Then he duly worshipped Śuka, offering him Pâdya, Arghya and an excellent seat, and a cow, yielding milk and then enquired about his welfare. Śuka Deva accepted duly all the things offered by the king; and informed him of his well-being and asked the king in return, of his welfare and took his seat at ease on the Âsana. The king Janaka asked the son of Vyâsa, full of peace:— "O Mahâbhâga Muni Sattama! You are devoid of any attachment and you have no de-ires. May I enquire why such a person as your honoured self has come to me." Śuka Deva said:— "O great king! my father told me thus:— "O child; take a wife; for the house-holder's life is the best of all the âs'ramas but I thought that will be the source of my bondage to this world and therefore did not obey his word, though he was my highest Guru." He then again said to me:—' If one takes a household life, it does not at once follow that he will be held in bondage; yet I did not agree to that." Then the Muni, thinking me still to be in some doubt, spoke this word of advice to me:—" O Son! Do not be sorry; go to Miṭhilâ and have your dubts solved. There my disciple

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the king Janaka, is governing his kingdom without any source of danger. He is Jivanamukta (liberated while living) and is free from the ideas of body, etc., so everybody knows. When that royal sage, Janaka, though governing his kingdom, is not seen tied up by Mâyâ, then O Son! why are you afraid of this Samsâra, when you are living this forest life.

Therefore, O Mahâbhâga! Trust me and marry; and in case you doubt very much, then go and see the king Janaka; ask him and remove your doubts. He will certainly solve your doubts. But, O Son! After hearing him, come again quickly to me." O king! When my father spoke thus, by his permission I have come now to your capital. O king! I do'nt want any thing, save Mokṣa (liberation); therefore "O Sinless one! Kindly advise what am I to do, so that I attain Mokṣa. O Lord of kings! Practising asceticism, going to the holy places of pilgrimage, holding vratas (vows), performing sacrifices, studying the Vedas, or earning wisdom, whatever is the cause of Mokṣa, kindly say that." Hearing this, Janaka said:—"O son of my Guru! I am telling what ought to be done by the Brâhmaṇas, following the path of Mokṣa; listen. After having the holy thread, a Brâhmin should live in the house of his Guru to study the Vedas, the Vedântas and pay the Dakshiṇâ (the fee) to the Guru according to rules; he will then return home and marry and enter into the householder's life; he should lead a life of contentment, be free from desires, sinless and truthful and earn his livelihood with a pure heart and according to the sanction of justice and conscience. He is to perform the Agnihotra and other sacrifices; and after getting sons and grandsons, he is to leave his wife under the care of his son and then to take the life of a Vânaprastha (3rd stage of life). That Brâhman, the knower of Dharma, must practise tapasyâ and become master of his six passions (enemies); and when he gets disgusted with the world and when the Vairâgyam (dispassion) will arise within him, he would enter into the fourth Âs'rama. For, the man is first to enter into the householder's life; and when he will be quite dispassionate towards the world, he will then have a right to take the Âs'rama of Sannyâsa (Renunciation). A course contrary to this can never entitle one to the Âs'rama of Sanyâsa.

This is the beneficial word of the Vedas and it must hold true; it can not be false; this is my firm belief. O Śuka! In the Vedas are mentioned forty-eight Samskâras (consecrations; purificatory rites); out of which the learned Mahâtmâs have reserved forty Samskâras for the householders and the last eight Samskâras (Śama, Dama, etc,) for the Sannyâsins. And this good usage is heard to come down from very ancient times. A Brâhmaṇa ought to complete his previous Âs'ramas successively and then enter into the succeeding Âs'rama. (1-22)

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Śuka said:—"If the pure Vairâgyam (dispassion) arising out of knowledge and wisdom (jñân and Vijñân) already arises (before taking to the grihasth Âs'ram), is it still necessary to pass through house holder's life, Vânaprastha life, etc, or is one entitled then to take up at once the Sannyâsa Âs'rama, quit everything and reside in the forest? Janaka said:—" O! One giving honour to the Śâstras and Gurus! Though the powerful passions seem to be under control in the period of unripened Yoga (the imperfect yogic state), yet one ought not to trust them; for, it is generally seen, many imperfect Yogins find themselves disturbed by one or other of the senses. If the mind of one who has already entered into the Sannyâsa Asram gets perturbed in his course, then, how can he, you can see this for yourself, satisfy desires of eating good things, sleeping nicely, seeing his son, or wishing any other desires, knowing them to lead to his degradation? He is then in a very serious state. The net of desires is very difficult to be conquered by men; that can never die out. Therefore, to put an end to them, the advise is to cut them slowly and slowly. He who sleeps on an elevated place has the danger of tumbling down; but one who sleeps in a low place has no such danger. So any man who has once taken the highest dharma Sannyâsa, and if he be fallen, then he never gets hold of the real track. As an ant begins to get from the root of tree, and, by and by, gets to the topmost part of the branches, so human beings go by degrees from one Âs'rama to another till they go to the highest ; then and then only they are able to get easily their desired truth. The birds without anticipating any danger, get up to the skies very quickly and soon they get tired and cannot go to their desired place but the ant goes with rest to its desired place. This mind is very difficult to be controlled; for this reason the men of unripened minds, cannot conquer it all at once ; and are advised to conquer it, by and by, observing the laws of one Asrama after another. (23-30)

See also if any body, remaining in his household life be of a quiet temper and of good intellect, and if he takes success and failure in the same light, and be not elated in times of pleasure and not depressed in times of pains and does his duty for duty's sake without troubling his mind with cares, and anxieties, then that householder acquires pure happiness by the realisation of his self and acquires Moksha. There is no manner of doubt in this. O Sinless One! See, I am liberated while living, though I am engaged in preserving kingdom; if any source of pain or pleasure arises, I am not in any way affected by them. As I will attain in the end Videha Mukti (liberation from bodies) though I am always wandering at my free will, enjoying various things as I like

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and do various things as it pleases me, so you can do your duties and then be liberated in the end.

O Son of my Guru! When this material world, the cause of all error according to the Vedânta Śâstras, is simply an object of sight, then how can this material substance, an object of sight, be the source of bondage to the Âtman, the Self? O Brâhman! Though the five material elements can be seen, their qualities or Guṇas can be known only by inference, so the self is to be inferred; it can never be an object of sight; and also this self, known by inference, changeless and without any impurity or stain can never be bound by the visible changeful material thing. O Brâhman! This impure heart is the source of all pleasures and pains; so when the heart becomes pure and quiet, all the things then become fully pure, O Brâhmaṇa! (31-37.)

If going often and often to all Tiraths and bathing there, do not make one's heart pure and holy, then all one's troubles are taken in vain. O Destroyer of enemies! It is the mind that is the cause of bondage or freedom; and not the body, nor the Jivâtmâ (the embodied soul), nor the senses. The Self or Âtman is always pure consciousness and is ever free; so, truly speaking, it can never be bound. Bondage and freedom reside only in the mind; so when the mind gets peace, the bondage of Samsâra is also at an end. He is an enemey, he is a friend, he is neither an enemy nor a friend, all these different thoughts reside in the mind and arise out of duality; how can the ideas of differences exist, when every thing has become all one pervading self? (38-41.)

Jîva is Brahma; I am that Brahma and nothing else; there is nothing to be discussed here. It is owing to the dualities that monism appears not clear and differences between Jîva and Brahma arise. O Mahâbhâga! This difference is due to Avidyâ and by which this difference vanishes, that is termed Vidyâ.

This difference between Vidyâ and Avidyâ ought to be always kept in view, by those that are clever.

How can the pleasure from the cooling effect of the shadow, be felt, if the heating effect of the rays of the Sun be not previously experienced? So how Vidyâ is to be experienced if Avidyâ be not felt before? Sattva, Rajas and Tamo Guṇas reside naturally in things, made of Guṇas; and the five principal elements reside naturally in substances made up of elements; so the senses reside naturally in their own forms, etc; so how can there be any stain to the Âtman which is unattached? Yet to teach humanity, the high souled persons preserve always with greatest care the respect of the Vedas. If they do not do this, then, O Sinless One! the ignorant persons would act lawlessly according to their wishes, like

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the Châr vâkas ; and Dharma will become extinct. When Dharma will become extinct, the Varṇâsrama will gradually die out ; so the well-wishers should always follow the path of the Vedas. (42-47.)

Śuka said :—" O King ! I have now heard all that you have said ; still my doubt remains ; it is not solved. O King ! In the Dharma of the Vedas, there is Hiṃsâ (act af killing and injurying) ; and we hear that there is much of Adharma (sin) in the above Himsâ.

So how can the Dharma of the Vedas give Moksha ? O King ! One can see before one's eyes that the drinking of Soma rasa, the killing of animals, the eating of fish and flesh and so are advised in the Vedas ; so much so that in the sacrificial ceremony named Sautrâmaṇa the rule of drinking wine and many other vratas are clearly mentioned ; even gambling is advised in the Vedas. So how can Mukti be obtained by following the Veda Dharma ? It is heard that, in ancient times, there was a great king, named Śas'avindu, very religious, truthful, and performing sacrifices, very liberal ; he protected the virtuous, and chastised those that were wicked and going astray. He performed many Yajñas, where many cows and sheep were sacrificed according to the rules of the Vedas and abundant Dakshiṇâs (sacrificial fees) were presented to every one that performed their parts in the sacrifices. In these sacrifices, the hides of the cows that were sacrificed as victims, were heaped to such an enormous extent that they looked liked a second Bindhyâchal mountain. Then the rains fell and the dirty water coming out of that enormons heap of skins flowed down and gave rise to a river which was thence called the Charmaṇvatî river. And what a wonder ? That cruel king left behind him an ineffaceable fame and went to Heavens. Whatever it may be, it can never come to my head that I should perform the Veda Dharma, filled with so many acts of killing and cruelties. Again, when the man find pleasure in sexual intercourses and when they do not have that intercourse, they experience pain, how can you expect such persons to attain liberation. (48-56)

Janaka said :—" The killing of animals in a sacrificial ceremony is not killing; it is known as Ahimsâ; for that himsâ is not from any selfish attachment; therefore when there is no such sacrifice and the animals are killed out of selfish attachment, then that is real himsâ; there is no other opinion in this. Smoke arises form a fire when fuels are placed in it; and smoke is not seen when no fuel is added, So, O Munisattama ! The himsâ, as prescribed in the Vedas, is free from all blemishes, selfish attachment, etc, and therefore it is unblameable. So it follows the himsâ committed by persons attached to objects, is the real himsâ; that can be blamed, but the himsâ of those persons who

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have no desires is not that sort of himsâ. Therefore the learned men that know the Vedas declare that the himsâ done by the dispassionate persons, with their hearts free from egoism, is no himsâ done at all. O Dvija! Really speaking, the killing of animals done by the householder attached to senses and their objects, and done under their impulses can be taken into account as a real act of killing; but, O Mahâbhâga! of those whose hearts are not attached to anything, of those self controlled persons, desirous of mokṣa, if they do an act of Himsâ out of a sense of duty, with no desires of fruits and with their hearts free from egoism, that can never be reckoned as a real act of killing. (57-61)

Thus ends the 18th Chapter of the 1st Skandha on Janaka's givig instructions on truth to Śuka Deva in the Mahâpurâṇam Śrimad Devî Bhâgavatam.

CHAPTER XIX.

Śrî Śuka said:— "O king! This great doubt arises in my mind, how a man can be free from desires and the rewards of their actions, when he lives in the midst of this Samsâra, that is all full of Mâyâ? When even by the acquiring of wisdom of the Śâstras and the capability to judge which is real and which is unreal, the delusion of the mind is not dispelled until one resorts to the practise of Yoga, how then can freedom from desires and liberation come to a householder? The darkness of a room is not destroyed by the mere mention of lamp, light; so the wisdom acquired by reading the Śâstras can never dispel the darkness of delusion that reigns in the inside of a man. O lion of kings! If one wants Mokṣa, one ought not to commit any act of revenge or injury or killing any being; how can this be possible to a householder? (1-4)

Your desires to acquire wealth, to enjoy royal pleasures and to get victory in battle have not yet subsided; how then can you be a Jivan mukta? O king! You consider yet a thief, thief and a saint, saint; you consider a man as your relative or other than that; these ideas have not vanished from you; how then can you be called Videha? O king! You feel the pungent, bitter, astringent, sour tastes and the like; you feel good and bad rasas respectively; you become glad when success comes to you and you feel sorrow when you happen to fail; and you experience the three states, waking, dreaming, and deep sleep as an ordinary man does, how then can you be called to attain the Turîya (fourth) state? May I ask:— "Whether you cherish this idea that all these infantries, cavalries, chariots, and that all these elephants are mine; I am the lord of all the wealth and things"? Or whether you do not cherish this idea? O king! I think you eat sweet and good things, and, at times, feel pleasure

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and. at other times, feel pain! So, O king! How can you look on the garland of flowers and the snake as one and the same? O king! He who is a Muktapuruṣa considers a lump of earth, a piece of stone, and gold as of one and the same value; he considers everything to be the same Âtmân and does good to all the beings. Whatever that may be, I do not find any pleasure at present with houses, wife, etc. or with anything, in fact. What my heart's desire is that I roam alone always without any desires in my heart. Therefore I like not to have any companion; to be free from any attachment and to be peaceful, and calm; I do not wish to accept anything from any body; I will forego all pleasures and pains from cold, warmth, etc., and I will sustain my life on roots, fruits and leaves, obtained without any effort and will roam, as I like, like a deer. When I have not got the least attachment to the household life and when I am beyond all the attributes, what necessity have I then of house, wealth or a suitable wife? And when you think of various things with loving heart, and yet say that you are a Jivan mukta, that is nothing but a mere vanity of yours! O king! When you think and become anxious about your enemies, about your wealth or sometimes about your army, how then can you be said to be free from cares? What more can be said than the fact that many Munis, eating moderately and controlling their senses, and leading an anchorite's life, and knowing the unreality of the world, fall victims to the Mâyâ! (5-17)

Then what need there is to talk of you? O king! know that the hereditary title "Videha" to your line of kings indicates downright insincerity; nothing can be other than this as the name "Vidyâ Dhara" (holder of knowledge) is applied to an illiterate man; as the name "Divâkara" (sun) is given to a born-blind man, as the name "Lakṣmîdhara" (holder of wealth) is given to even a poor man, as these names are quite useless to me. I have heard that the kings of your family who were your predecessors were called "Videha" in name only and not in deed. O king! In your family there reigned a king named "Nimi." Once on a time that royal sage invited his Guru Vaṣiṣṭha to perform a sacrifice, when Vas'iṣṭha said:—"I am already invited by Indra, the lord of the Devas, to perform his sacrifice; so O king! let me first finish his work; I will then take up your work. Better go on collecting the sacrificial materials till my that work is complete." Thus saying, Vas'iṣṭha went away to perform Indra's sacrifice; on the other hand, the royal sage Nimi selected another priest and made him his Guru and began his sacrifice. Hearing all this, Maharṣi Vas'iṣṭha became angry and cursed him thus:—"O forsaker of your Guru! For the crime of forsaking your Guru, let thy body be destroyed to-day!" At this, the royal sage, too, cursed Vas'iṣṭha in his turn "Let your body fall off also." Then the bodies of both the

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persons fell. But, O king! this curiousity came to my mind, how the royal sage, whose body fell before, cursed his own Guru afterwards. (18-27)

Janaka said :—" O Lord of Brâhmins! what you have said is, in my opinion, all quite true ; nothing is false. Still hear. Know what my most worshipful Guru Deva has spoken to me is, in fact, true (and nothing else). You are now intending to quit the company of your father and go to the forest ; well and good! but even then you will undoubtedly have the company of deer etc.; see, also, that when the five elements, earth water, air, etc, are present, encompassing everywhere, how, then, can you expect to be free from all companions? So, O Muni! when you will have to think always of your food, how, then, can you be said to be free from all cares? Again, even if you go to the forest, you will have to think there also for your staff, deer skin, etc.; so you can take my case, too, of thinking of my kingdom, whether I think or not, as your thinking of staff, deer skin etc., your heart is tainted with Vikalpa Jñân (knowledge of doubt, duality etc) ; and therefore you have come here from a far-off country. But my heart is free from any such doubt and I am remaining quite cheerful here. O best of Brâhmins! I have got no doubt whatsoever on any point, and therefore I take my food and go to sleep with great pleasure. " I am not bound up by this world " this idea gives me constant happiness of the highest degree. But you consider that you are bound and therefore you feel always constant pain. So leave off your idea that you are bound, and be happy. "This body is mine " this knowledge leads to my bondage ; "and this body is not mine" this knowledge leads to freedom so know this verily that all this wealth, kingdom, etc., are not mine. (28-35)

Sûta said :—Hearing these words of the royal sage, Śuka Deva became exceedingly glad and pronounced " Sadhu " " Sâdhu " (true saint, indeed a true saint, well said) and went away without any delay to the pleasant Âs'rama of Vyâsa. Vyâsa, too, seeing his son come back, became very glad and embraced him and took the smell of his head and asked about his welfare again and again. Then Śuka Deva, well conversant with all the Sâstras and ever ready in studying the Vedas, sat by the side of his father, with an enlightened mind, in his lovely Âs'rama and thinking of the state of the highsouled Janaka in his kingdom, began to feel the highest peace. Though Śuka adopted the path of Yoga, yet he married the daughter of a Muni, named Pîvarî, very beautiful, fortunate, and enhancing the glory of her father's family. Then were born first the four sons named Krishna, Gauraprabha, Bhûri, and Devas'ruta out of the sperm of Śuka and the ovum of Pivari ; and next a daughter was born named Kîrti of them. Vyâsa's son Śuka, endowed with the fire of asceticism gave the daughter Kîrti in marriage in due time with the high-souled

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Anûha, the son of Vibhrâja. As time passed on, a son was born of the womb of Kîrti and the sperm of Anûha, a son who became the powerful king Brahmadatta, the knower of Brahma and endowed with wealth and prosperity. Some time elapsed when Anûha, the son-in-law of Śuka Deva, getting from Nârada the Mâyâvîja and highest knowledge of Yoga handed over his kingdom to his son and went to the hermitage of Vadarikâ and became liberated.

The Devarṣî Nârada gave him the mantra, the vîja of Mâyâ ; and by the influence of that mantra and by the grace of the Devî, the knowledge of the Supreme Brahma, arose in him without any obstacle and gave him liberation, (36-45)

On the other hand Śuka Deva, always averse to any company, left his father and went to the beautiful mountain Kailâs'a. He began to meditate on the unmoving Brahma and thus remained there. After some time the highly energetic Śuka Deva attained Siddhi (supernatural powers) Animâ, Laghimâ, etc, rose up high in the air from the top of the mountain and began to roam there, and then he appeared like a second Sun. When Śuka arose from the peak, it severed into two and various ominous signs became visible. When Śuka Deva. appearing like a second Sun by the dazzling brilliancy of his body, suddenly vanished away like air and became diluted in the Paramâtman, entering into every thing and became invisible, then the Devarṣîs began to chant hymns to him. On the other hand, Vyâsa Deva became very much distressed with the separation from his son and cried out frequently "Oh, my son !: Alas ! my son Where are you gone ?" and went to the summit of the mountain where Śuka did go and wept bitterly. Then Śuka Deva, who was then residing as the Paramâtman, the Internal controller of all the beings and with all the beings, knowing Vyâsa Deva as very much fatigued, distresed, and crying, spoke out as an echo from the mountains and trees thus :—"O Father ! There is no difference between you and me, considered in the light of Âtman ; then why are you weeping for me ? " (46-51)

Even today the above echo is clearly heard (almost daily). Seeing Vyâsa Deva grieved very much for the separation from his son and always crying "Oh ! my son ! Oh ! my son ! " Bhagavân Mahes'vara came there and consoled him saying " O Vyâsa Deva! your son is the foremost of the Yogis ; he has attained the highest state, so very rare to the ordinary persons that are not self controlled. So do not be sorry any more. O Sinless One ! when you have realised the Brahma-tattva, then you ought not to express any sorrow for your Śuka who is now stationed in that Brahman. Your fame is now unrivalled, only on account

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of your having got a son like him." Vyâsa Deva said :—" O Lord of the Devâs! O Lord of the world! What am I to do now? my grief does not quit my heart anyhow or other. My eyes are as yet satisfied in seeing my son; they like still to see the son." Hearing these sorrowful words of Vyâsa, Bhagâvan Mahâdeva said:—" O Muni Sârdula! I grant this boon to you that you will see the form of your son abiding in shadow, very beautiful, by the side of you. O Destroyer of enemies! Now abandon your grief by seeing that shadow form of your son." When Bhagavân Mahes'vara said so, Vyâsa began to see the bright shadow form of his son." Granting thus the boon, Bhagavân Mahâdeva vanished then and there. When He vanished away, Vyâsa became very much distressed with sorrow for the bereavement of his son and returned with a heavy heart to his own hermitage. (52-59)

Thus ends the nineteenth chapter of the first Skandha on the description of the marriage of Śuka in the Mahâpurâṇa Śrî Mad Devî Bagavatam of 18,000 verses.

CHAPTER XX.

The Riṣis said :—" O Sûta! What did Veda Vyâsa do, when the highest Yogi Śuka, Deva-like, acquired all the excellent supernatural powers? Kindly describe all these in detail."

Hearing this question, Sûta spoke :—" O Rishis! Vyâsa already had with him many disciples Asita, Devala, Vais'ampâyana, Jaimini, Sumantu and others, all engaged in the study of the Vedas. After their studies were over, they all went out to propagate Dharma on the earth. Then Vyâsa, seeing that the disciples went to the earth and his son Śuka Deva had gone to the next world, became very much distressed with sorrow and wanted to go to some other place. He then decided to go to his birth place and went to the banks of the Ganges and there remembered his auspicious mother Satyavatî, forsaken by him before, very sorrowful, and the daughter of a fisherman. He then quitted that heaven-like mountain, the source of all happiness and came to his own birth place. Reaching the island where he was born, he enquired the whereabouts of the beautiful faced, the fisherman's daughter as well the wife of a king. The fishermen replied that their king had given her in marriage to the king Śantanu. Then the king of fishermen, seeing Vyâsa there, gladly worshipped him and gave him a cordial welcome and spoke with folded palms, thus :—(1—8.)

O Muni! When I have become so fortunate as to see you, rare even to the Devas, then my birth has been sanctified to-day and you have purified my family. O Brâhmin! Kindly say what for have you come?

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My wife, son and all my riches and every other thing that I have are at your disposal. Thus hearing the history of his mother Satyavatî, Vyâsa erected an Âs'rama on the beautiful banks of the river Sarasvatî and remained there in tapasyâ with an enlightened mind

Some time elasped when the highly energetic Śantanu got through his wife Satyavatî two sons. Vyâsa Deva considered them as his two brothers and became very glad, though he himself used to live in the forest. The first son of the king Śantanu was Chitrângada, endowed with all auspicious qualities, exceedingly beautiful, and tormenting his foes; the second son was Vichitra-vîrya; he was endowed with all qualities. The king Śantanu became very happy to get these children. Śantanu had one son before through his wife Gangâ; he was a great hero and very powerful; and the two sons of Satyavati were equally powerful. The high souled Śantanu now seeing the three sons, all endowed with all auspicious qualities, began to think that the Devas were incapable to defeat him. (9-16.)

After some time, the religious Śantanu quitted his worn-out body as a man quits his clothes worn out in due time. After the king Śantanu had ascended the Heavens, the energetic Bhîs'ma performed duly his funeral obsequies and gave various things in charity to the Brâhmaṇas. He did not accept the kingdom himself; but placed Chitrângada on the throne and became known by the name of Devavrata (truthful in vow like the Devas) The pure souled Chitrângada, born of Satyavatî became so much powerful. by sheer force of his arms, and became so great a hero that the enemies felt endless troubles. Now once on an occassion, the greatly powerful Chitrângada, surrounded by a great army, went on an hunting excursion to the forest in quest of rurû deer, etc., when the Gandarbha Chitrângada, seeing the king on the way, alighted from his chariot.

O ascetics! A fierce battle then ensued for three years on that sacred and wide expanse Kurukṣettra between the two heroes, both equally powerful. In the battle, the king Chitrângada, the son of Śantanu was slain by the Gandarbha Chitrângada and went up to Heavens. Bhîṣma, born of the womb of Gangâ, hearing the above news, expressed his sorrows and, being surrounded by the ministers completed all the funeral obsequies and installed Vichitravîrya on the throne. The beautiful Satyavatî became very much agitated by the death of her son; but when the ministers and the highsouled spiritual teachers consoled her, she became glad when she saw that her youngest son became king. Vyâsa Deva, too, felt himself exceedingly glad to hear that his youngest brother had been made king. After some time when the all auspicious, Satyavati's son Vichitravîrya attained his youth,

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Bhîṣhma began to think of his marriage. At this time the king of Kâs î (Kâs'îrâj) called an assembly Svayamvara (where the kings are invited and the bride selects the bridegroom) for the marriage of her three daughters, endowed with all auspicious qualities, at one and the same time. Thousands and thousands of kings and princes from various countries were invited there in the assembly; and, worshipped duly, they went and decorated the hall. At that time the highly energetic fiery Bhîṣma alone, mounting on his chariot, attacked the infantry and cavalry, and defeated all the kings assembled there, and perforce carried away the three daughters of Kâs'irâj and took them to Hastinâpur. Bhîṣma behaved towards those three daughters as if they were mothers, sisters or daughters and informed Satyavatî without any delay of everything that had happened. (17-34.)

Then he called for the astrologers and Brâhmiṇs, versed in the Vedas and enquired about the auspicious day for their marriage. When the day was fixed and when every preparation was made, the religious Bhîṣma wanted Vichitravîrya to marry them. At this time, the eldest daughter, beautiful-eyed spoke out modestly to the Gangâ's son Bhîṣma:— "O Gangâ's son, the illustrious son of your family and the best of the Kurus! You are the best knower of Dharma; therefore what more shall I say to you. In the Svayamvara assembly I mentally selected Śâlva and it struck me that he, too, looked on me with a very loving heart towards me. So, O tormentor of foes? Now do what is fit for that sacred family: O Gangâ's son! Not only you are extraordinarily powerful but you are also the foremost of the religious. Sâlva mentally wanted to marry me; now do as you like. 34-39.

When the eldest daughter spoke thus, Bhîṣma asked the aged Brâhmaṇas, ministers and his mother "what ought to be done now" and, taking the opinions of all, spoke to that daughter:— "O beautiful one! You can go wherever you like. Thus saying, Bhîṣma released her. Then the beautiful daughter of Kâsîrâj went to the house of Sâlvarâj and expressed to him her heart's desire:— "O great king! Knowing me attached to yourself, Bhîṣma has quitted me according to the laws of Dharma; I have therefore come to you now; marry me. O best of the kings! I will be your legal wife, for already I used to think you as my husband and you, too, must have thought me your wife." 40-44.

Śâlva replied as follows:—"O beautiful one! When Bhîṣma caught hold of your arm before me and took you to his chariot, then I wo'nt marry you. You can say yourself what intelligent man can marry a woman touched by another? Therefore I wo'nt marry you, though

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Bhîṣma has quitted you, in the light of amother. " Hearing these words of Śâlva, the daughter of Kâsîrâj wept bitterly; yet Śâlva quitted her. Therefore, finding no other way, she went back to Bhîṣma weeping, and said as follows. 45-47.

O great warrior! Śâlva did not consent to marry me, as you first took me to the chariot and afterwards left me. So, O Mahâbhâga! You better look to Dharma and marry me, as you know best what is Dharma. If you do not marry me, I will certainly quit my life. Hearing her words Bhîṣma said :— O beautiful one! How can I accept you, when your mind has become attached towards another. So, O fair one! You better go back soon to your own father with a calm, clear mind. When Bhîṣma said thus, that daughter of Kâs'îraj did not go back, out of sheer shame, to her father's house, but went to a forest and in a greatly solitary place of pilgrimage began to practise asceticism. 48.50.

Now the other two daughters of Kâs'îrâj, beautiful and all auspicious Ambâlikâ and Ambikâ became the wives of the king Vichîtravîrya. Thus the powerful king Vîchîtravîrya began to enjoy various pleasures in the palace and in the gardens and thus passed his time. For full nine years the king Vichitravîrya enjoyed the sexual pleasures and became attacked with consumption and fell into the jaws of death. Hearing the death news of her son Vîchtîravîrya, Satyavatî became very sorry and surrounded by her ministers, performed his funeral obsequies. Then she spoke privately to Bhîṣma with a grievous heart :— " O highly fortunately son! non you better govern your father's kingdom and see that the family of Yayâti does not become exinct. So better take your brother's wife and try your best to continue your family line. (45-56.)

Bhîṣma then said :—" O Mother! Did you not hear of the promise that I already made before my father? So I can not ever marry and govern the kingdom. Hearing these words of Bhîṣma, Satyavatî became anxious. She began to think as follows :—" How now the continuity of the family be kept! And it is not advisable to remain idle when the kingdom has become kingless; no happiness can be derived in this state. Thus thinking, she became exceedingly distressed; then the Gangâ's son, Bhîṣma spoke to her :—" O respected one! Do not worry your mind with cares; now take steps so as to secure a son from Vîchîtravîrya's wife. Call some best Brâhmin, born of a good family and unite him with Vîchîtravîrya's wife. There is no fault, as far as I know, in doing thus to keep up the family line. O sweet smiling one! Thus having begotten the grandson, give him this kingdom; I will also obey his commands." Hearing these reasonable words of Bhîṣma, Satyavatî remem

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bered her own son, the sinless Vyâsa Deva, who was born to her during her virginity. As soon as Vyâsa was remembered, he, the great ascetic and effulgent like the sun, came there and bowed down to his mother. The highly energetic Vyâsa was then worshipped duly by Bhîṣma and welcome by Satyavatî and began to rest there like a smokeless fire. The mother Satyavatî, then spoke to the chief Muni :—" O son ! Now procreate a beautiful son from your sperm and the ovum of Vichitravîrya's wife." Hearing the mother's words, Vyâsa considered them as Veda's injunction and thought they must be obeyed and promised before her that he must obey and and fulfil her orders. He remained there, waiting for the menstruation period. When the due period of menstruation arrived, Ambikâ bathed and had a sexual intercourse with Vyâsa and begot a very powerful son, but a blind one (since she closed her eyes at the sight of Vyâsa during her intercourse). Seeing the son born-blind Satyavatî became exceedingly sorry; she, then, asked he rother son's wife :—" go soon and get a son born of you in the aforesaid manner." When the menstruation period arrived, Ambâlikâ during the night time went to Vyâsa and mixed and became pregnant. In due time a son was born ; that child became of a very pale colour ; so Satyavatî thought the new child, too, unfit for the kingdom ; therefore at the end of the year again asked her son's wife Ambâlikâ to go to Vyâsa. She asked Vyâsa also for the same purpose and sent Ambâlika to his bed room. But Ambâlikâ became afraid, and could not go herself but sent her maid servant for the purpose. Thus from the womb of the maid servant the high souled Vidura was born, having Dharma's parts and the most auspicious towards all. Thus Vyâsa begot three very powerful sons Dhritarâṣṭra, Pandu and Vidura for the continuity of the family line. O sinless Maharṣis ! Thus I have described to you how my Guru Vyâsa Deva, who knows well all the Dharmas, kept up the continuity of his family and how he begot sons in the womb of his brother Vichitravîrya's wives, according to the laws of Dharma, to keep up a family. (75-74.)

Thus ends the twentieth chapter of the 1st Skandha as well as the first Skandha on Vyâsa doing his duties in the Mahâpurâṇam Śrî Mad Devî Bhâgavatâm of 18,000 verses by Maharṣi Veda Vyâsa.

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The Second book.

CHAPTER I.

The Rişis said :— " O Sûta ! Your words sound wonderful to us indeed ! but you have not as yet definitely spoken to us the original events in detail ; so a great doubt has arisen in our minds. We know that the king Śantanu married Vyâsa's mother, Satyavatî. Now say, in detail in how Vyasa became her son ? How such a chaste woman Satyavatî, remaining in her own house, came to be married again by Santanu ? and how the two sons came to be born of Santanû's sperm and Satyavati's ovum ? Now O highly fortunate Suvrata ? Kindly describe in detail this highly sanctifying historical fact. These Rişis, who are observing vows, are desirous to hear of the birth of Veda Vyâsa and Satyavatî " (1-5.)

Sûta said :—I bow down with devotion to the Highest Primordial Force, the bestower of the four fold aims of existence of human life, who grants to all, their desires when so prayed by the help of the Vâgbhava Vîjamantra with their heart and soul, for the success of all their desires. The above vîja is so potent in its effect that even pronounced very lightly, even under a pretext, it grants all siddhis. So the Devî should be remembered by all means ; and now saluting Her, I begin my narration of the auspicious Purâṇic events. In days gone by there reigned a king, named Uparichara ; he ruled over the Chedi country and respected the Brâhmiṇs ; he was truthful and very religious. Indra, the lord of the Devas, became very pleased by his asceticism and presented him an auspicious celestial car (going in the air) made of pearls, and crystals, helping him in doing what he liked best. Mounting on that divine chariot, that religious king used to go everywhere ; he never remained on earth ; he used to remain always in the atmosphere and therefore he had his name as "Uparichara Vasu " (moving in the upper regions). He had a very beautiful wife, named Girikâ ; and five powerful sons, of indomitable vigour, were born to him.

The king give separate kingdoms to each of his son and made them kings. Once on an occasion, Girikâ, the wife of the Uparichara Vasu, after her bath after the menstruation and becoming pure came to the

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king and informed him of her desire to get a son; but that very day his Pitris (ancestors) requested him also to kill deer, etc., for their Śrâddha) solemn obsequies performed in honour of the manes of deceased ancestors). Hearing the Pitris, the king of Chedi became somewhat anxious for his menstruous wife; but thinking his Prtris words more powerful and more worthy to be obeyed, went out on an hunting expedition to kill deer and other animals, with the thought of his wife Girikâ in his breast. Then while he was in the forest, he remembered his Girikâ, who was equal in her beauty and loveliness to Kamalâ, and the emission of semen virile took place. He kept this semen on the leaf of a banyan tree and thought "How the above semen be not futile; my semen cannot remain unfruitful; my wife has just now passed her menstruous condition; I will send this semen to my dear wife." Thus thinking the time ripe, he closed the semen under the leaves of the banyan tree and charging it with the mantra power (some power) addressed a falcon close by thus:—"O highly fortunate one! Take this my semen virile and go to my palace. O Beautiful one! Do this my work: take this semen virile and go quick to my palace and hand it over to my wife Girikâ, for to-day is her menstruation period."

Sûta said:—"O Riṣis! Thus saying, the king gave that leaf with the virile therein to the falcon, who is capable of going quick in the air, took it and immediately rose high up in the air. (24)

Another falcon, seeing this one flying in the air with leaf in his beak, considered it to be some piece of flesh and fell upon him. Immediately a gallant fighting ensued between the two birds with their beaks. (25-26.)

While the fighting was going on, that leaf with semen virile fell down from their beaks on the waters of the Jumnâ river. Then the two falcons flew away as they liked. (27)

O Riṣis! While the two falcons were fighting with each other, one Apsarâ (celestial nymph) named Adrikâ came to a Brâhmin, who was performing his Sandhyâ Bandanam on the banks of the Jumna. That beautiful woman began to bathe in the waters and took a plunje for playing sports and caught hold of the feet of the Brâhmaṇa. The Dvija, engaged in Prâṇâyâma (deep breathing exercise), saw that the woman had amorous intentions, and cursed her, saying:—As you have interrupted me in my meditation, so be a fish."

Adrikâ, one of the best Apsarâs, thus cursed, assumed the form of a fish Safari and spent her days in the Jumnâ waters. When the semen virile of Uparichara Vasu fell from the beak of the falcon, that fish Adridkâ came

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quickly and ate that and became pregnant. When ten months passed, a fisherman came there and caught in a net that fish Adrikâ. When the fish's belly was torn asunder, two human beings instantly came out of the womb. One was a lovely boy and the other a beautiful girl. The fisherman was greatly astonished to see this. He went and informed the king of that place who was Uparichara Vasu that the boy and the girl were born of the womb of a fish. The king also was greatly surprised and accepted the boy who seemed auspicious. This Vasu's son was highly energetic and powerful, truthful and religious like his father and became famous by the name of the king Matsyarâj. Uparichara Vasu gave away the girl to the fisherman. This girl was named Kâli and she became famous by the name of Matsyodarî. The smell of the fish came out of her body and she was named also Matsyagandhâ. Thus the auspicious Vasu's daughter remained and grew in that fisherman's house. (28-39.)

The Riṣis said :—The beautiful Apsarâ, cursed by the Muni, turned into fish ; she was afterwards cut asunder and eaten up by the fisherman. Very well ! What happened afterwards to that Apsarâ ? How was she freed of that curse ? and how did she go back to the Heavens ?

Thus questioned by the Riṣis, Sûta spoke as follows :—When the Apsarâ was first cursed by the Muni, she was greatly astonished ; she began to weep and cry like one greatly distressed and afterwards began to praise him. The Brâhmin, seeing her weeping, took pity on her and said :—" O good one ! Don't weep ; I am telling you how your curse will expire. As an effect of having incurred my wrath, you will be born as a fish and when you will give birth to two human children, you will be freed of your curse."

The Brâhmin having spoken thus, Adrikâ got a fish-body in the waters of the Jumnâ. Afterwards she gave birth to two human children and became freed of the curse when she, quitting the fish form assumed the divine form and went up to the Heavens. O Riṣis ! The beautiful girl Matsyagandhâ thus took her birth and was nourished in the fisherman's house and grew up there. When the extraordinarily lovely girl of Vasu, Matsyagandhâ attained her youth, she continued to do all the household duties of the fisherman and remained there.

Thus ends the first chapter of the Second Skandha on the birth of Matsyagandhâ in the Mahâpurâṇa Śri Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER II.

Once on an occasion, the highly energetic Muni Parâs'ara went out on pilgrimage and arrived on the banks of the Yamunâ, and spoke to the religious fisherman who was taking his food then thus:— "O fisherman! Take me on your boat and carry me to the other side of the river." Hearing this, the fisherman spoke to the beautiful girl Matsyagandhâ:— "O beautiful smiling one! This religious ascetic intends to cross the river; so take the boat and carry him to the other bank. Thus ordered by her father, the exceedingly beautiful Vasu girl Matsyagandhâ began to steer the boat whereon sat the Muni. Thus while the boat was sliding on the waters of the Yamunâ, the Muni Parâs'ara saw the beautiful-eyed damsel Matsyagandhâ and became as if under the command of the great destiny, greatly enamoured of her. He desired to enjoy Matsyagandhâ, full of youth and beauty and with his right hand caught hold of her left hand; the blue cloured Matsya looking askance spoke out smilingly in the following words:— "O knower of Dharma! What are you going to do, pierced by the arrows of Cupid? What you desire now, is it worthy of your family or your study of the Śâstrrs or worthy of your Tapasyâ; see, you are born in the line of Vas'iṣṭha and you are well known as of good character. O best of Brâhmins! You are quite aware that the attaining of a man-birth in this world is very rare; and over and above this the attainment of Brâhminhood is, as far as my knowledge goes, particularly difficult. (1-10).

O Prince of Brâhmiṇs! You are the foremost and best as far as your family, goodness, and learning in the Vedas and other Śâstras are concerned; you are well versed in Dharma; how is it, then, that you are going to do this act, not worthy of an Ârya, though you see me possessed of this bad smell of fish throughout my body. O one of unbaffled understanding! O best of twice-born! What auspicious sign do you see in my body that you are stricken with passion on my account that you have caught hold of my hand to enjoy me? Why have you forgotten your own Dharma? Thus saying, Matsyagandhâ thought within herself:— "Alas! This Brâhmin has certainly lost his brains in order to enjoy me; certainly he will be drowned just now in his attempt to enjoy me in this boat; his mind is so much agitated with the arrows of Cupid that no body, it seems, can act against his will. Thus thinking Matsyagandhâ spoke again to the Muni:— "O highly fortunate one! Hold patience! let me first take you to the other side of the river; then you may do as you please." (1—14).

Hearing these reasonable words, the Muni let loose of her hand and took his seat on the boat and gradually got down on the other bank of the

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river. But the Muni, becoming again extremely passionate caught hold of Matsyagandhâ; when the young woman spoke to Parâs'ara, in front of her, shuddering :— "O best of Munis! My body is emitting very bad smell; do you not feel this? You know very well that the sexual intercourse between male and female of similar types brings in happiness and comfort." Thus spoken to, Parâs'ara made Matsyagandhâ emit sweet scent like that of musk to a distance of one Yojana (8 miles) and her body exceedingly lovely and beautiful and, becoming extremely passionate, again caught hold of her right hand. (15—19).

Then the auspicious Satyavati addressed Parâs'ara Muni, resolved to enjoy her, thus :—" O Muni! Behold! all are looking at us; my father too, is there on the bank of the Yamunâ; so, O Muni! wait till night; this beastly act before all is highly unsatisfcatory to me. The wise persons declare it a great sin to commit sexual intercourse during day; they have ordained night time as the best time of intercourse for men; not the day time; the more so that many person's eyes are in this direction. So, O intelligent one! hold on your passion for a while; for the blame prononunced by the public is horrible. Hearing these reasonable words, the liberal minded Parâsara created, by his influence of Tapasyâ, a dense fog so that both the banks of the Yamunâ became covered with darkness. Then Matsyagandhâ gently spoke to the Muni :— O best of Dvijas! I am not as yet married; I am now a girl; you will go away after enjoying me; your semen virile is not fruitless; so Brâhman! What will be my fate? If I be pregnant today, what shall I say to my father? and what will be my future state? There is no doubt that, after enjoying me, you will go away; what will I do afterwards; kindly say." "Hearing these words of Matsyagandhâ, Parâs'ara said :—" O beloved! after you have done my pleasant duty, you will remain a girl as you are now; yet, O timid one! ask from me any boon you like; I will grant it to you." Satyavatî then said :—" O best Brâhman, O giver of one's honour! grant me these things :—That my father and mother do not know anything of this affair and that my virginity be again as ever the same. Also let an extraordinarily powerful energetic son be born to me like you; let this nice smell continue to remain always in my body and let my youth and beauty remain afresh and increase ever more. Hearing this, Parâs'ara said :—" O beautiful one! a son, very pure and holy, will be born to you, from Nârâyaṇa's part! his name will be famous in the three worlds. O beautiful one! never before my heart was agitated with such passion. I do not know why I have become so much passionate for you. I saw the unrivalled beauties of Apsarâs but I never lost my patience; but seeing you, I have become attracted to you; it must be under the

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direction of Providence ; know it certain that there must be some mysterious cause in this. However Fate is unavoidable to all ; otherwise you are full of so bad smell ; why shall I be fascinated by your sight ? O beautiful one ! your son will be famed in the three worlds ; will compose the Purâṇas and will sub-divide the Vedas. (20-34)

Thus saying, the Muni Parâs'ara enjoyed Matsyagandhâ who became quite submissive ; and after bathing in the Yamunâ, quickly went away. On the other hand, the chaste Satyavatî, too, became pregnant and immediately gave birth on the island of Yamunâ to a son beautiful, as if the Second Kâmadeva, the god of Love, Kâmadeva. No sooner that son, very fiery and highly potent, was born than he devoted his mind to tapasyâ and spoke to his own mother Satyavati thus :—" O Mother ! now go wherever you like ; I will also go to perform tapasyâ. O highly fortunate one ; No sooner you remember me, I will come to you. O Mother ! where you will have any onerous duty, remember me and I will instantly come to you. Let all good be unto you ; now I go. Avoid all cares and live happily. " Thus saying, Vyâsadeva went out. Matsyagandhâ, too, went back to his father. Vyâsa was named also Dvaipâyan (born in an island, a Dvîpa) in as much as Satyavati gave birth to him in a Dvipa island) ; and as he was born of Viṣṇu's parts, he grew up no sooner he was born.

The Muni Dvaipâyana bathed in every Tîrtha and performed the highest asceticism. Thus Dvaipâyan Vyâsa was born of Parâs'ara in Satyavati's womb. Seeing the advent of Kali Yuga, he adorned the tree of the Vedas with many Śâkhâs (branches). It is because he expanded the Vedas by many Śâkhâs, that he is denominated also as VedaVyâs ; he composed eighteen Purâṇas, Samhitas, the excellent Mahâbhârat, subdivided the Vedas and made his disciples Sumantu, Jaimini, Paila, Vaisâmpâyan, Asita, Devala and his son Śuka to study them.

Sûta said :—" O Munis ! Thus I have described to you the birth of the holy Vyâsa, the son of Satyavatî and all the causes. O Munis ! Do not allow any doubt enter your mind as regards his birth ; for it is always advisable to take up only the good things as far as the liv es of great persons and Munis are concerned. There must be some extraordinary mysterious cause owing to which Satyavatî was born of a fish and she was first united to Parâs'ara and then to Śântanu. Otherwise how can one account for the fact of the Muni Parâs'ra being so much agitated by passion and why he would behave like a mean low person in the committal of such a grossly blameable act ? Now has been spoken the wonderful birth story of Vyâsa Deva together with all incidents, and enveloped under the great mystery. If any man hears this holy narrative, he will be freed from all sins and will never fall into difficulties and will always be happy.

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Thus ends the Second Chapter of the Second Skandha on the birth of Vyâsa Deva in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses.

CHAPTER III.

The Riṣis said :—" O Sinless Sûta ! You have described to us in detail the birth of Vyâsa, of unrivalled fire, and of Satyavatî ; but we have one great doubt in our minds though, O Knower of Dharma ! which is not being removed by your words. O Sinless one ! First, as regards the mother of Vyâsa, the all auspicious Satyavatî, we have this doubt how she came to be united to the virtuous Śantanu ? The king Santanu, of the family of Puru is a greatly religious man ; how could he have: married Satyavatî knowing her to be a fisherman's daughter and born of a low family ? Now say who was the first wife of Śantanu and how Bhîṣma, the intelligent son of Śantanu came to be born of the parts of Vasu ? O Sûta ! You have told before that Bhîṣma, of indomitable valour, made the Satyavati's son, the brave Chitrangada, king ; and subsequent to his death made his younger brother Vichîtravîrya king. But when the elder brother Bhîṣma, the greatly religious and beautiful was present, how was it that Chitrângada and Vichîtravîrya having been installed by Bhîṣhma himself could have reigned. (1-8)

Again on the demise of Vichitravîrya. Satyavatî became very much grieved and got two sons born of her two son's wives by Vedavyâsa ? How can we explain this fact ? Why did she do this ? Why did she not give to Bhishma the kingdom ? Why did Bhishma not marry ? And how was it that the elder brother Vyâsa Deva, of indomitable valour, did such an irreligious act as to beget two (Goloka) sons from the wives of the brothers ? Vyâsa composed the Purâṇas and knew everything of religion ; how then did he go to other's wives, especially, of his brother's wives ? (9-12)

O Sûta ! Why did Vyâsa Deva do such a hateful act, in spite of his being a Muni ? The actions of Vedas are inferred from their subsequent good conducts ; how can this act of Vyâsa be calculated as one amongst them ? O Intelligent one ! You are the disciple of Vyâsa ; therefore you are the best man to solve our doubts. We all of this Dharmakshettra Naimiṣâraṇya are very eager to hear this. (13-14)

At this Sûta said :—In ancient days there reigned a king named Mahâbhiṣa, in the family of Ikṣâku endowed with all the qualities of a great king ; he was the foremost of all the kings, truthful and religious. That highly intelligent king performed thousand horse-sacrifices (Aśva

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medhas) one hundred Vâjapeya sacrifices and thereby satisfied Indra, the king of the Devas and went to Heavens. Once, on an occasion, that king went to the abode of Brahmâ ; the other gods also went there to serve Prajâpati. The great river, Gangâ Devî, too, assuming the feminine form, went to Brahmâ to serve him. Now, in the interval, violent winds arose and the clothing of Gangâ Devî went off ; at this the Devas did not look at her ; rather kept their faces downwards ; but the king Mahâbhiṣa continued gazing at her. Gangâ also came to know the king and that he had become attached to her. Brahmâ, seeing that both of them are love-stricken and are shameless, became angry and cursed them immediately:— "O king ! you better take your birth again in the human world and practise great meritorious deeds and come again to this Heaven. Thus saying, Brahmâ looked at Gangâ, who was attached to the king, and addressed her :—" You too better go to the human world and become his wife." Both of them, the king as well as Gangâ, came out of Brahmâ's abode, very much grieved in their hearts. The king Mahâbhiṣa thought of coming to this world and reflected on the kings thereof and settled to make the king Pratîpa of Puru's family his father. At this time the eight Vasus with their wives wandering in various places and enjoying as they liked came to the hermitage of Vas'iṣṭha. Amongst the aforesaid eight Vasus Prithu and others, one Vasu Dyau's wife seeing Nandini, the sacrificial cow (kâmadhenu) of Vas'iṣṭha asked her husband :—"Whose is this excellent cow that I see ? Vasu then replied as follows :—" O Beautiful one ! This is Vas'iṣṭha's cow. Whoever, be he a man or woman drinks her milk gets his longevity extended to 10,000 ten thousand years and his youth never ends." Hearing this, the Vasu's wife said :—" There is a very beautiful comrade (Sakhî) of mine, the daughter of the Râjarṣî-Us'înâ in the world, of auspicious qualities. O Mahâbhâga ! Kindly bring to me from Vas'iṣṭha's hermitage that auspicious sacrificial milch cow Nandini together with her calf that yields all desires ; my Sakhî will then drink her milk and be thereby free from disease, old age and become the chief amongst all mankind. Hearing thus, his wife's word, the Vasu Dyau, though sinless, stole away together with Prithu and the other Vasus the cow Nandini in utter defiance to the self-controlled Muni Vas'iṣṭha. When the cow Nandini had been stolen, the great ascetic Vas'iṣṭha came quickly to the hermitage with abundance of fruits.

The ascetic Muni Vas'iṣṭha, not finding, in his hermitage, his cow with her calf, searched for her in many forests and caves; but he, the son of Varuṇa, could not find out his cow even after prolonged searches; he, then, took recourse to meditation and came to know that the Vasus had stolen the cow and became angry. He expressed :— "When the Vasus have stolen this my cow in utter defiance to my self, they must be born

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amongst men." When the religious Varuṇa's son Vas'iṣṭha thus cursed the Vasus, they became very sorry and absent-minded; all of them went to Vas'iṣṭha's hermitage and saw him there; they began to supplicate him as much as they could; and took refuge under him. Seeing the Vasus standing before him in an extremely distressed condition, the virtuous Muni Vas'iṣṭha said:— "You all will be free from the curse within one year; but the Vasu Dyau will dwell amongst men for a long, long period as he had stolen direct my Nandini with her calf. (15-39).

While the Vasus, thus cursed, were returning, they saw on the way the chief river Gangâ Devi also cursed and therefore distressed; all of them bowed down to her simultaneously and said:— "O Devî! A serious thought is troubling our minds, how can we, who live on nectar, take our birth in human wombs; so, O best river! You better be a woman and give birth to us. O Sinless one! You better be the wife of the sage King Śantanu and no sooner we be born of your womb, kindly throw us in the river Gangâ (your water). If you do thus, O Gangâ, we will certainly be freed of our curse." Gangâ Devî replied "Well; that will be." Thus spoken, the Vasus went to their respective places; and Gangâ Devî, too, thinking on the subject again and again, went out of that place. At this time Mahâbhiṣa became born as a son of the king Pratîpa and became known as Śantanu. He was exceedingly religious and true to his promise. One day while the King Pratîpa was praising the Sûrya Deva (the sun) of unequalled energy, Gangâ Devi assumed an extraordinarily beautiful feminine form and came out of the waters and sat on the right thigh, resembling like a sâl tree, of the king Pratîpa. The sage king Pratîp spoke out to the lady sitting on his right thigh, thus:— "O beautiful faced one! Why, unasked, havâ you sat on my auspicious right thigh? The lovely Gangâ then replied:— "Hear why I have sat here. O best of Kurus! O king! Becoming attached to you, I have sat on your thigh; so please accept me. At this the king Pratîpa spoke to the beautifull lady, full of youth and beauty, "I never go, simply out of passion to another's wife. There is another point; you have sat on my right thigh; that is the seat of sons and son's wives; so, when my desired son will be born, you will then, be my son's wife. And certainly, by your good will, my son will be born. The lady, of divine form, said, Well; that will be done! and went away. The king returned to his palace, thinking of the lady. After some time, he had a son born to him and when the son attained his teens, the king desired to lead a forest life and communicated this matter to his son. He said also, if the aforesaid beautifully smiling girl comes to you to marry, then marry her. And I am also ordering you not to question her anything "who are you" and so forth. If you take her as your legal wife, you will certainly be happy. Thus

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saying to his son, the king Pratîpa handed over all his kingdom to his son and gladly retired into the forest. The king practised tapasyâ in the forest and worshipped Ambikâ ; on quitting his mortal coil, he went by his sheer merit to the Heavens. The highly energetic king Śântanu, on getting his kingdom, bagan to administer justice according to the laws of Dharma and governed his subjects. (40-60.)

Thus ends the third Chapter of the Second Skandha on the description of the curse on Gangâ, Mahâbhiṣa and Vasus in the Mâhapurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses.

CHAPTER IV.

Sûta said :—On the king Pratîpa, ascending to the Heavens, the truly hero-king Śantanu went out a hunting tigers and other forest animals. Once, while he was roaming in a wild wilderness, on the banks of the Ganges, he saw a fawn-eyed well decorated beautiful woman. No sooner the king Śantanu saw him than he became addicted to her and thought within himself thus :—" Certainly my father spoke of this beautiful faced woman who is looking like a second Lakṣmî, endowed with beauty and youth. The king could not rest satisfied simply with seeing the lotus-like face. The hairs on his body stood on their ends and his heart was very much attracted to her. Gangâ Devî, too, knew him to be the king Mahâbhiṣa and became, in her turn, very much attached to him. She then went smiling towards the king. Seeing the blue-coloured lady looking askance at him, the king became very happy aud consoled her in sweet words and said :—" O, one of beautiful thighs ! Are you Devî, Mânuṣî (human kind) Gandharvî; Yakshî, the daughter of Nâgas (serpents), or a celestial nymph ? Whoever you may be, O beautiful one ! be my wife ; your sweet smiles, it seems, are brimful of love ; so be my legal wife to-day. (1-8.)

Sûta said :—" The king Śantanu could not recognise the lady to be Gangâ ; but Gangâ knew that he is the king Mahâbhiṣa and is born as Śantanu. Hearing the above words of the king, Gangâ, out of her previous affections, spoke out to the king, smiling :—"O king ! I know that you are the son of the king Pratîpa. Behold ! Thorgh it is inevitable that woman will get thier husbands, yet who is that beautiful lady that does not husband according to her liking and qualifications ? But I can take you as my husband, if you make a certain promise to me. Hear my resolve :—afterwards I will marry you. O king ! Whatever I will do, be it good or bad, auspicious or inauspicious, you must not hinder or interrupt me

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nor ever say that is not to your liking and satisfaction. Whenever you will break this my resolve, I will instantly quit you and go to another place wherever I like. The king Śantanu, then, said :—" Well ! That will be " and promised to the above effect; then Gangâ Devî recollected within herself Vasus' words and thought of the attachment of the king Mahâbhiṣa and accepted Śantanu as her husband. Thus married to the king Śantanu, the beautiful Gangâ in human form went to his abode. The king, on having got possession of her, began to enjoy in pleasant gardens. The lady, too, appreciated his mental feelings and began to serve him to his satisfaction. Thus many years elapsed in lovely enjoyments and intercourses between the couple who looked like Indra and his pair Śachî ; and they did not feel at all how the time passed. The lady endowed with all qualities and the clever king, well-versed in the art of loving, began to enjoy incessantly like Lakṣmî and Nârâyaṇa, in their divine palace.

Thus many years passed when the lovely eyed lady became pregnant of the king Śantanu's sperm and, in due time, gave birth to a son who was a Vasu. No sooner the son was born than Gangâ Devî threw it in the waters of the Ganges. Thus the second, third, fourth, fifth, sixth and seventh sons were threwn successively on the waters. Then the king became very anxious and thought within himself :—" What am I to do now ? How my family be preserved ? This my wife, incarnate of sin, has killed my seven sons ; if I now desist her, she will instantly leave me and go away. Now this is the eighth pregnancy as desired by me. Now if I do not interrupt her, she will certainly throw my son in the Ganges. Whether a son will be born again or not is doubtful ; and even if that be born, it is doubtful whether she will preserve that child ; now what am I to do in this doubtful point ? However I will try my best to continue the thread of my family line. (9-26.)

Now, in due time, the Vasu who, having been influenced by his wife had stolen Vaiṣuṭhaṣ cow Nandini, became born as the eighth son of Gangâ Devî ; the king Śantanu, seeing this son fell unto Ganga's feet and said :—" O thin-bodied woman ! I pray to you to give my life to-day ; better nourish this my one son. O beautiful one ! You killed in succession my seven exceedingly beautiful sons. O one of beautiful hips ! I now fall at your feet. O beautiful one ! save the life of this child of mine. If you ask from me any other thing to day, even that be very rare, I will give it to you ; but you better now keep the thread of my family line. The Pundits, versed in the Vedas, say that he who has no issues cannot go to Heaven ; so, O Beautiful one ! To-day I pray to you to keep the life of this my eighth son." Though thus spoken by Śantanu,

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Gangâ Devî was eager to take away the son to throw in the waters; the king became very sorrowful and angrily spoke out "O vile and vicious woman! What are you going to do? Do you not fear hell! of what villain are you the daughter, that you are always doing this vicious deed? O Sinner! go away wherever you will or remain here as you like, it matters little; but my son will remain here. When you attempt to bring my family to extinction, what use is there in living with you?" When the king thus spoke to the woman who was ready to take away the son, she angrily spoke as follows :—'O King! When you have acted against my promise, my word is broken and my connection with you has stopped from to-day. Therefore I will take this son to the forest, where I will nourish him. I am Gangâ; to fulfil God's work I have come here. The high-souled Vas'iṣṭha cursed before the eight Vasus :— "Better be born as men"; they became very anxious; and seeing me they prayed :—"O Sinless one! let you be mother of us all." O best of kings! I granted them what they desired; and then for the purpose of serving god's ends, I became your wife. Know this my history. The seven Vasus already were born and were freed; now this is the last Vasu and he will remain here for sometime as your son." O Śantanu! now take this son offered by Gangâ. Know this to be the Deva Vasu and enjoy the pleasure of having a son. O highly fortunate one! This son will be famous by the name of Gângeya (Gangâ's son) and will be the most powerful of all. O King! To-day I will take this son to the place where I chose you as my husband; I will nourish him and when he attains his youth, I will return him to you. For, this son, if deprived of mother, will not be happy; nor will he live." Thus saying, Gangâ vanished with the son; the King Śantanu became very sorrowful and passed away his time in his palace. The king thought always of the separation from his wife and son and thus painfully governed his kingdom. (27-46.)

Thus some time passed on, when, once on an occasion, the king Śantanu went out a hunting and killed, with arrows, buffaloes, boar, and other wild animals and came to the banks of the Ganges. Here he saw with great wonder that a boy was playing with a great bow and was shooting arrows after arrows. The king's attention was more attracted towards the boy, but whether that boy was his or not, did not at all come to his mind. Looking at his extraordinary feats, his agility in shooting arrows with ease and quickness, his learning that can have no equal and his beautiful form, as if of Cupid, he became greatly surprised and asked him :—"O Sinless one! whose son are you? The hero boy did not reply anything but went away shooting his arrows. The king thought within himself "Who is this boy? Whose son is he? What to do now? To whom

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shall I go now ? Thus pondering, he recollected within himself and began to recite verses in praise of Gangâ ; Gangâ, assuming her beautiful form as before, became visible to the king. Seeing her, the king said :—" O Gangâ ! Who is this boy that has just gone ? Will you show him once more to me now?" Hearing these words of Śantanu, Gangâ said :—" O king of kings ! He is your son, he is that eighth Vasu. So long I have nourished him and now I hand him over to you. O Suvrata ! This is the great ascetic Gângeya. He is the illustrious scion of your family. The glory of your line will be enhanced. I have taught him the whole science of archery. This pure son of yours dwelt in the hermitage of Vas'iṣṭha and has become versed in all the Vidyâs and skilled in all the actions. Your this son knows everything that Jamadgni Paras'urâm knew. So, O king of kings! Take now your son and be happy. Thus saying, Gangâ gave him his son and vanished ; the king also became very glad and embraced his son ; he smelled his head and took him to his chariot and drove towards his own city. On returning to Hastinâpur, the king held a great festival (utsab) in honor of the arrival of his son ; he called all his astrologers and enquired what day was auspicious. He then called all his subjects and ministers and installed Gângeya as the Crown Prince. The religious Śantanu became very happy on making Gângeya, the Crown Prince ; he forgot the pains due to Gangâ's bereavement. Sûta said :—

" Thus I have described to you the cause of the curse on Vasus, the birth of Bhîṣma from the womb of Gangâ, the union of Gangâ and Śantanu, etc., He who hears in this world this holy story of Gangâ's birth and the birth of the Vasu, is freed of all sins and gets mukti. O Munis ! I have described these meritorious holy accounts, as I heard from the mouth of Vyâsa. Any body who hears this holy Śrîmad Bhâgavatam, endowed with five characteristics and filled with various anecdotes, that came out of the mouth of Vyâsa, finds all his sins destroyed and attains peace and blessedness. O Munis ! Thus has been described completely to you this holy history. (47-69.)

Thus ends the fourth Chapter on the birth of the Vasus in the Mahâpurâṇa Śrîmad Devî Bhâgavatam of 18,000 verses

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CHAPTER V.

The Risiṣ said :—" O son of Lomaharṣaṇa, O Sûta ; you have described to us how the eight Vasus, cursed by Vaṣiṣṭha, took their birth and how Bhîṣma was born. O knower of Dharma ! Now describe to us in detail how the greatly religious king Santanu married the auspicious Yojanagandhâ, the chaste Satyavatî, the mother of Vyâsa,

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knowing full well that she was a fisherman's daughter ? O Suvrata ! Remove our this doubt. Sûta then said :—The sage king Śantanu always used to go to forests on hunting expeditions, with his heart addicted to hunting buffaloes, deer and various other wild animals.

Thus, for four years that king went out a hunting, with his son Bhîṣma, deer and other wild animals and got the highest happiness as Mahâdeva finds in company with Kârtikeya. Once, on an occasion, while he was shooting arrows at rhinoceros and boar, etc., he went so far as to reach a forest on the banks of the Yamunâ, the chief of the rivers. There he began to smell an excellent nice smell that could not be described in words ; he tried to find out the source and wandered here and there, and on all sides of the forest; and thought that this enchanting smell was not that of Mandâra flowers, musk, champaka nor that of Mâlatî nor that of Ketaki flower ; the air was blowing saturated with peculiar fragrant smell that he never experienced before. Thus thinking of that smell, the king Śantanu, being enchanted with that, followed to its source in that forest. At last he came to a spot on the banks of the Yamunâ the chief of the rivers, where a very beautiful girl, calm and quiet and with feminine gestures and posture amorous, lovely but ill-clad, was sitting ; and he found out that the above beautiful smell was coming out of her body. The form of the lady was extremely beautiful ; the smell was very wonderful, and captivating the hearts of all ; her age then entered to youth and she was very auspicious. The king was greatly surprised and was eager to know who the lady was ; whence she had come ; whether she was a Deva girl, or a human or a Gandarbha daughter or a Nâga daughter ? But, being unable to come to a definite conclusion and becoming passionate, he remembered Gangâ and asked that lady sitting on the bank of the Yumnâ, thus:— "O dear ! Who are you ? Whose daughter are you ? Why are you alone in this lovely forest ? O beautiful eyed ! Are you married ? Or are you as yet unmarried ? So answer to all these. O lovely eyed one ! Seeing your lovely enchanting form I am become extremely passionate. So, O dear ! Describe in detail to me, who are you ? and what do you intend to do ? "When the king spoke thus :-- The lotus eyed nice-teethed lady replied as follows:— "O king ! Know me as a fisherman's daughter and I am completely under my father's command. O king of kings ! For Dharma's sake I carry ferry across this Yumnâ river. My father has gone to-day to our house. O Master of wealth ! Thus I have spoken truth to you." Thus saying the lady desisted ; the passionate king then spoke to him :— "I am the foremost hero of the Kuru family ; so choose me as your husband ; then your this youth will not go in vain. (1-20.)

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O fawn-eyed one! I have no other wife existing; so you will be my legal wife. O Dear! Passion is giving much pains to me; therefore I am now become your obedient servant for ever. O Beloved! My former dear wife has abandoned me and gone away; but I have not married since then. Now seeing you beautiful, in all respects, I cannot bring my mind under control.

Hearing these nectar-like beautiful words of the king, the sweet scented fisherman's daughter, though also turned extremely passionate, held patience and exclaimed:— "O king! I also desire that which you have expressed; I am of opinion to act according to your wishes. But, what am I to do? I am not dependent. You are to know this. My father alone can give me in marriage to you. So better ask my father for me. Though I am a fisherman's daughter, still I am not wanton and wilful. I am always obedient to my father; if my father wills, you can marry me. And I will be obedient to you. O king! The god of love is tormenting me, who is endowed with youth; he does not torment you so much. Still I must regard my family manners and customs coming down from ancient times. I must hold my patience." Sûta said:— Thus passionately pleased with these fascinating words of the lady, the king went to the fisherman's house for the lady. Seeing the king coming, the fisherman was greatly bewildered and astonished and bowed down with great devotion and said:— "O King! I am Thy servant. I am blessed by Thy presence. O great King! Now be graciously pleased to order me the câuse of Thy arrival. "Hearing the fisherman's words, the King said:— "O sinless one! This I tell you truly that if you give me your daughter in marriage I will certainly make her my legal wife." The fisherman replied:— "O king! What must be given ever, how can I say that is not to be given. Therefore if Thou askest for my daughter, I will certainly give her to Thee. But, O great King! Thou wilt have to make her son, the king of Thy kingdom; no other son of Thine could be king after Thy absence (21-32).

Hearing these words of the fisherman, the king Śantanu became very anxious. He remembered Gângeya and could not speak anything. He, being sick with love anxiously returned home; but he abandoned bathing, fooding, sleeping, etc. At this, the son Gângeya Bhîṣma whose vow was equal to that of the gods, marking that the king was being troubled with some thought, went to him and asked why he was anxious:— "O king! Say truly what is your anxiety; who is your enemy that is not conquered; whom do you want to bring under your control? O king! What use is there of having a son who does

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not understand the difficulties of his father, or does not try to remove these difficulties. A son can be called really the son, who is born to repay the debts incurred by him in previous births; there is no manner of discussion in this. See, Raghu's son Dâsarathî Râm abandoned his kingdom under the orders of his father and repaired to Chitrakûṭa forest with his brother Lakṣman and wife Sîtâ. The son of king Hari's Chandra, Rohîta, ready to repay the debt of his father and sold by his father, worked as a servant at a Brâhmaṇa's house. So the famous Śunahs'ephah, sold by his high souled father Ajigarta was tied for sacrifice in a sacrificial post; but he was afterwards freed by the Gâdhi's son Vis'vâmitra. (33-40)

It is well known that, in ancient days, the Jamadagni's son Paras'urâm cut off his mother's head under the orders of his father. He considered the father's words more important, and hence could do such an unjust act. O king! This my body is at your disposal; I can certainly do what you order me to do. So say what am I to do? as long as I am living, you need not express any sorrow; if you permit, I will do what is even hardly practicable to do. O king! Say why you are anxious; I will remove that at once with this bow in my hand. If my body goes in carrying you mandate. know that your desire will be fructified Fie to that son, who, being capable, is averse to do what his father desires! What use is there in having a son who does not remove the cause of his father's anxiety? Hearing the words of the son, the king Śantanu felt much ashamed in his heart and said:—O son! This is now my gravest care, that you are my only son; besides you are a hero very powerful, honoured and never showing your back in battles; therefore, if, out of ill-luck you become dead in some battlefield, I will become issueless; under such circumstances what am I to do? So, O son! My life is fruitless when I have got only one son; this is my gravest care; therefore I am sorry. O son! I have no other cares that I can mention to you." Hearing these words of the father, Gângeya called the old ministers and said that the king was too ashamed to speak out to me the real mater.; so I ask you all to know exactly the king's cares and communicate them to me as they are; I can carry them out, without any hitch, then. At these Bhîṣma's words, the ministers went to the king, and learned the true cause, and spoke to Bhîṣma; learning this, he began to think what ought to be done.

The Gangâ's son Bhîṣma, then, accompanied by the ministers, quickly went to the house of the fisherman, and with words of humility and affection, spoke:—"O tormentor of foes! I pray to you to give your beautiful daughter in marriage to my father. Your daughter will

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be my mother and I will be her servant." The fisherman, then, said :— O highly lucky prince! Then the king's son will not be able to become king, in your presence; so kindly marry yourself my daughter." At this Bhîṣma again said :—Let your daughter be my mother; I will never accept the kingdom. The son of your daughter will, no doubt, become king. The fisherman said :—" I know your words are true; but if your son be powerful, he can take forcibly the kingdnom for himself." At this Bhîṣma again said :—" O Sire! Know my words as true; I will never marry; from to-day I have accepted this difficult vow. Sûta said :—Hearing this firm resolve of Bhîṣma; the fisherman gave over his beautiful daughter to the king Śântanu. Thus Śântanu married the dear Satyavatî; but he was quite unaware of the wonderful birth of Vyâsa Deva. (41-59.)

Thus ends the fifth Chapter of the second Skandha on the marriage of Satyavatî in the Mahâpurâṇa Śrîmad Devî Bhâgavatam of 18,000 verses.

CHAPTER VI.

Sûta said :—Thus Śântanu married Satyavatî ; two sons were born to her and they died in course of time. Out of Vyâsa Deva's semen, Dhritarâṣṭra was born. Ambikâ Devî, the mother of Dhritarâṣṭra closed her eyes on seeing Veda Vyâsa ; hence Dhritarâṣṭra was born blind. (Seeing Dhritarâṣṭra blind Satyavatî asked Vyâsa to go to Ambâlikâ, (Pându's mother) ; the princess Ambâlikâ, mother of Pându turned pale at the sight of Vyâsa ; hence her son became of a pale colour out of Vyâsa's wrath. Hence the name of the son was Pându. Next the maid servant, expert in the science of amorous pleasures, satisfied Vyâsa ; hence her son Vidura was born of Dharma's part and became truthful and holy. Though Pându was younger, the ministers installed him on the throne. Dhritarâṣṭra could not become king, as he was blind. By the permission of Bhîṣma the powerful Pându obtained the sovereignty ; and the intelligent Vidura became his minister. Dhritarâṣṭra had two wives Gândhâri and Sauvali ; this Sauvâli was Vaishyâ ; she was engaged in the household affairs. The king Pându had two wives, too ; the first was Kunti, the daughter of Śûrasena ; and the other was Mâdri, the daughter of the Madra king. Gândhâri gave birth to one hundred beautiful sons ; Vais'yâ Sauvali gave birth to one beautiful son named Yuyutsu. While Kunti was a virgin, she gave birth, through the medium of the Sun, the lovely Karṇa ; next he became the wife of Pându. Hearing this, the Riṣis said :—" O Muni Sûta ! What are you saying ? First Kunti brought forth a child and afterwards she was married to Pându ; this

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is wonderful, indeed! How was Karṇa, born of Kunti, unmarried? and how came Kunti to be married afterwards ? describe all these in detail. (1-12.)

Sûta then said :—" O Dvija ! While Śûrasena's daughter Kunti was a virgin girl, the king Kuntibhoja asked for Kunti that she might become her girl and Sûrasena gave her to the king Kuntibhoja who brought up this beautifully smiling girl. He put to her the service of Agni of Agnihotra. Once, on an occassion, Durvâsâ Muni, engaged in the vow, lasting for four months, came there ; Kunti served him during that period ; the Muni became greatly pleased and gave her a very auspicious mantra, by virtue of which any Deva, when called upon by that mantra will come to Kunti and satisfy her desires. When the Muni went away, Kunti, remaining in her house, wanted to test the accuracy of the mantra and asked within herself " What Devatâ to call upon " Seeing the God Sûrya had arisen in the sky, Kunti uttered the Mantra and invoked him. The Sun, then, assuming an excellent human form, came down from the Heavens and appeared before Kunti in the same room. Seeing the Deva Sun, Kunti became greatly surprised and began to shudder and instantly became endowed with the inherent natural quality of passion (had menstruation). The beautiful-eyed Kunti, with folded palms spoke to Sûrya Deva standing before :—" I am highly pleased to-day, seeing Thy form ; now go back to Thy sphere. "

Sûrya Deva said :—" O Kunti ! What for you called me, by virtue of the Mantra ? Calling me, why do you not worship me, standing before you ? O beautiful blue one ! Seeing you, I have become passionate ; so come to me. By means of the mantra, you have made me your subservient; so take me for intercourse." Hearing this, Kunti said :—" O Witness of all ! O knower of Dharma ! You know that I am a virgin girl. O Suvrata ! I bow down to you; I am a family daughter; so do not speak ill to me." Sûrya then said :—"If I go away in vain, I will be an object of great shame, and, no doubt, will be laughed amongst the gods. So, O Kunti ! If you do not satisfy me, I will immediately curse you and the Brâhmiṇ who has given you this mantra. O Beautiful one! If you satisfy me, your virginity will remain; no body will come to know and there will be born a son to you, exactly like me." Thus saying, Sûrya Deva enjoyed the bashful Kunti, with her mind attracted towards him; He granted her the desired boons and went away. The beautiful Kunti became pregnant and began to remain in a house, under great secrecy. Only the dear nurse knew that ; her mother or any other person was quite unaware of the fact. In time, a very beautiful son like the second Sun and Kârtikeya, decked with a lovely Kavacha coat of mail and two ear-rings, was born there. Then the nurse caught hold

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of the hand of the bashful Kunti and said:—"O Charming one! What care can you possibly have as long as I am living." Kunti then, placed the son in a box and said:—"O son! What shall I do? Being afraid of shame, I am leaving you, though you are dear to me as my life itself! I am exceedingly unfortunate that I am casting aside this all auspicious son. May the attributeless Bhagavatî Ambikâ, the World Mother and the Lady of all, endowed with attributes, protect Thee! May Kâtyâyani, the giver of all desires, feed you with Her milk! Alas! I am quitting you, born of Sûrya's semen in this solitary forest like a vitiated wanton woman. I do not know, when shall I see your lotus like beautiful face, dearest to me like my self. Alas! I never worshipped in my former birth Śivânî, the mother of the three worlds; I never meditated Her lotus like feet, the Giver of all happiness; hence I am so very unfortunate. O Dear son! I must perform great tapasyâ to expiate for this terrible sin, that I knowingly commit in relinquishing you in the forest. (13-35.)

Sûta said:—Thus saying to the son within the casket, Kunti gave over that to the hands of her nurse, terrified, lest some one night see her. Kunti then bathed and remained with a fearful heart in her father's house. A carpenter (charioteer?) named Adhiratha got accidentally that casket floating in the Ganges. The carpenter's wife Râdhâ prayed for the son and nourished him under her care, Thus nourished in the carpenter's house, the famous Kunti's son Karṇa became a very powerful warrior. The king Pâṇḍu then married Kunti in a Svyamvara, a marriage in which the girl chooses her husband from among a number of suitors, assembled together. And the all auspicious daughter of the king of Madra became also the second wife of Pâṇḍu. Once, on an occasoin, the powerful Pându, while hunting in the forest killed a Muni, in the form of a deer, engaged in the act of co-habitation, thinking it to be a deer. The dying Muni became inflated with wrath, cursed Pâṇḍu:—"If you co-habit, certainly you will die." Thus cursed by the Muni, Pâṇḍu became very sorrowful and abandoned his kingdom and began to live in the forest. O Munis! His two wives Kuntî and Mâdrî, followed their husband as chaste women do, to serve him in the forest. Dwelling in the hermitage of the Munis, Pându listened to the Dharma Śâstras and practised severe penance. Once while he was listening to the religious discourses of the Munis, he heard unmistakeably the Munis telling that the man who is sonless can never go to the Heavens; so he must get a son somehow or other. The Pundits declare that the sons born of the father's semen, the sons born of their daughters, the Kṣettraja, the Goloka, the Kuṇḍa, the Sahoda, the Kânîna, the Krîta, one obtained in the forest, or one offered by another father, unable to

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nourish his son, all are entitled to inherit the wealth of the father; but the sons, enumerated successively are more and more inferior. (36-48.)

N.B.—Kṣettraja—of a son, the off spring of the wife by a kinsman appointed to procreate issue to the husband.

Goloka—Bastard child of a widow.

Kunda—a child born in adultery.

Sahoda—the son of a woman pregnant at the time of marriage.

Kânîna—the son born of a young and unmarried woman.

Krîta—purchased.

Hearing this, Pându spoke to the lotus-eyed Kunti to procreate sons for him soon by a great ascetic Muni :—" By my order, you will not incur any sin in doing this. I heard that in ancient times the high souled king Saudâsa got son from Vas'iṣṭha." Kunti, then spoke to the king :—" O Lord ! I know one Siddha mantra ; it was given to me before by the Muni Durvâsâ. Whichever Devatâ I will invoke by that Mantra, he will instantly come to my side, controlled by that Mantra. (49-52.)

At the request of the husband, Kunti invoked Dharma, the best of the Devas; and after being impregnated by him, gave birth to Yudhiṣṭhira. Then she got through Pavana Deva, the son Vrikodara; and through Indra, the Lord of the Devas, Arjuna. Thus, in every year, Kunti gave birth to one son and so in three years she gave birth to three very powerful and mighty sons. At this Mâdri spoke to her husband :—" O king, the best of the Kurus ! What shall I do now ? Kindly suggest to me the means of procreating sons ; O Lord, remove my pain." Pâṇḍu asked Kunti for this ; Kunti, moved with pity, gave her the mantra, so that she might get one son. Then the beautiful Mâdrî, invoked the twin As'vins under the advice of her husband and got a pair of twins Nakula and Sahadeva through them. O Munis ! Thus five Pâṇḍavas were born successivily in every following year to the wives of Pâṇḍu by the seeds of the Devas. Once on a time Pâṇḍu, whose end was drawing nigh, became very passionate at the sight of Mâdrî in that solitary hermitage. He, though forbidden repeatedly by Mâdri, warmly embraced her, as if dictated by the great destroyer, and fell to the ground. As the creeper falls down when the tree is felled, so Mâdrî dropped on the ground and began to cry violently. Having heard the wailings of Mâdrî, Kunti and the five sons of Pâudu came there weeping and crying ; a tumult then ensued and the great Munis also appeared on the scene. Then those Munis, practising great vows, knew that Pâṇḍu was dead and performed duly, on the banks of the Ganges, the ceremony of burning the dead.

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At that time Mâdri gave over to Kunti the charge of her two sons and followed the Satî practise along with her husband to go to Satyaloka.

The Munis, then, performed Tarpaṇa ceremonies in honour of Pâṇḍu and Mâdrî and took Kunti and the five sons to Hastinâpur. Knowing that Kunti has come, Bhîṣma, Vidura and the relatives of Dhritarâṣṭra within the city, all came to Kunti. They all asked Kunti :—" O beautiful one ! Whose are these five sons ?" Kunti, then, remembered the curse on Pâṇḍu and sorrowfully expressed :—" These are the Deva's sons born in Kuru family." In order to convince the people assembled there, Kunti invoked the Devas who came in the celestial space above and said :— " Yes, these are the sons born of our seeds. Bhîṣma, then, paid respect to the words of the Devas and honoured duly the boys. Bhîṣma then took the five sons and Pâṇḍu's wife to Hastinâ and gladly nourished them. O Munis ! The sons of Prithâ were thus born and nourished by Bhîṣma. (48-61)

Thus ends the sixth chapter of the second Adhyâya on the birth of the Pâṇḍavas in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam.

CHAPTER VII.

Sûta said :—The chaste Draupadi was the cammon wife of all the five very beautiful sons of Kunti ; and she bore five sons, one to every husband. Arjuna had one wife more ; she was Subhadrâ, the sister of Śrî Kriṣṇa. By the order of Śrî Kriṣṇa, Arjuna stole her away (took her by force). The great hero Abhimanyu was born of Subhadrâ. This Abhimanyu and the five sons of Draupadi were killed in battle. Abhumanyu's wife Uttarâ was the charming daughter of the king Virâṭ. She gave birth to one dead child, after all the boys, the descendants of the family were extinct. The above child died out of the arrows of As'vatthâmâ. The extraordinarily powerful Śrî Kriṣṇa Himself made alive again this his sister's dead grand-son. As this son was born after the family had become extinct, he became known in the world by the name of Parîkṣit. When the sons were all destroyed, Dhritarâṣṭra became very sorry, and, tormented by the arrow-like words of Bhîma, remained in the kingdom of the Pâṇḍavas. Gândharî, too, exceedingly distressed on the bereavement of the sons, remained there also. Yudhiṣṭhira, day and night, served Dhritarâṣṭra and Gâṇdhâri. The greatly religious Vidura always used to console, by the advice of Yudhiṣṭhira, his brother Dhritarâṣṭra, who possessed the eye of wisdom and he remained by his brother's side. Dharma's son Yudhiṣṭhira used to serve his uncle Dhritarâṣṭra in such a way as he might forget the pain of the death of his sons. But Bhîma used to pierce his heart by

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his arrow-like words that he pronounced so loud as to reach the ears of the old king Dhritarâṣṭra. Bhîma used to say :—" In the battle-field I killed all the sons, of the wicked blind king (Dhritarâṣṭra) and it was I that sucked well and drunk, full to the brim, the blood of the heart of Duḥs'âsana. Now this blind king eats shamelessly like a crow and a dog, the mass of food (Piṇḍa) given by me, and thus is bearing uselessly the burden of life. Daily Bhîma used to tell, thus, harsh words to him ; whereas the religious Yudhṣṭhira used to console him saying " Bhîma is a quite illiterate brute " and so forth. The king Dhritarâṣṭra remained there with a grieved heart for eighteen years ; the one day he proposed to the Dharma's son Yudhiṣṭhira about his intention to dwell in forest thus :—" To-day I wish to perform Tarpaṇas in the names of my sons. True it is, that Bhîma performed the funeral obsequies of them all ; but, having in view of the former enmity, he did not do anything for my sons. If you give me some money, I will, then, perform the funeral obsequies of my sons and then retire to the forest to perform tapasyâ so that I can go to Heaven." Vidura also asked Yudhîṣṭhira privately to pay to Dhritarâshtra the sum that he wanted ; Yudhîṣthria also intended to pay the required money. Then Yudhiṣthira, the lord of the world called his younger brothers and addressed them as follows :—"O highly fortunate ones ! Our revered uncle is desirious to perform the funeral obsequies of his sons ; so we will have to give him some money for the purpose." Hearing these words of his elder brother of indomitable valour, Pavana's son, the mighty armed Bhîma became very angry and spoke out as follows :— "O highly lucky one ! Is it that we will have to give wealth for the spiritual benefit of Duryodhana and others ? What a great stupidity can there be than the fact that such a malevolent blind king is deriving so great happiness at your hands ? O Ârya ! It is by your bad counsel that we suffered endless troubles in the forest ; and the extremely good Draupadi was brought before the public in the hall by Duhs'âsana. O one of good vows ! It is for your satisfaction alone that we, though we were very mighty, had to remain in the house of Matsya Râj Virât as servants. Had you not been our elder brother and not been addicted to the gambling, would it have been possible that I, who killed Jarâsandha, would have been a cook to Virât Râj ! Never we had been put to so great a trouble ? Never would the mighty armed Arjuna, the Vâsava's son, have acted the part of an actress (a dancer), dressing himself in a female garb, under the name Vrihannalâ. Alas ! What more painful could there be by assuming a human birth, that the hands of Arjuna, that weilded always the Gândîva bow, would have worn bracelets befitting a woman ? I would have been happy then

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had I, seeing the braid of hair on Arjuna's head and the collyrium in his eyes, cut off the head of Dhritarâṣṭra?

O Lord of the earth! Without asking you, I set fire on the house, named Jatugriha (a lac-house, as built by Duryodhana in order to burn up the Pâṇḍavas) and therefore the vicious Virochana, who wanted to burn us, was himself burnt up Again, O Lord of men! similarly, without asking you, I slew Kichaka; this is now the one thing I regret that I could not have killed in the same way the sons of Dhritarâṣṭra before the public hall. O king of kings! It was simply your stupidity that you liberated Duryodhana and other sons, the great enemies of the Gandarbhas, when they had been imprisoned by them. Again to-day you are willing to give wealth for the spiritual benefit of those Duryodhana and others! But, O Lord of the earth, I would never give wealth, even if you request me specially to do this.

Thus saying, Bhîma went away. Dharma's son Yudhiṣṭhira then consulted with the other three brothers and gave abundance of wealth to Dhritarâṣṭra. With this sum, the Ambikâ's son Dhritarâṣṭra duly performed the Śrâdh ceremony of his sons and gave away lots of things to the Brâhmaṇas. The king Dhritarâṣṭra, thus performing all the funeral obsequies, became ready to go early to the forest with Gândhârî, Kunti and Vidura. By the help of Sanjaya, the highly intelligent Dhritarâṣṭra became informed of the roads of the forest, and then went out of the house. Śûrasena's daughter Kunti, though stopped by her sons, followed them. Bhîma and other Kauravas went along with them weeping up to the banks of the Ganges and thence returned to Hastinâpura.

The ascetics went to the auspicious Śatayûpa hermitage on the banks of the Ganges and building a hut practised tapasyâ with their hearts concentrated. Thus six years elapsed when Yudhiṣṭhira, troubled by their bereavements, said to his younger brothers :—" I dreamt that our mother Kunti got very lean and thin. Now my mind wants bitterly to see mother, uncle, aunt, the high souled Vidura and the highly intelligent Sanjaya. If you approve, I want to go to there." Then the five brothers, Pâṇḍu's sons, became desirous to see Kunti, and taking with them Draupadî, Subhadrâ, Uttarâ, and other persons went to the Śatayûpa hermitage and saw the persons there; but not seeing Vidura, Yudhiṣṭhira asked :— " Where is Vidura ? " Hearing this Dhritarâṣṭra said :—" Vidura has taken up Vairâgyam (dispassion) and has gone alone to a solitary place and is meditating in his heart the etetrnal Brahma. Next day while the king Yudhiṣṭhira was walking along the banks of the Ganges, he saw in the forest Vidura, engaged in his vow and become lean and thin by his tapasyâ; he then exclaimed :—" I am the king Yudhiṣṭhira;

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I am saluting you." The holy Vidura heard and remained motionless like a log of wood. Within an instant a wonderful halo came out of Vidura's face and entered the mouth of Yudhiṣṭhira, both of them being Dharma's parts. Vidûra then died; Yudhiṣṭhira expressed great sorrow. When the Vidûra's body was going to be set on fire, a celestial voice was heard :—"O king! He was very wise; so he ought not to be burnt; you can go away as you like." Hearing this, Yudhiṣṭhira bathed in the pure Ganges and returned to the Âs'rama and informed every thing in detail to Dhritarâṣṭra. While the Pâṇḍavas were staying in the hermitage with the other inhabitants of the city, Vedavyâsa, Nârada, and other high-souled Munis came there to Yudhiṣṭhira. Kunti then spoke to the auspicious Vyâsa :—"O Kriṣṇa! I saw my son Karṇa, only just when he was born; my mind is being very much tormented for him; so, O great ascetic! Shew him once to me. O highly fortunate One! You alone can do this; so O Lord! Satisfy my hearts' desire." Gândhâri said :—"O Muni! I did not see while Duryodhan went to battle; so, O Muni! Show me Duryodhana with his younger brothers." Subhadrâ said :—O Omniscient one! I want very much to see the great hero Abhimanyu, dearer to me than my life even; O great ascetic! Show him once to me." (33-57.)

Sûta said :—Satyavatî's son Vyâsa Deva, hearing their words, held Prâṇâyama (deep breathing exercise) and meditated on the eternal Devî, the force of Brahma. When the evening time came, the Muni invited Yudhiṣṭhira and all others to the banks of the Ganges. He then bathed in the Ganges and began to chant hymns in praise of the Devî Brahmamayî Prakriti, resting on the Puruṣa, the Dweller in the Maṇi Dvîpa, with attributes, at the same time transcending them, thus :—"O Devî! When Brahmâ was not, Viṣṇu was not, Mahes'vara was not, nor when existing Indra, Varuṇa, Kuvera, Yama, and Agnî, Thou alone existed then; my salutation to Thee.

When there existed not water, Vâyu, ether, earth and their Guṇas, taste, smell etc. when there were no senses, mind, Buddhi, Ahamkâra; when there existed no Sun, Moon nor anything, Thou alone existed then; so, O Devî! I bow down again and again to Thee. O Mother! Thou holdest all these visible Jîva lokas in the cosmic Hiraṇyagarbha; again Thou bringest this Hiraṇyagarbha, the sum-total of Linga Śarîras (the subtle bodies), with the Guṇas Sattva, Rajas and Tamas to a state of equilibrium named Sâmyâvasthâ and remainest quite independent and apart for a Kalpa period. At that time even those that are possessed of the power of great discrimination and dispassion cannot fathom Thy nature. O Mother! These persons are praying to me to see their dead

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ones ; but I am quite incapable to do that. So kindly shew them their departed ones early." While Vyâsa praised thus the Devî, the Devî Mahâmâyâ, the Lady of the Universe, of the nature of Universal Consciousness called all the departed ones from the Heavens and shewed them to their relatives. Then Kunti, Gândhârî, Subhadrâ, Uttarâ, and the Pâṇḍavas became very glad to see their relatives come to them again. Vyâsa, of indomitable valour, again remembering Mahâmâyâ, bade good bye to the departed ones ; it seemed then, a great magic had occurred. The Pâṇḍavas and the Munis bade good bye to each other and went to their respective places. The king Yudhiṣṭhira talked on the way about Vyâsa and ultimately came to Hastinâ. (58-68.)

Thus ends the seventh chapter of the Second Skandha on shewing the departed ones in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses.

CHAPTER VIII.

Sûta said :— On the third day after the Pâṇḍavas had returned to Hastinâpur, the king Dhritarâṣṭra was burnt up together with Gândhârî and Kuntî, by the conflagration of fire in the forest. Sanjaya went away at that time, leaving Dhritarâṣṭra in the forest, on a tour on pilgrimage. The king Yudhiṣṭhira heard all this from Nârada and was very sorry. Now after thirty six years after the Kuru family had become extinct, all the descendants of Yadu in the Prabhâs tîrtha were destroyed by the Brâhmaṇa's curse. The high-souled descendants of Yadu , intoxicated by drinking wine, fought against each other and were extirpated in the presence of Kriṣṇa and Balarâm. Balarâm then quitted his mortal coil ; the lotus-eyed Bhagavân Krisna quitted his life, struck by the arrows of a hunter. to pay respect to a Brâhmiṇ's curse. Vasudeva heard of Hari's quitting his mortal coil, and meditated the Goddess of the Universe within his heart and left his holy life. Arjuna became very sorry ; he went to Prabhâsa and performed the funeral obsequies of all duly. Seeing the dead body of Hari, Arjuna collected fuel and burnt his body together with his eight principal wives ; he burnt also Balarâm's body with that of his wife Revatî. Arjuna, then, went to the Dvârakâ city and removed all the inhabitants of the city when the whole Dwârkâ city of Vâsudeva was drowned in the waters of the ocean. While Arjuna was taking all the persons with him after getting out of Dwârkâ, he felt himself very weak on the way ; and therefore a band of robbers, known by the name of Âbhîras plundered all the wealth and all the wives of Kriṣṇa. Arjuna, of indomitable valour, after his arrival at Indraprastha made Vajra, Aniruddha's son, the king of the place.

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Then the highly powerful Arjuna informed Vyâsa of his powerlessness when Vyâsa said :—" O highly intelligent one ! When Hari and you will renicarnate in another Yuga, then your heroic strength will again be manifested. Hearing all these words. Prithâ's son Arjuna returned to Hastinâ with a sorrowful heart and informed everything to Yudhiṣṭhira, the Dharmarâja. Hearing the extinction of the Yâdavas and Hari's quitting His mortal coil, Yudhiṣṭhira wanted to go to the Himâlayas. He installed Parîkṣit, Uttarâ's son who was then thirty six years old on the throne and went out of his palace in company of his brothers and Draupadî to the forests of the Himâlayâs. Thus the Pâṇḍavas, Prîtha's sons reigned for thirty six years in Hastinâ and quitted their mortal coils in the Himâlayâs. Here the greatly religious sage-king Parîkṣit governed with vigilance all his subjects for sixty years. After this, Parîkṣit went once on an hunting expedition to a dense forest and shot a deer. He then searched for the deer and it became noon and he felt very thirsty, hungry, quite fatigued with his body, perspiring, when he saw a Muni, merged in meditation ; he asked the Muni " Where can water be had ? " But the Muni held at that time the vow of silence ; so he did not answer anything. Seeing this, the thirsty king, iufluenced by Kali, became angry and raised a dead serpent by the fore-end of his bow and coiled it round the Muni's neck. Even thus coiled with a snake round his neck the Muni remained as before motionless in his state of enlightenment, and spoke nothing. The king also returned home. (1-23.)

Then the Muni's son, born from the cow's womb, Śringî, a great ascetic, a fiery devotee of Mahâs'akti, heard of the above event, while he was playing in the forest. His friends spoke to him :—" O Muni ! Some body has now enclosed a dead serpent around the neck of your father." Hearing their words, Śringî became very angry and taking water in his hands cursed thus :—" He who has coiled to-day a dead serpent around my father's neck, let that villain be bitten by the serpent Takṣak within one week from this day " One disciple of the Muni then went to the king in his house and informed him of the Muni's curse. Abhimanyu's son Parîkṣit heard of the curse pronounced by a Brâhmiṇ, and knowing it infallible, spoke to the aged councillors :—

"O Ministers ! Certainly it is through my fault that I have been cursed by a Brâhmiṇ's son. Now find out and settle what is to be done though the persons versed in the Vedas say that death is inevitable under these circumstances ; yet the wise ones should try their best to thwart this according to the Śâstras. Many sages who are the advocates of taking steps to redress any act, say that all the actions of wise persons are fructified by proper means; their solution does not remain unsolved.

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Therefore I am saying that the powers of maṇis, mantrams and herbs (oṣadhis) are indescribable; if applied duly, do you think that they will bear no fruit in this case? I heard that when a Muni's wife died out of snake-bite, the Muni gave away the half of his life to his wife Apsarâ and made her alive again. It is not proper for the learned to depend on the maxim that what is inevitable must come to pass; one must try one's best to act for the living present. O Ministers! Have you seen any person in the Heavens or in the world whe remains idle, depending on fate alone? The Sannyâsins have renounced the world; but they must have to go to the houses of the house-holders, whether they be invited or not invited. See again, supposing that the food of a person is brought to him unasked and suppose it is thrown into the mouth by some one, can you conceive that food would go down into the belly from the mouth without one's effort? Therefore one should exert one's own prowess from the very outset; though the intelligent ones should be satisfied with the thought "what can be done? It is not ordained in my fate." When Parîkṣit said thus, the ministers asked:—"Which Muni made his dead wife alive again, by giving her half his own life? And how did his wife die? Kindly describe all these in detail to me." The king said:—Bhrigu Muni had a very beautiful wife Pulomâ. In her womb the world renowned Chyavana Muni was born. Sukanyâ, the daughter of Śaryâti was the wife of Chyavana. In her womb was born a beautiful son named Pramati; he was very famous. Pramati had his famous beautiful wife Pratâpî. In her womb was born the great ascetic son Ruru. At this time a person named Sthûlakes'a, a religious truthful man of great name, was practising tapasyâ. O Ministers! In the meanwhile, the chief Apsarâ Menakâ held sexual intercourse with Visvâvasu Gandharva on the banks of a river and became pregnant. She went out from that place to the hermitage of Sthûlakes'a on the river bank and gave birth to a very beautiful daughter. Seeing this girl quite an orphan and very beautiful, the Muni Sthûlakes'a began to rear up her and named her Pramadvarâ. This all-auspicious girl Pramadvarâ attained youth in due course when the Muni Ruru saw her and became smitten with passion. (24-49.)

Thus ends the eighth chapter of the Second Skandha on the extinction of the family of Yadu and on the anecdote of Parîkṣit in the Mahâpurâṇam Śrî Mad Devî Bhâgâvatam of 18,000 verses.

CHAPTER IX.

Parîkṣit said:—When the Muni Ruru went to his room to sleep, his mind having become perturbed with passion, his father Pramati seeing him sorrowful, asked him:—"O Ruru! Why do you look so

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absent minded? Ruru was passionate then; so he said to his father:—"I saw a girl named Pramadvarâ in the hermitage of Sthûlakes'a; I wish that she might become my wife." Hearing this, Pramati went immediately to the hermitage of Sthûlakes'a, and pleased him by various conversations and asked for her beautiful daughter when Sthûlakes'a promised that he would give her daughter in marriage on an auspicious day. Then both the high-souled persons Pramati and Sthûlakes'a began to work in co-operation and make arrangements for marriage ceremony and collected various articles in that hermitage when the fair eyed girl Pramadvarâ, while playing in the courtyard in the house, trod on a serpent and was bitten by it and consequently died. Seeing then Pramadvarâ dead. all the Munis of the place assembled and cried and wept with sorrowful hearts, when a great tumultuous uproar ensued. Though the life departed from Pramadvarâ's body, yet seeing the brilliant lustre of her lifeless body lying on the ground, her nourisher and father Sthûlakes'a became very sorry and wept aloud. Hearing this cry of his, Ruru came there to see what had happened and perceived the girl, though lifeless, yet seeming alive and lying on the ground.

Seeing Sthulakes a and other Rişis weeping, Ruru went out from that place and with a grievous heart, began to cry aloud. "Alas! Fate has certainly sent this serpent as the cause of all my miseries and to mar all my happiness. Alas! What am I to do now? Where to go? When my beloved has fallen unto the jaws of death, I do not want to live any longer, bereft of my wife. Oh! What an unfortunate creature I am? I have not been able to embrace this beautiful darling of mine. I am deprived of kissing her face and marrying her. Alas! Fie to my human birth! Let my life get out just now in as much as I could not, out of mere shame, throw myself on the burning pyre along with my beloved! Oh! When death comes not to the sorrowful person, even when prayed for, how then can I expect divine happiness in this world? So let me now drop myself down in a lake or enter in to a burning fire or drink venom or strangle myself by tieing rope round my neck! (1-17.)

Thus Ruru wailed much on the bank of the river and long reflecting in his mind found out a way and thought what would be the advantage in death? "Rather an irretrievable sin would be incurred in committing suicide; and my father and mother would be sorry. Seeing me commit suicide, my bad luck and enemies will be gladdened; there is no manner of doubt in this. What benefit will my beloved gain if I commit suicide or if I be distressed for her bereavement. Suppose

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I die, even then my beloved will not become mine in the next world, so there are many faults in my committing suicide but there is no fault if I preserve my life." Thus coming to a conclusion Ruru bathed, performed Âchaman and became pure. He then took water in his hand and said:—"Whatever good works, worshipping the gods, etc, that I have done and if I have performed, with devotion,the service to my preceptors and teachers and superiors, homa cremonies, Japam, tapasyâ, if I have studied all the Vedas and if I have rollected Gâyatri and worshipped the Sun then let my beloved have life and get up as an outcome of my Puṇyam. If my beloved does not get back her life, I will certainly quit my life." Thus saying, he worshipped the Devas mentally and threw that water of his hands on the ground. Thus Ruru, with a sorrowful heart, was weeping. The Deva's messenger came down and said:—"O Brâhmaṇ! Don't make this bold attempt; how can your beloved get back her life? The life-period of this beautiful girl, born of Gandharva's sperm and Apsarâ's ovum is now exhausted; now look for another beautiful woman. O one of very dull understanding! Why are you crying in vain? Where is the affection between you and this girl; she died in an unmarried state (without marrying you)." At this Ruru said:—"O Deva messenger! I wo'nt marry any other lady, whether my beloved gets back her life or does not get back her life; in case she does not regain his life, I will also forego my life at this instant." At this greatest importunity of Ruru, the Deva messenger became glad and spoke the following truthful benificent yet beautiful words:— (18-31.)

"O Brâhmaṇa! I will suggest one way to you; kindly hear. The Devas ordained this long, long ago. You can give up your half life period, and with that you can make this girl alive soon."

Ruru said:—"O Deva messenger! I give half my life-period to this girl; there is no doubt in this. Let my beloved get back her life soon and get up."

The king said:—O Ministers! At this time Visvâvasu, knowing that his daughter Pramadvarâ is dead, descended from the Heavens in a celestial car and came to the place; then the Gandharva king and the Deva messenger both went to Yama, the Dharmarâj, and spoke thus:—"O Dharmarâj! This Visvâvasu's daughter Pramadvarâ, the wife of Ruru, the Riṣi's son was bitten by a snake and has now come to your place. The Dvija Ruru is now desirous to quit his life; so, O Sun's son! Now let the girl again get her life through the influence of Ruru's brahmacharya (purity) as a consequeuce of his giving away half his life period for the girl."

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Dharma said :—" O Deva messenger ! if you want to make the girl alive again, let her get life as a consequence of half the life-period of Ruru being subtracted. Go immediately and give the girl to Ruru." 18-38.

The king said :—" O Ministers ! Yama having said thus to the Deva messenger, he went away immediately and made Pramadvarâ alive and handed her over to Ruru.

Thus, on an auspicious day, Ruru married her. Thus the Riṣi's daughter Pramadvarâ though fallen dead, got again her life by proper means. So, O Councillors ! to save life, one should resort one's best duly according to the Śâstras, by the use of gems, mantras, and herbs and plants.

Thus speaking to the ministers, the king Parîkṣit had a fine building of seven floors in height erected, placed the principal guards around it and stationed also the most powerful men well versed in the knowledge of mani (gems), mantrams, and plants for protection and immediately ascended to this building. To appease the wrath of the Muni Śringî, the king sent the Muni named Gaurmukha to him and requested him repeatedly "Let the crime of the humble devote be forgiven." Then, for self preservation, the king brought from all sides the Brâhmaṇas, who are perfect in their knowledge and application of the mantras. The minister's son placed the elephants in proper places so that no body can ascend to the top of the building ; what more can be said than the fact that even air could not find entrance there when once ordered " no admission;" what to speak of others ! The king Parîkṣit remained there and counted the number of days of the serpent Takṣaka's coming there ; he performed his bath, Sandhyâ Bandanams and fooding ; even he consulted with his ministers and governed his kingdom from there. O Riṣis ! At this time a Brâhmaṇ named Kas'yapa, versed in the mantras, heard of the curse of the king and thought that he would get abundant wealth if he could free the king from Takṣaka's poison and proposed to himself that he would go to the place where the cursed king Parîkṣit was staying with the Brâhmaṇas. Pondering thus, the Brâhmaṇa went out of his house, on the expectation of wealth from the king. (32—51.)

Thus ends the ninth chapter of the second Skandha on the account of Ruru in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses.

CHAPTER X.

Sûta said :—" O Rîṣis ! On that very day when the Brâhmiṇ Kas'yapa went out of his house, Takṣak, knowing the king Parîkṣit cursed, assumed an aged Brâhmin's form and went out of his abode.

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And if that be not the object then a dying man ought to take bath, to make charities and to await his time of death; he thereby attains heaven; otherwise hell is inevitable. The king committed great sin in the act of causing pains and trouble to the Brâhmiṇ or other similar acts and therefore death is so close that the Brâhmiṇ curse has fallen thus on his head. Is there no such Brâhmin who can make him understand this; or the Creator has ordained his death now as inevitable." Thus meditating, the chief serpent made other serpents following him assume the form of ascetic Brahmaṇas and gave them roots and fruits to be taken to the king. The serpent Takṣak himself entered within the fruits in the form of an insect. Then the ascetic serpents took the fruits and quickly went out of the place. They came to the palace where Parîkṣit was resting. Seeing them, the guards asked:—"What for have you come here?" Hearing this, We are coming from the hermitage to prolong the life of the hero king, the son of Abhimanyu and the son of the Pâṇdava family, by chanting the mantras of the Atharvavedas, and we want to have an interview with the king; now you better go and inform the king that some Munis have come to see you. We will sprinkle water on him and give him some sweet fruits and then depart. We have never come across such gatekeepers in the family of Bharat as disallow the ascetic Muni visitors to go and see the king. We will ascend to the place where the Parîkṣit is staying and we will bless him, and wish him long life; we will communicate to him our orders and then depart to our own places. (27-48.)

Sûtâ said:—Hearing these words, the sentinels spoke as perviously ordered by the king, as follows:—"O Brâhmanâs! We think verily you won't be able to have an interview with the king to-day; you, all ascetics can come to-morrow to this palace. O Munis! Owing to the Brâhmaṇa's curse, the king has built this place; then it follows, as a matter of course, that the Brâhmṇas are not allowed to get up to the palace." Then the serpents, in the form of the Brâhmanas, spoke:—O good sentinels! Then take these roots and fruits and offer them to the king and communicate to him our blessings (49-68.)

The sentinels went to the king, and informed him of the arrival of the ascetic Brâhmanâs. The king replied:—"Bring here the roots and fruits offered by them and ask what for they have come. Give them my praṇâms; to-day I cannot meet with them; let them come to-morrow morning." The sentinels went to the ascetics and got from them their roots and fruits and offered them with great respect to the king. When the serpents in the guise of the hypocrite Brâhmiṇa went away, the king took those fruits and spoke to his ministers:—

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Take these fruits and let all my friends eat them. I will take only this one fruit given by the Brâhmaṇas and wiil eat it." Saying this, the Uttarâ's son Parîkṣit gave away fruits to the friends and took one ripe fruit for himself, broke it and saw within it a very fine copper-coloured black eyed insect. At this the ministers were astonised; the King spoke to them :—" The sun has set; so there is no further chance of any fear from any poison to-day. I speak then to-day, fearing the Brâhmaṇ's curse, "Let this insect bite me." Thus saying the king took that insect and placed it on his neck. That Taksak in the form of an insect, when placed, during the sun-set, on the neck by the king, immediately assumed the form of the terrible Kâla (Death), coiled round the king and beat him. Tee Ministers were greatly surprised and began to weep and cry with grat pain and sorrow. Seeing that terrible serpent, the ministers, overwhelmed with terror, fled away on all sides. The guards cried out loudly. The terrible out-cry was raised on all sides. Then Uttarâ's son, the king Parîkṣit, coiled by the serpent, saw that all his efforts were rendered fruitless, and remained silent and held fast to his patience. From the mouth of the serpent Takṣak the terrible venomous flames came out burning all and immediately killed the king. Thus taking away the life of the king, Takṣak went up in the celestial atmosphere ; the people then saw that the serpent was ready as if to burn the world. The king fell down lifeless like a burnt tree ; and all the persons cried out seeing the king dead. (49—68).

Thus ends the tenth Chapter of the Second Skandha on the death of the king Parîkṣit in the Mahâpurâṇam Śrî mad Devî Bhâgavatam of 18,000 verses

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CHAPTER XI.

Sûta said :—" O Munis! seeng now the king lifeless, and his son a mere boy, the ministers themselves performed all his funeral ceremonies. First they burned the king on the banks of the Ganges without uttering any Mantra, as his death was an accidental one due to snake bite. afterwards they had an effigy of the king made of kus a grass and placed it on a funeral pyre and burned it, with sandal and scented wood. The priest then performed and completed his funeral obsequies, repeating duly the Vedic mantras, and distributed various things in charities to the Brâhmiṇs, together with sufficient quantity of gold, and varieties of food and clothings so that the king may attain heaven. (1-4.)

Next, on an auspicious moment, the ministers installed the boy prince on the throne that gladdemed the hearts of the subjects and all the popu-

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lace of the city, towns, and villages acknowledged the boy prince Janamejaya, endowed with all royal qualities as their king. The Dhâtreyi gave all instructions to the king about his duties. The boy prince gradually grew in years and became endowed with great intellect. (5—7)

When Janamajaya became eleven years old, the family priest initiated him duly with the Gâyatrî mantra and he also studied it duly. Then Kripâchârya taught him perfectly the science of archery (Dhanurveda) as Dronâchârya taught Arjuna and Paras'urâma taught Karṇa. Janamejaya learnt by and by all the sciences and became very powerful and indomitable to his enemies as he was skilled in the science of archery, he was similarly in the other branches of the Vedas. Truthful, self-controlled, religious, the king Janamejaya acquired full knowledge in the Dhârms'âstras (philosophies and law books) and Arthas'âstras (economics) and governed his kingdom like the Dharma's son Yudhiṣṭhira.

The king of Kâs'î gave his all-auspicious daughter Vapuṣṭamâ in marriage to the king Janamejaya, wearing golden coat of armour. The king Janamejaya, with the beautiful Vapuṣṭamâ casting side-long looks, looked very happy as was the king Vichîtravîrya, when he got for his wife the daughter of Kâshirâj and also when Arjuna got his Subhadrâ. Then the king began to enjoy his lotus-eyed Vapuṣṭamâ in forest, and gardens like Śatakratu and Śachî. The able ministers conducted satisfactorily the reins of government ; and the subjects, well governed passed away their time with cheerful hearts. (8—15).

In the meanwhile, a Muni, named Uttanka, being much troubled by Takṣaka, thought who could help him in his taking revenge on Takṣak and, seeng the king Prîkṣit's son the king Janameyaya a proper person came to Hastinâ to the king and spoke out thus;—"O good king ! Thou dost not know when to do a thing that ought to be done ; Thou art doing at present what ought not to be done ; and thou art not doing what should be done now. There is nothing of anger or energy within Thee ; Thou dost things as a child does ; so Thou dost not know the meaning of the Śâstras nor dost Those know Thy former enemy ; so what shall I pray before Thee ? " Hearing this Janamejaya said :—" O highly fortunate one ! I do not know who is my enemy ; what wrong is there to be redressed ? please speak out what I am to do. " Uttanka said :—" O king ! the wicked Takṣak killed Thy father ; ask about the death of Thy father from Thy councillors. " Hearing these w rds, the king Janamejaya asked his ministers ; they replied " Thy father died out of the snake Takṣaka's bite." Then the king spoke :—" The cause of my father's death is the Brâhmin's curse ; what is the fault of Takṣaka in this matter ; please say. " Uttanka said :—" It was Takṣaka that

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gave abundance of wealth to Kâs'yapa who was coming to cure Thy father of Takṣaka's poison and made him desist from his purpose; so, O king! Is not that Takṣaka, then, Thy father's great enemy and his slayer?

O King! In former days, when Pramadvarâ, the dearest wife of the Muni Ruru, died of snake bite in her unmarried state, Ruru made her alive again. But Ruru made then the promise "whichever serpent I will see, I will take away its life by striking it with a club." O King! Thus making the resolve, he began to kill snakes wherever he found, with his club, and thus, in his course of travel all round the earth, he saw within a forest an aged terrible water-snake (Ḍhoṇḍa serpent) and immediately lifted his club to kill it and angrily struck a blow on it, when the snake replied:—"O Brâhmaṇa! Why are you striking me thus? I have not caused any offence to you." Ruru said:—O serpent! My dearest wife died of snake bite; since then I have made this resolve, under great provocation and sorrow, to kill snakes." Hearing thus, the water-snake Ḍuṇḍubha replied:—"I do not bite; those who bite are a different class of snakes; simply on account of my bearing a body similar to them that you will strike me is not quite proper." Hearing these beautiful humane words from the mouth of a serpent, Ruru asked:—"Who are you? Why have you become this Ḍundubha snake?" (16-32.)

The snake replied:—"O Brâhmaṇa! I was formerly a Brâhman; there was a friend of mine named Khyâs, very religious, truthful and self-controlled. Once he was staying in his Agnihotra room and I foolishly terrified him much by placing before him an artificial snake created by me of the leaves of trees. He became so much bewildered with fear and shuddered so terribly that he at length cursed me saying—"O one of blunt intellect! As you have terrified me by this snake, having no poison, so you better be a snake of that type." Immediately I turned into a snake and when I much entreated that Brâhmaṇa, his anger abated a little and he said again:—"O snake! Pramati's son Ruru will no doubt free you of this curse." I am that snake; and you are also that Ruru; now hear my words in conformity with Dharma. The highest Dharma of the Brâhmaṇâ is non-killing. There is no doubt in this. The wise Brâhmaṇas ought to show mercy to all. No harm or killing is to be committed any where except in Yajna (sacrifice); killing is only allowed in a Yajna; for at the sacrifice, the animal killed attains the highest goal; hence killing in sacrifice is not reckoned as an act of killing. Uttanka said:—That Brâhmaṇa was then freed of the serpent body; and Ruru, too, desisted from killing since then. O King! Ruru gave life back to that girl and married her but even then, remembering the former enmity he killed the snakes. But, O chief of Bharata's family! Thou art staying without

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any care, without any anger to the snakes and without any revenge to the previous wrong. O king of kings! Thy father died high up in the air without any bath or charity due to be done at the time of death. So rescue thy father by killing his enemies, the snakes. That son is dead, though living, who does not consider the act of his father's enemy as inimical. Until Thou dost kill the snakes, Thy father's enemies, Thy father's hell life will not be freed. O king! Now remember the wrong done to Thy father and perform the sacrifice to the Great Mother, denominated as the Sarpa Yajna (the sacrifice of snakes). (33-45.)

Sûta said:— Hearing the words of Uttanka, the king Janamejaya sadly wept and shed tears and thought within himself:— "Alas! Fie to me! I am a great stupid; hence I feel myself proud but in vain. Where can his honour be whose father, bitten by a snake, has gone down to hell. Now I will, no doubt, commence the Sarpa Yajna and ensure the destruction of all the snakes in the blazing sacrificial fire and thus deliver my father from hell." Thus coming to a conclusion, he called all his ministers and said:— "O ministers! Better make arrangements duly for a great sacrifice. Have a suitable holy site on the banks of the Ganges, selected and measured by the Brâhmaṇas and have a beautiful sacrificial hall built up on one hundred pillars and prepare a sacrificial altar within this. O Ministers! When all these preliminaries will be completed, I will commence with great eclât the great Sarpa Yajña (sacrifice of snakes). In that Yajna, the snake Takṣak will be the animal victim; and Uttanka, the great Muni, will be the sacrificial priest; so invite early the all-knowing Brâhmaṇas, versed in the Vedas. Thus at the command of the king, the able ministers collected all the materials of the sacrifice and prepared a big sacrificial altar. When the oblations were offered on the sacrificial fire, calling on the snakes, Takṣak became greatly distressed with fear and took refuge of Indra saying. "Save my life.', Indra, then, gave hopes to Takṣaka, trembling with fear, and made him sit on his Âsana, encouraged him with words "No fear" O! snake do not fear any more. (46—55.)

The Muni Uttanka, seeing that Takṣak had taken Indra's protection and that Indra had given him hopes of "no fear", called on Takṣaka with Indra to come to fire with an anxious heart; Takṣak, then, seeing no other way, took refuge of the greatly religious Astik, the son of the Muni Jarat Kâru, born of the family of Yâyâvara. The Muni's son Âstik came to the sacrificial hall and chanted hymns in praise of Janamejaya; the king, too, seeing the Muni boy greatly learned worshipped him and said:— "What for have you come? I will give you what you desire. "Hearing this, Âstika prayed:— "O highly enlightened one! Let you desist from this sacrifice."

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The truthful king, prayed thus again and again, stopped the Sarpa Yajña to keep the Muni's word. Vais'ampâyana then recited the whole of Mahâbhârata to the king to cheer up his heart. But the king, hearing the whole Mahâbhârata could not find peace and asked Veda Vyâsa "how can I get peace; my mind is constantly being burned with sorrows; say what am I to do? I am very miserable; hence my father Parîkṣit, the son of Abhimanya has died an unnatural death. O lucky one! See that a Kṣattriya's death in a deadly battlefield or in an ordinary battle is praiseworthy; even his death in his own house, if followed up according to natural laws and Vidhis (rules) is commendable; but my father did not die such a death; under the Brâhmaṇa's curse why did he, quite senseless, quit his life high up in the air? O son of Satyavati! Now advise me so that my father who is now in hell can again go up to the heavens, and that my heart may find its way to peace." (56—65).

Thus ends the Eleventh Chapter of the Second Skandha on the "Sarpa Yajña" in the Mahâpurâṇa Śrîmad Devî Bhâgavatam of 18,000 verses.

CHAPTER XII.

Sûta said:— Hearing these words of the king, Vyâsa Deva, the son of Satyavatî addressed to him before the assembly, thus:— "O king! I am now reciting to you a Bhâgavata Purâṇa, holy, wonderful, filled with many anecdotes, and leading to auspicious results; listen. Before, I made my son Śuka study this Purâṇa; O king! I will now recite before you that highest Purâṇa, with all the secrets contained therein. I have extracted this from all the Âgamas; it brings in Dharma (religion), Artha (wealth), Kâma (fructification-of desires) and Mokṣa (liberation); hearing this gives always happiness and good results. (1—4).

At this Janamejaya said:— "O Lord! Whose son is this Muni Âstika? Why did he come as an obstacle in my Sarpa Yajña (sacrifice of snakes)? And what object had he in preserving the snakes? O highly fortunate one! Kindly describe all this in detail; after this recite that Purâṇa, also, in detail to me." (5—6).

Vyâsa Deva said:— "O king! In former days there lived a Muni named Jaratkâru. He always remained in the path of peace; and he did not marry. Once he saw, in a cave in a forest, his fathers and forefathers pendant. They spoke to Jaratkâru thus:— "O son! marry; we will thereby be greatly pleased; if there be a son of good character born to you, we all will be freed from all troubles and we would then be able to go to Heavens." Hearing this Jaratkâru said:— "O Forefathers! If I get a girl of my name, without begging and asking and if she be entirely obedient to me, I will marry and lead a householder's life; thus

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I have spoken truly to you. "Thus saying to his forefathers, Jaratkâru went on tour to the holy places. Now it happened so, that at that very time Kadru, the mother of snakes cursed her sons, saying "May you be burnt by fire." The matters of this incident run as follows :— "At that moment Kadru and Vinatâ, the two co-wives of Kas'yapa saw the horses yoked in the chariot of the sun and thus argued with each other :— Kadru, seeing the sun's horse, first asked Vinatâ "O good one! Tell me soon, what is the colour of this horse? "Vinatâ said :— O auspicious one! What do you think ?" I said, the colour of the horse is white ; you also better say before hand what is its colour? We will then lay a wager (and challenge). Kadru said :—"O Smiling one! I think the the horse is black. Now come; let us challenge ; whoever will be defeated will become the slave of the other." Thus saying, Kadru told her sons that were obedient :— "Cover by your bodies all the pores of the body of the horse of the chariot of the Sun, so it may look black ; go and do it." At this some snakes replied :— "That cannot be." Kadru then cursed them saying :— "Let you fall on the sacrificial fire of Janamejaya." Then the other snakes tried to please their mother and coiled round the back of that horse so that the horse began to look black. Kadru and Vinatâ, the two co-wives went together and saw the horse. Vinatâ saw it black and became very sorry. (7-18).

Now, Garuḍa, Vinatâ's son, very powerful and devourer of snakes was passing that way and seeing his mother very distressed asked her :— "O Mother! Why do you look so very sorry? It seems as if you are weeping. Aruṇa, the charioteer of the Sun and I myself are your two sons living. Fie to us that, while we aré living, you will have to suffer pains. O beautiful one! If mother suffers while the son is living, then what use is there in having such a son? So, O Mother, give out the cause of your grief and I will remove it at once.' '(19-21).

Hearing this Vinatâ said :— "O son! What shall I say to you of my misery; I am now become the slave of my rival wife. By some pretext she defeated me and is now telling me to carry her on my back. O son! For this reason I am sorry." Hearing these words of the mother, Garuḍa said :— "Very well I will carry her on my shoulders wherever she wishes to go. O auspicious one! You need not be sorry; I will remove all your cares. "Vyâsa Deva said :— Thus spoken to by Garuḍa, Vinatâ went to Kadru. At that time the highly powerful Garuḍa went there also to free his mother of her slavery and carried Kadru with all her sons on his back to the other side of the ocean. When Garuḍa went across the ocean, Garuḍa spoke to Kadru :— "O mother! I bow down to thee ; kindly say how my mother can be freed

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of your slavery. Hearing this Kadru said :— 'O son! If you can bring to-day by your sheer force nectar from the Deva loka and give it to my sons, then you will be able to free your helpless mother. When Kadru said so, the highly powerful Vinatâ's son, Garuḍa immediately went to the abode of Indra and, fighting hard, stole away the jar of nectar and brought and gave it to Kadru and freed his mother Vinatâ from the slavery of Kadru. In the meantime, the snakes went for their bath, after which they would drink the nectar. Indra stole away that jar which contained nectar. O king! Thus, by the sheer strength of arms of Garuḍa Vinatâ was freed of her slavery. On the other hand, when the snakes returned from their bath and found that there was no jar of nectar, they began to lick the Kuṣa grass over which the jar of nectar was kept, thinking that they would thereby get some drops of nectar which might have trickled over; and the result was that by the sharp edges of kuṣa grasses, the tongues of all the snakes were cut asunder into two; hence the snakes are called Dvijihva. (22-31).

The snake Vâsuki and others, whom Kadru, the mother of snakes, cursed, went to Brahmâ and took his refuge and informed all of the cause of their terror, the curse from their mother; when Brahmâ spoke to them :—"Go and give the sister of Vâsuki, named Jaratkâru, in marriage to the great Muni Jarat Kâru, (both of the same name). In her womb, a son named Astika will be born; and he will certainly deliver you from your difficulties. Hearing these beneficial words of Brahmâ, Vâsuki went to the forest and requested humbly the great Muni Jarat Kâru to accept in marriage her own sister when the Muni, knowing the girl to be of his name, spoke out thus:— "But when your sister will act against my wishes, I will forsake her at once." (32-36).

Under these conditions, the Muni married her. And Vâsuki, after giving her sister in marriage according to her own wishes to the Muni, returned to her own abode. O Tormentor of foes! Then the Muni Jaratkâru built a white hut of leaves in that great forest and began to pass his days happily in enjoyment with his wife. Once, on an occasion, after he had taken his dinner he slept and told his wife not to awaken him under any circumstances and fell fast asleep. The beautiful sister of Vâsuki sat by his side. When the evening time came and the sun began to set, the Vâsuki's sister Jaratkâru became afraid at the thought that the evening Sandhya might not be performed by the Muni and thought thus:—"What am I to do now? My heart finds not rest if I do not awaken him; and if I awaken him, he will forsake me at once. Now if I do not awaken him, the evening will pass away to no purpose. Whatever it be, if he quits me or if my death ensues, that is better than the non-observance of Dharma; for when Dharma is destroyed, hell ensues.

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Thus thinking, the girl awakened him saying:—"O One of good vows! It is evening time; so get up; etc!! The Muni got up in great anger and addressed his wife:— "When you have disturbed my sleep, I now go away from you; you also better go to your brother's house." When the Muni said so, Vâsuki's sister spoke out, trembling:—"O One of indomitable lustre! How will the object be served for which my brother has given me in marriage with you." (37-46.)

The Muni then spoke firmly to his wife Jaratkâru:—"That is within your womb." Jaratkâru then, forsaken by the Muni, went to the abode of Vâsuki. When her brother Vâsukî asked her about her son, she said:—"The Muni has forsaken me, saying that the son is within your womb." At this Vâsuki trusted; and said:—The Muni wo'nt ever tell lies" and gave shelter to his sister." O Kurusattama! After some time, a famous boy named the Muni Âstika was born. (47-50).

O king! That Muni boy, the knower of truth, had desisted you from your sacrifice of snakes for the preservation of his mother's family. It is well and good, befitting you, that you respected the words of the Muni Âstika, born of Yâyâvara family and the cousin of Vâsuki. O Mighty-armed! Let all auspiciousness come to you; you have heard the whole Mahâbhârata and gave away lots of things in charities. You have worshipped innumerable Munis. But, O king! Though you have done so many good things, yet your father has not attained heaven and you have not been able to sanctify your family. So, O king Janamejaya! Now install a capacious temple of the Devî with the highest devotion; then all your desires will be fulfilled. The all auspicious Devî, the Giver of all desires, makes the kingdoms more stable and increases the family, if She be always worshipped with the highest devotion. (51-56).

O king! You better perform duly the Devîmakha Yajña Yotiṣṭoma and others, pleasing to the Devî, and hear the great Purâṇa Srîmad Devî Bhâgavatam, filled with accounts of the glorious deeds of the Devî. I will make you hear now that Divine Purâṇa, filled with various sentiments, highly sanctifying and capable to carry one across this ocean of world. O king! There is no other subject in this world worthy to be heard than the above Purâṇa and there is no other thing to be worshipped then the lotus feet of the Devî. O king! Those are certainly fortunate, those are intelligent and blessed, in whose hearts of love and devotion reign always the Devî Bhagavatî. O illustrious scion of Bharata's family! Know them to the always afflicted with troubles who do not worship in this world the great Mother Mahâmâyâ. O king! Who is there that will not worship Her when Brahmâ and all the Devas

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are always engaged in Her devotional service. O king! He who hears always this Purâṇa gets all his desires fufilled; in former days, Bhagavatî Herself spoke this excellent Purâṇa to Viṣṇu. O king! Your heart will be appeased and become peaceful when you hear this; and, as a result of your hearing this Purâṇam, all your ancestors will attain endless Heavenly life. (57-64.)

Thus ends the Twelfth Chapter of the Second Skandha on the birth of Âstika in the Mahâpurâṇam Śrimad Devî Bhâgvatam of 18,000 verses by Maharṣî Veda Vyâsa. Here ends as well the Second Book.

The Third Book.

CHAPTER I.

Janamejaya said :—"O Bhagavân! What is that great Yajña (sacrifice) named Ambâ Yajña about which you referred just now? Who is that Ambâ? Where was She born? From whom and what for did Her birth take place? What are Her qualities? What is Her form and nature? O Ocean of mercy! You are all-knowing; kindly describe everything duly. Along with this, describe in detail the origin of Brahmânḍa. O Brâhmaṇa! You know every thing of this whole Universe. I heard that Brahmâ, Viṣṇu and Rudra are the three Devatâs, who are successively originated to create, preserve, and destroy this Universe. Are these three highsouled entities independent? or Do they do their respective duties, being subservient to another Person? Now I am very eager to know all these. So, O Pârâs'ara's son! Describe all these to me. Are these highly powerful Brahmâ, Viṣṇu and Mahes'vara subject to Death like ordinary beings? Or are they of the nature of everlasting Existence, Intelligence and Bliss? Are they subject to the three fold pains arising from their own selves, from elements and from those arising from gods? Are they subject to Time? How and wherefrom were they originated? Do they feel the influence of pleasure, pain, sleep or laziness? O Muni! Do their bodies consist of seven Dhâtus? (blood, etc,) or are they of some other kinds? A great doubt has arisen in me on all these points. If these bodies be not made up of five elements, then of what substance are they built of? And of what guṇas are their senses built also? How do they enjoy objects of enjoyments? How long is their longevity? O Brâhmaṇa! where do they, Brahmâ, Viṣṇu, and Mahes'vara, the best of the gods live? And of what nature are their powers and prosperities? I like very much to hear all these. So describe all these in detail to me." (1-10.)

Vyâsa said :—" O highly intelligent king! The questions that you have asked me to day " whence and how Brahmâ etc., were born? etc, are

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very difficult. In ancient days, once, on an occasion, I asked many questions like you to the Muni Nârada. At first he was greatly suprised to hear my queries, afterwards he gave due replies to them. O king! I will answer to you in the same way; listen. Once I saw that the all-knowing, peaceful Nârada, the knower of the Vedas. was sitting on the banks of the Ganges. I became very glad and fell at his feet. By his order I took one excellent seat. Hearing, then, of his welfare and seeing him sitting on the sands I asked him:- 'O highly intelligent One! Who is the Supreme Architect of this widely extended Universe? Whence is this Brahmâṇḍa born? Is it eternal or temporary? When it is an effect, then it is natural that it cannot be created without a cause. Now when the cause, the creator, is certain, is he one or many? O sage! as regards this wide Samsâra, I have expressed my doubt; now answer me what is the Real and True, and thus remove my doubts. Many believe Mahâ Deva, the Lord of all the other Devas as the Supreme God, the Cause of all. He is the source of deliverance to all the Jîvas; devoid of brith and death; always auspicious: peaceful in Himself and the controller of the three guṇas. He is the one and only cause of creation, preservation and destruction. Some Pundits believe Viṣṇu as the God of all and praise Him as such. It is Viṣṇu that is the powerful Supreme Self, the Lord of all and the First Person Âdipuruṣa. It is He that has no birth nor death, the Deliverer of the whole Jîvas, Omnipresent; His faces are every where; He is the Granter of enjoyments and liberation to the devotees. Sme others call again Brahmâ, the Cause of all. It is He that is omniscient and the Stimulator of all beings. (11-24.)

The four-faced Brahmâ, the best of all the Devas is born from the navel lotus of some One of endless force. He resides in Satyaloka; He is the Creator of all and the Lord of all the Devas. Again some other Pundits call the Sun, Sûrya as God. In the morning and in the evening they chant His hymns, without any lack of slackness and laziness. Again there are some others, who say that Indra is the lord of all the Jîvas; He is thousand-eyed; it is Indra, the husband of Śachî, that is the God of all. Those who perform Yajñas (sacrifices) worship Vâsava, the king of the Devas. He drinks Soma juice Himself and those who drink Soma are his beloved. He is the one and only Lord of Sacrifices. Thus all men worship, according to their respective wishes, Varuṇa, Soma, Agni, Pavaṇa (wind), Yama (the god of Death), Kuvera, the lord of wealth; there are some again who worship the elephant-faced Gaṇapati, the Fructifier of all actions, the Granter of desires of all the devotees, and the Giver of success to all in all enterprises, no sooner He is remembered. Some Âchâryas (professors) say again that the All auspicious the Âdi Mâyâ, the Great Śakti Bhavânî, the Giver of everything, Who is the nature of with and without attributes

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Who is not different from Brahma, who is both Puruṣa and Prakriti, the Creatrix, the Preservatrix and the Destructrix of all, the Mother of all the gods, beings and lokas is the Great Goddess of this Brahmâṇḍa. She is without beginning and end, full, present in all the beings and everywhere. It is this Bhavanî that assumes the various endless forms such as Vaiṣṇavî, Śânkarî, Brâhmî, Vâsavî, Vâruṇî, Vârâhî, Nâra Simhî, Mahâ Lakṣmî the one and secondless Vedamâtâ, and others. It is this Vidyâ nature that is the One and the only Root of this tree of Samsâra (universe).

The mere act of remembering Her destroys heaps of afflictions of the devotees and fulfils all their desires. She gives Mokṣa to those who are desirous of liberation and gives rewards to those who want such. She is beyond the three Guṇas and still She emanates them. Therefore the Yogis that want rewards meditate Her, Who is of the nature of Vidyâ and Who is devoid of attributes. The best Munis, the knowers of the truths of Vedânta meditate on Her as formless, immutable, stainless, omnipresent Brahma devoid of all Dharma. She is described in some Vedas and Upanishads as full of Light (Tejas). Some intelligent persons describe God as of infinite hands, infinite ears, infinite legs, infinite faces, peaceful, Virâṭ Puruṣa and describe sky as the Pada (place) of Viṣṇu. Other knowers of the Purâṇas describe Him as Puruṣottama. There are some others again who declare that this creation cannot be done by a single individual. Some atheists say that this inconceivable infinite Universe can never be created by one God. So there is no such definite God that can be called its Creator. Though without any creator, this Brahmâṇḍa is sprung from the Nature and conducted by Her. The followers of the Sâmkhya system say that Puruṣa is not the creator of this Universe; they declare that Prakriti is the Mistress of this Universe O Muni! Thus I have expressed to you what the Muni Kapila, the Achârya of the Sânkhyas and the other philosophers declare as their opinions; various doubts, thus, reign always in my breast. Owing to these doubts my mind is so confused that I cannot arrive at any definite conclusion. My mind is very much unsettled as to what is Dharma and what is Adharma. What are the characteristics of Dharma? I cannot make out them. For the Devas are all sprung from the Sattva Guṇa and are always attached to the true Dharma; yet they are frequently troubled by the sinful Dânavas. How, then, can I place my confidence on the permanence of the Dharma? My forefathers, the Pâṇḍavas were always endowed with good behaviours and good actions and they remained always in the path of the Dharma; yet they suffered a good deal of troubles and sufferings. In these cases it is very difficult to understand the greatness of Dharma. So, O Father! Seeing all these, my mind is thrown into a sea of doubts and troubles. O Great Muni!

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There is nothing impracticable with you; so remove my doubts. O Muni! I am always plunged and raised and plunged again in this sea of delusion. So save me by lifting me on a boat of wisdom and carry me across this ocean of samsâra (this world).

Thus ends the first chapter on the third Skandha on the questions put by Janamejaya in the Mahâpurâṇa Śrîmat Devî Bhagâvatam of 18,000 verses by Maharṣi Veda Vyâs.

CHAPTER II.

Vyâsa said:—"O mighty armed Kuru! What you have asked me just now, I also asked the same thing to Nârada, the Lord of the Munis and he gave me the following reply:—"O Vyâsa! What shall I say to you on this point more than this that a doubt occurred to me also in my former days. The question that you have put to me today rose in my mind before; and I went to my father Brahmâ, of endless energy and asked to him thus: "O Lord! O Father! Whence is this whole Brahmâṇḍa born? Have You created it? Or is it Viṣṇu or Mahes'vara? O all pervading soul! Who is there in this Brahmâṇḍa fit to be worshipped? O Lord of the world! Who is the top-most Lord ruling over everything? Kindly say. O Brahman! I am plunged in this sea of Mâyâ and perils; my heart is agitated with doubts; hence it is not appeased in any place of pilgrimage; or in thinking any Deva or in practising any Sâdhan or in any other object. O Sinless one! Give me the answers duly and thus remove my doubts. O Tormentor of foes! Unless the highest truth is not known, peace is not found. This heart, distracted in various ways, cannot rest fixed on one subject. Whom am I to remember? Whom to worship? Where to go? Whom to praise? Who is the Supreme God in this Universe? I do not understand these things. O Satyavatî's son! Hearing these my serious queries, Brahmâ, the grand-Sire of beings, replied to me as follows:— "O highly illustrious son! What more shall I say to you than this that even Viṣṇu is unable to answer your questions; so difficult are they indeed! O great intelligent one! No body that is attached to the world knows anything about this. Those who are unattached to this world, who are free from any envy, those who are without desires and calm, those highsouled ones know the secret of all this. In former days when all was water, water everywhere and all things, moving and non-moving were destroyed, when five elements were sprung, then I was also born from the lotus navel of Viṣṇu. Then not seeing Moon, Sun, trees, or mountains or anything and sitting on the centre (Karṇikâ) of the lotus thought thus:— "Whence I am born in this great ocean of waters? Who has created me? Who is now my Protector?

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And Who will be my Destroyer when this cycle ends ? There is no earth distinctly visible anywhere here; on what, then, this mass of water rests ? Lotus is turmed Pankaja because it springs from mud and dirt; so unless there exists the earth underneath with mud and dirt, how this lotus will come out here ! Now let me try and find out where is the root of this lotus, where is the mud and dirt ? If this be found, then the earth will be also certainly there. Thus thinking, I dived underneath the water and searched for one thousand years but could not find earth anywhere, when the celestial voice entered my ears "Practise tapasyâ (austerities)." Hearing this celestial voice, I sat on the lotus, my birth place, and practised tapasyâ for one thousand years. (1-19).

Next, the celestial voice came again "Create" Hearing this, I became quite confounded and began to think within myself "now what am I to create ? What to do ?" After this, the two terrible Daityas Madhu and Kaiṭabha came to me and affrighted me saying "Fight with us." I became quite terrified and holding the stem of the lotus, I got down within the water. There I saw a wonderful person, sleeping on the Ananta serpent. He was of a deep blue colour like a rain-cloud, wearing yellow clothes, four-armed, garlanded with forest flowers, and the Lord of this whole Universe. On the four arms of this Mahâ Viṣṇu there were conch-shells, disc, club, and lotus and other weapons. I saw this Achyuta Puruṣa, sleeping on the Ananta serpent bed, motionless and under the influence of Yoga Nidrâ. I then thought within myself "What am I to do"? Not being able to find out any other way, I recollected the Devî who was then of the nature of sleep and began to praise Her. The auspicious Devî Yoga Nidrâ, whose form could not be determined, immediately left the body of Viṣṇu aud decorated with divine ornaments, began to shine in the air. After She left the body of Viṣṇu, Viṣṇu immediately got up. And He fought terribly for five thousand years with the Dânavas Madhu Kaiṭabha; then by the grace of the Bhagavatî, He extended His own thighs and then,on those thighs, He slew the two demons. Where Viṣṇu and myself were standing, Rudra Deva came also and joined with us. Then we three saw the beautiful Devî in the celestial space. (20-30).

We three, then, commenced to chant hymns to Her and She gladdened our hearts by Her gracious look and said:—"O Brahmâ! O Viṣṇu! O Rudra! The two great Daityas are slain. Now forsake your laziness and do your respective works of creating, preserving, and destroying the Universe; create your own abodes, and live in happiness ; create by your respective lordly powers, the fourfold beings." Hearing the Devî's gentle sweet words, we spoke:—O Mother! There is no wide earth here ; all is one mass of infinite ocean. No five elements, no five tanmâtrâs,

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no sensual organs, no Guṇas, nothing exist here; how can we then execute the works of creation, etc. Hearing our words, the Devî smiled. Immediately there came from the sky overhead a beautiful aerial car. The Devî said :— "O Brahmâ! O Viṣṇu! O Rudra! Get in this car without any fear. To-day I will show you one wonderful thing." At Her word, we got into the beautiful car without any fear. It was decorated with various gems and jewels, bedecked with pearls, emitting sweet tinkling sounds of bells and looking as the abode of the celestials. Seeing us seated without any fear, She made the car get high up in the sky by Her force.

Thus ends the second chapter of the third skandha on Brahmâ, Viṣṇu and Rudra's going towards the heavens on the celestial car, given by the Devî in the Mahâpurâṇa Śrîmad Devî Bhâgvatam of 18,000 verses by Maharṣi Veda Vyâs. (31-40).

CHAPTER III.

Brahmâ said :—" We were very much astonished not to find water where our beautiful aeroplane landed us. We saw earth resonated with the sweet cooings of the cuckoos, filled with beautiful fruit-laden trees, forests and gardens. Big rivers, wells, tanks, ponds, water-springs, small pools, women, men all are there. Next we saw, in front of us, a nice city enclosed by a divine wall, containing many sacrificial halls and various palacial buildings and magnificent edifices. Oh! We thought—" It is Heaven! What a great wonder! Who built this? 1-5.

Next we saw, "A king looking like a Deva is going out on a hunting excursion in the forest. The Devî Ambikâ, Whom we saw before, is staying on the chariot. In an instant, our aeroplane, propelled by air got high up above the sky and reached in the twinkling of an eye at a lovely place. We saw there a divine Nandana garden. There Surabhi, the cow of plenty, was staying under the shade of the Pârijâta tree. Close by her, there was an elephant having four tusks; and Menakâ and other hosts of Apsarâs were there with their various gestures and postures, playing, dancing and singing. There were hundred of Yakṣas, Gandharbhas, Vidyâdharas within that Mandâra garden playing and singing. Within this there was the Lord Satakratu with Śachî, the daughter of Pulomâ." (6-11.)

Next we saw with great wonder, Varuṇa, the lord of the aquatic animals, Kuvera, Yama, Sûrya (sun), fire and the other Devas; then we, saw that in our front, Indra the Lord of the Devas, was coming out from a well decorated city. He was there situated in his palanquin, calm and quiet and carried by men. Then the car, where we were situated, began to

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get up high in the sky, and in the twinkling of an eye, we reached Brahmaloka, that is saluted by all the Devas. There Śambhu and Kes'ava were greatly bewildered to see Brahmâ of that place. In the council hall of Brahmâ, the Vedas with their Aṇgas, the serpents, hills, oceans and rivers were seen. Seeing all these, Viṣṇu and Mahes'vara asked me :— "O Four-faced one ! Who is this eternal Brahmâ ?" I replied :—"I do not know who is this Brahmâ ? Who am I ? and who is He ? why has this error come over me ? You, too, also are gods : so you can better ponder over it. "Next our car, going with the swiftness of mind went, in the twinkling of an eye, to the beautiful all auspicious Kailâs'a mountain, surrounded by bliss-giving Yakṣas. It was beautified by the Mandâra garden, resonated by the sweet cooings of Śukas and cuckoos and the sweet sounds of lutes and small drums and tabors. When we reached there, we saw the five faced, three-eyed Bhagavân Śas'hi Śekhara, with ten hands, wearing tiger skin, and the upper garment of the elephant skin. He was, then, getting out of his abode, riding on a bull. His two sons, the great heroes, Ganes'a and Kârtikeya, beautifully adorned, were attending Him as His body-guards. Nandi and all other hosts were following Him, chanting victories to Him. O Muni Narâda ! we were greatly wondered to see another Śankara, surrounded by the Matrikâs. So much so, that perplexed with doubts, I sat down there. Next our aeroplane went on with the force of wind ; and in an instant reached the abode of Vaikuṇtha, the amusement court of Lakṣmî. O Sûta ! There at Vaikuṇtha, we saw a wonderiul manifestation of power. Our companion Viṣṇu was greatly surprised to see that excellent city. We saw there four-armed Viṣṇu, of the colour of Âtasi flower, wearing yellow garments, adorned with divine ornaments, sitting on Garuḍa. Lakṣmi Devî is fanning wonderful chowry to Him. Struck with wonder at the sight of the eternal Viṣṇu, we took our seats on the car and looked at one another's face.

Next the baloon ascended with the swiftness of wind ; and, in the twinkling of an eye, reached to the ocean of nectar, the Sudhâ-Sâgar, with waves playing sweetly on it. This ocean Sudhâ Sâgara is filled with aquatic animals and agitated with ripples. We saw and went along and came to a very wonderful place called the Maṇi Dvîpa (the island of gems) in the midst of the Ocean. It was adorned with Mandâra and Pârijâta and other heavenly flower trees (plants ?), with various beautiful carpets, with variegated trees As'oka, Vakula, Ketakî, Champaka, Kuruvaka, etc., adorned with lustrous gems and pearls. It was resonated with the sweet cooings of the cuckoos and the humming sounds of bees ; and it presented the sight of a sweet harmonious music playing there. 12-34.

Sitting on our aeroplane, we saw, from a distance, within that

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Dvîpa, a beautiful cot known as Śivâkâra (*i.e.* whose four legs represent Brahmâ, Viṣṇu, Rudra, etc, and whose top portion represents Sadâ Śiva) looking like a rainbow, with exquisitely beautiful carpet spread over it and decked with various gems and jewels and inlaid with pearls. We saw a Divine Lady, sitting on the cot, wearing a red garment and a garland of red cloth and bedewed with red sandal paste. Her eyes were dark-red ; that beautiful faced red-lipped lady looked more beautiful than ten millions of lightnings and ten millions of Lakṣmîs and lustrous like the Sun. The Bhagavatî Bhuvanes'varî was sitting with a sweet smile on Her lips and holding in Her four hands noose, goad, and signs indicating as if She was ready to grant boons and asking Her devotees discard all fear. We never saw before such a form. Even the birds of that place repeat the mystic incantation Hrim and serve that Lady, Who is of the colour of the rising Sun, all merciful, and in the full bloom of youth. That lotus-faced smiling lady was adorned with all the beauties of Nature. Her high breasts defied the lotus bud. She was holding various jewelled ornaments *e. g.* armplates, bracelets, diadems, etc.,

Her lotus-face looked exceedingly beautiful with jewelled ear-rings of the shape of the Śrî Yantra (yantra of Tripurâ Sundarî). Hrillekhâ and other Deva girls were surrounding Her. There were Sakhis on the four sides—always chanting hymns to Mahes'varî, the Lady of the world. She was surrounded on Her all sides by Ananga kusuma and other Devîs. She was sitting in the middle of the Saṭkoṇa (six angled) Yantra. We were all wondered at the sight of this Wonderful Form never seen before and we thought:—"Who is this Lady? What is Her name? we know nothing of Her, from such a distance." Thus while we were gazing at Her, that four armed Lady became gradually thousand eyed, with thousand hands and thousand feet ; so it seemed to us. O Nârada ! We became very much embarassed with doubts and thought within ourselves "Is She Apsarâ (nymph) or a Gandharva daughter or any other Deva Girl ? who is She ?" At this juncture Bhagvân Viṣṇu saw closely the sweet smiling Devî and by his intelligence came to a definite conclusion and spoke to us :—"This is the Devî Bhagavatî Mahâvidyâ Mahâ Mâyâ, undecaying and eternal ; She is the Full, the Prakriti ; She is the Cause of us all. This Devî is inconceivable to those who are of dull intellects ; only the Yogis can see Her by their Yoga-powers. She is eternal (Brahma) and also non-eternal (Mâyâ). She is the Will-force of the Supreme Self. She is the First Creatrix of this world.

This Devî with wide eyes, the Lady of the Universe, has produced the Vedas. The less-fortunate persons cannot worship Her. During the time of Pralaya, She destroys all the Universe, draws within Her body all

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the subtle bodies (Linga-Sarîras), and plays. O two Devas! At present She is residing in the form of the Seed of the Universe. Behold! On Her sides are seen duly all the Vibhûtis (manifestations of powers). They are all adorned with divine ornaments and anointed with divine scents and are serving Her. O Brahman! O Śankara! To-day we are blessed and highly fortunate that we have got the sight of this Devî. The tapasyâs (asceticisms) that we practised of yore have yielded to us this fruit. Else why Bhagavatî has shown so carefully Her own form? Those who are highly meritorious by tapasyâs and gifts of abundant wealth, those high-souled persons are able to see this all-auspicious Bhagavatî. The person attached to sensual objects can never see Her. It is She that is the Mûlâ Prakriti, united with the Chidânanda Person. It is She that creates this Brahmânda and exhibits it to the Paramâtmâ (the Supreme Self). O two Devas! This whole Universe and all the Seers and Seen and other things contained therein owe to Her as their sole cause. She is the Mâyâ, assuming all forms; She is the Goddess of all. Where is I myself! Where are the Devâs! Where are Laksmî and the other Devîs! We cannot compare to one-hundred thousandth part of Her. It is this all-excellent Lady, Whom I saw in the great Ocean when She reckoned Me who was a baby then with greatest gladness. In former days, when I was sleeping on the cot made of immoveable fixed leaves of a banyan tree and licking my toe, making it enter within my mouth and playing like an ordinary baby, this Lady rocked my gentle body to and fro on the banyan leaves, singing songs like a Mother. Now I recollect all what I felt before at Her sight and recognise that She is the Bhagavatî. These very things I now communicate to you. Hear attentively that She is this Lady and She is our Mother. 35-67.

Thus ends the third chapter of the Third Skandha on seeing the Devî in the Mahâ Purâṇam Śrîmad Devî Bhâgavatam of 18,000 verses by Maharṣî Veda Vyâs.

CHAPTER IV.

Brahmâ said:—Thus speaking, Bhagavân Janârdana Viṣṇu spoke to me again:—"Come; let us bow down to Her again and again and let us go to Her. We shall reach at Her feet fearlessly and we will chant hymns to Her; Mahâ Mâyâ will be pleased with us and will grant us boons. If the guards at the entrance prevent us from going, we would stand at the gate way and we will chant hymns to the Devî with one mind".

Brahmâ said:—"When Hari addressed us in the above way, we two became choked by intense feelings of joy; our voice became tremulous and

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we waited there for some time ; our hearts were elated with joy to go to Her. We then, accepted Hari's word ,said "Om" and got down from our car and went with hastened steps and with fear to the gate. Seeing us standing at the gateway, theDevî Bhagâvatîsmiled and within an instant transformed us three into females. We looked beautiful and youthful women, adorned with nice ornaments ; thus we greatly wondered and went to Her. Seeing us standing at Her feet in feminine forms, the beautiful Devî Bhagâvatî, looked on us with eyes of affection. We then bowed to the great Devî, looked at one aanother and stood before Her in that feminine dress. We three, then, began to see the pedestal of the great Devî, shining with the lustre of ten million Suns and decorated with various gems and jewels. We next discerned that thousands and thousands of attendants are waiting on Her. Some of them are wearing red dress ; some blue dress, some yellow dress ; thus the Deva girls, variously dressed were serving Her and standing by Her side. They were dancing, singing on and playing with musical instruments and were gladly chanting hymns in praise of the Devî. O Nârada !We saw there another wonderful thing. Listen. We saw the whole universe, moving and non-moving within the nails of thelotus feet of the Devî. We saw there myself, Viṣṇu,Rudra,Vâyu, Agni, Yama, Moon, Sun, Varuṇa, Tvaṣṭâ, Indra, Kuvera and other Devas, Apsarâs, Gandarbhas, rivers, oceans, mountains, Visvâvasus Chitraketu, Sveta, Chitrângada, Nârada, Tumburu, Hâ Hâ Hû Hû and other Gandarbhas, the twin As'vins, the eight Vasus, Sâdhyas, Siddhas, the Pitris, Ananta and other Nâgas, Kinnaras, Uragas, Râkṣasas, the abode of Vaikuṇṭha, the adode of Brahmâ, Kailâs'a mountain, the best of all mountains; all were existing there. Within that nail of the toe were, reflected all the things of the Universe. The lotus whence I was born, the four faced Brahmâ like myself on that lotus, Bhagavân Jagannâth lying on that bed of Ananta, the two Demons Madhu Kaiṭabha, all I saw there. 1-20.

Seeing all these wonderful things within the nails of Her lotus feet, I became greatly surprised and thought timidly :—" What are all these ? "My companious Viṣṇu and Śankara were struck with wonder. We three, then, made out that She was our Mother of the universe.

Thus full one hundred years passed away in seeing the various glories of the Devî in the auspicious nectar-like Maṇi Dvîpa ; as long we were there, Her attendants, the Deva girls adorned with various ornaments gladly considered us as Sakhîs. We, too, were greatly fascinated by their enchanting gestures and postures. For that reason, we saw always their beautiful movements with great gladness. Once, on an occasion, Bhagavân Viṣṇu, while He was in that feminine form, chanted hymns in praise of the great Devî Śrî-Bhuvanes'varî. 21—26.

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Śrî Bhagavân said :—"Salutation to the Devî Prakriti, the Creatrix ; I bow down again and again to Thee. Thou art all-auspicious and grantest the desires of Thy devotees ; Thou art of the nature of Siddhi (success) and Vriddhi (increase) I bow down again and again to Thee. I bow down to the World Mother, Who is of the nature of Everlasting Existence, Intelligence and Bliss. O Devî ! Thou createst, preservest and destroyest this Universe ; Thou dost the Pralaya (the great Dissolution) and showest favour to the created beings. Thus Thou art the Authoress of the above five-fold things that are done ; so, O Bhuvanes'warî, I bow down to Thee ! Thou art the great efficient and material cause of the changeful. Thou art the Unchangeable, Immoveable Consciousness ; Thou art the half letter (Ardhamâtrâ), Hrillekhâ (the consciousness that ever pervades both inside and outside the Universe) ; Thou art the Supreme Soul and the individual soul. Salutation again and again to Thee.

O Mother ! I now realise fully well that this whole Universe rests on Thee; it rises from Thee and again melts away in Thee. The creation of this Universe shews Thy infinite force. Verily, Thou art become Thyself all these Lokas (regions). During the time of creation Thou createst the two formless elements akâsâ and Vâyu and the three elements with form, fire, water, and earth ; then with these Thou createst the whole Universe and shewest this to the Enjoyer Puruṣa, who is of the nature of consciousness, for His satisfaction. Thou again dost become the material cause of the twentythree (23) Tattvas, Mahat, etc, as enumerated in the Sânkhya system and appearest to us like a mirage. 21-31.

O Mother ! Were it not for Thee, no object would be visible. Thou pervadest the whole Universe. It is for this reason that those persons that are wise declare that even the Highest Puruṣa can do no work without Thy aid. 32.

O Devî ! Thou createst and art giving satisfaction to the whole Universe by Thy power; again at the time of Paralaya Thou swallowest forcibly all these that are seen. So, O Devî ! Who can fathom Thy powers ? OMother ! Thou didst save us from the hands of Madhu and Kaiṭabha. Then Thou hast brought us to this Mani Dvîpa and shewed us Thy own form, all these extended regions and immense powers and given us exquisite delight and joy. This is the highest place of happiness. 33-34.

O Mother ! When I Myself, Śankara and Brahmâ or any one of us is unable to fathom Thy inconceivable glory, who else can then ascertain ? O Bhavânî ! Who knows, how many more than the several regions that we saw reflected in thy nails of Thy feet, exist in Thy creation. O One endowed with infinitely great powers ! O Devî ! we saw another Viṣṇu, another Hara, another Brahmâ, all of great celebrity in the Universe exhibited by Thee; who knows how many other such Brahmâs,

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etc. exist in Thy other Universes! Thy glory is infinite. O Mother! I bow down again and again to Thy lotus feet and pray to Thee that may Thy this form exist always in my mind. May my mouth always utter Thy name and may my two eyes see always Thy lotus feet. 35-37.

O Revered One! May I remember Thee as my Goddess and may'st Thou constantly look on myself as Thy humble servant. O Mother! What more shall I say than this:—May this relation as mother and son always exist between Thee and me. O World-Mother! There is nothing in this world that is not known to Thee for Thou art omniscient. So, O Bhavânî! What more shall my humble self declare to Thee! Now dost Thou do whatever Thou desirest. O Devî! The remour goes that Brahmâ is the Creator, Viṣṇu is the Preserver, and Mahes'vara is the Destroyer! Is this true? O Eternal One! It is through Thy Will power, through Thy force, that we create, preserve and destroy. O Daughter of the Himâlayâ mountain! The earth is supporting this Universe; it is Thy endless might that is holding all this made of five elements. O Grantress of boons! It is through Thy power and lustre that the Sun is lustrous and becomes visible. Though Thou art the attributeless Self, yet by Thy Mâyic power Thou appearest in the form of this Prapancha Universe. When Brahmâ, Mahes'a, and I myself take birth by Thy power and are not eternal, what more can be said of Indra and other Devas than this that they are mere temporary things and created. It is only Thou that art Eternal, Ancient Prakriti and the Mother of this Universe. O Bhavâni! Now I realise from my remaining with Thee, that it is Thou that dost impart, out of mercy, the Brahma vidyâ to the ancient Puruṣa; and thus He can realise His eternal nature. Otherwise He will remain always under delusion that He is the Lord, He is the Puruṣa without begining, that He is good and the Universal Soul, and thus suffers under various forms of egoism (Ahamkâra). 38-43.

Thou art the Vidyâ of the intelligent persons and the Śakti of the beings endowed with force; Thou art Kîrtî (fame), Kânti (lustre), Kamalâ (wealth) and the spotless Tuṣṭi (peace, happiness). Amongst men, Thou art the dispassion, leading to Mukti (complete freedom from bondage). Thou art the Gâyatri, the mother of the Vedas; and Thou art Svahâ, Svadhâ, etc. Thou art the Bhagavatî, of the nature of the three Guṇas; Thou art the half mâtrâ (half the upper stroke of a letter), the fourth state, transcending the Guṇas. It is Thou that givest always the Śâstras for the preservation of the Devas and the Brâhmaṇas. It is Thou that hast expanded and manifested this whole phenomenon of the visible Universe for the liberation of the embodied souls (Jîvas), the parts of the pure holy Brahman, the Full, the Beginningless, the Deathless, forming the waves of

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the Infinite expanse of ocean. When the Jîva comes to know internally and becomes thoroughly conscious that all this is Thy work, Thou createst and destroyest, that all this is Thy Mâyic pastime, false, like the parts of an actor in a theatrical play, then and then only he desists for ever from his part in this Theatre of world. O Mother! O Destroyer of the greatest difficulties! I always take refuge unto Thee. Thou dost save me from this ocean of Samsâra, full of Moha (delusion). Let Thou be my Saviour when my end will come, from these infinitely troublesome and unreal pains arising from love and hatred. Obeisance to Thee! O Devî! O Mahâvidyâ! I fall prostrate at Thy feet. O Thou, the Giver of all desires! O Auspicious One! Dost Thou give the knowledge that is All-Light to Me.

Thus ends the fourth chapter of the Third Skandha on the hymns to the Great Devi by Viṣṇu in the Mahâpurâna Śrîmad Devî Bhâgavatam, of 18,000 verses by Maharṣî Veda Vyâs.

CHAPTER V.

Brahmâ said :—" O Nârada! Thus speaking, Viṣṇu stopped; Sankara, the Destroyer, then stepped in and, bowing down to the Devî, said :—1.

Śiva said :—"O Devî! If Hari be born by Thy power and the lotus-born Brahmâ have come into existence from Thee, why, then, I who am of Tamo Guṇa be not born of Thee! O Auspicious One! Thou art clever in creating all the Lokas! What wonder is there in My being created by Thee. 2.

O Mother! Thou art the earth, water, air, âkâsa and fire. Thou art, again, the organs of senses and the organs of perception; Thou art Buddhi, mind and Ahankâra (egoism). 3.

Those who say that Hari, Hara, and Brahmâ are respectively the Preserver, the Destroyer and the Creator of this whole Universe do not know anything. All the three, above mentioned, are created by Thee; then they perform always their respective functions; their sole refuge being Thyself. 4.

O Mother! If the Universe be created of the five elements, earth, air, ether, fire, and water, having the properties of touch, taste, etc, then how these five elements possessing attributes and of the nature of effects, can come into manifestation, without their being born from Thy Chit portion (Intelligence)? 5.

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O Auspicious Mother ! It is Thou in the shape of Brahmâ, Viṣṇu and Śiva, That art creating this Universe and it is Thou that hast assumed the form of this whole Universe, moving and non-moving. Thus Thou playest, as it wills Thee, under various forms, again and again. Thou dost cease from play (during pralaya) as it likes Thee. 6.

O Mother ! When Brahmâ, Viṣṇu and I become desirous to create the world, we execute our duties by taking the dust (earth, etc.) of Thy lotus feet. 7.

O Mother ! If it were not Thy mercy, then how Brahmâ could haue become endowed with Rajoguṇa, Viṣṇu with Sattvaguṇa and I with Tamoguṇa ? 8.

O Mother ! If there were no differences observed in Thy mind, then why hast Thou created in this world rich and poor, king and councillors, servants, etc, various classes of beings ? Why hast Thou not created all alike happy or all alike miserable ? 9.

So Thou wilt have to shew Thy mercy towards me. Thy three guṇas are capable at all times to create, preserve and destroy the world ; then Hari, Hara and Brahmâ, whom Thou hast created as the cause of the three worlds, is simply Thy will. 10.

O Bhavâni ! If Thy Guṇas had no power in the acts of creation, etc. then how can the fact that while we three Hari, Brahmâ and I were coming in the aeroplane, we saw on our way new worlds created by Thee, become possible ? Kindly dost Thou say on this. O World-Mother ! It is Thou that desirest to create, preserve, and destroy this world by Thy part Mâyik power. Thou art always enjoying with Puruṣa, Thy husband. O Śive ! We cannot fathom Thy inscrutable ways. 11-12.

O auspicious one ! How can we understand Thy sport ? O Mother ! We are transformed into young women before Thee ; let us serve Thy lotus feet. If we get our manhood, we will be deprived from serving Thy feet and thus of the greatest happiness. O Mother ! O Sire ! I do not like to leave Thy lotus feet and get my man-body again and reign in the three worlds. O Beautiful faced one ! Now that I have got this youthful feminine form before Thee, there is not a trace of desire within me to get again my masculine form. What use is there is getting manhood, what happiness is there if I do not get sight of Thy lotus-feet ! 13-15.

O Mother ! Let this unsullied fame of mine be spread over in the three worlds that I have got, in this young womanly form, the chance of serving Thy lotus feet that has got this effect that the idea of world goes away. Who is there that will leave Thy service and desire to enjoy the foeles; kingdom in the world ? Oh ! even a moment appears a Yuga to him who has not got Thy lotus feet with him ! O Mother ! Those that

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leave the worship of Thy lotus feet and become engaged in performing tapasyâ are certainly deprived of the best thing by the Creator, though their minds be pure and holy. Their power from their Tapasyâ may be acquired and they be entitled for Mukti ; yet they get dire defeat from not having Thee. 16—18,

O Unborn One ! Austerities, control of passions, enlightnment or performance of sacrfices, as ordained in the Vedas, nothing can save, from this ocean of Samsâra. It is the devotional worship only of Thy lotus feet that can make one attain the Beatitude. O Devî ! If Thou be extremely merciful towards me, then initiate me in that wonderful holy mantra of Thine ; I will repeat that omnipotent par-excellent nine-lettered mantra of the Chaṇḍikâ Devî and be happy. 19.

O Mother ! In my former birth I got the nine-lettered mantra but now I have forgotten it O Tariṇî ! O Saviour ! Give me to-day that mantra and save me from this ocean of world. Brahmâ said :—When Śiva, of wonderful fire and energy, said this, the Devi Ambikâ clearly uttered the nine lettered mantra. Mahâdeva accepted the mantra and became very glad. He fell down at the feet of the Devî, and then and there began to repeat the nine-lettered mantra together with Vîja (seed) that yields desires and liberation and can be easily pronounced. When I saw Śankara, the Auspicious One to all the Lokas, in that state, I fell down also at the feet of the Devî and spoke to Mahâ Mâyâ :—" O Mother ! It is not that the Vedas are unable to ascertain Thy nature ; for, in the performances of sacrifices and other minor actions, they do not mention Thy full Nature, the Ordainer of all but mention simply Indra and minor deities and Svâhâ Devî, a portion of Thy essence as the presiding deities of the sacrificial offerings and oblations. So, O Devî ! It is Thou that hast been extolled in this Universe as the Universal Consciousness, all knowing and transcending all the Devas and all the Lokas. 20—26.

Note :—The nine lettered mantra is "Om Hrîm Śrîm Chaṇḍikâyai namaḥ."

I have created this greatly wondrous Universe ; I am the Lord of this Brahmâṇḍa. Who is there more powerful than me in these three worlds? When I am Brahmâ, transcending all the Lokas, then I am blessed ; there is no doubt in this. By reason of this vanity I am plunged in this widely extended ocean of Samsâra. 27.

That now I have been able to get the dust of Thy lotus feet, has now made me really proud ; and truly I am blessed to-day and by Thy grace this manifestation of pride on my part has become quite justified. Thou destroyest the fear of this Samsâra and givest Mukti. So, O Goddess ! I pray unto Thee that Thou dost cut asunder this iron chain of my delusion,

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full of great troubles and make me devoted to Thee. O Auspicious One! I am born from the lotus discovered by Thee; now I am extremely anxious how I can get Mukti. I am Thy obedient servant; I am merged in the delusion of this ocean of world. Save me O Sive! from this Samsâra. Those who do not know Thy character, think that I am the Creator and Lord of this Universe; those, who do not worship Thee and worship Indra and other Devas and perform sacrifices to attain Heaven are certainly ignorant of Thy glory. O Prime Mâyâ! Thou art the Eternal Mahâ Mâyâ! It is Thou that dost want to play this worldplay, and for that purpose hast created me as Brahmâ. Then I created these four sorts of beings, engendered by heat and moisture (said of insects and worms), those that are oviparous, those that are sprung from germs or shoots, and those that are born from womb, viviparous and exhibit my pride "That I am omniscient" So forgive this sin of mine, this my pride. 28—31.

O Mother! Those ignorant persons blinded by passion, who take recourse to the eight-fold Yoga and Samâdhi and labour under it, do not know for certain, they would get Mokṣa, if they utter Thy name, even under a pretext. O Bhavânî! are they not deluded by error and blinded by passion for this world, who discriminate only the Tattvas (essences) and forget Thy name? For it is Thou that dost give Mukti from this world. O Thou Unborn! Can Harî, Hara, etc. and other ancient persons who have realised the highest Truth, forget, even for a second Thy holy character and Thy names Śivâ, Ambikâ, Śakti, Isvarî and others? Canst Thou not create, by Thy glance merely, this four-fould creation? In fact, for mere recreation and will, it is Thou that hast made me as a Creator from the earliest times. Is it not that Thou didst save Hari in the ocean from the two Daityas Madhu and Kaiṭabha? Is it not again the fact that Thou destroyest Hara even who is the great destroyer, when Thou dissolvest the creation? Otherwise why is it that Hara becomes born from my eye-brows at the time of fresh creation? So Hari is not the Preserver of all. Hara is not the Destroyer of all. Had they been such, why would they be preserved and destroyed respectively by Thee? So Thou alone art the Creatrix and Preservatrix of all. O Bhavânî; no one has heard of or seen Thee taking birth; no body knows whence Thou art born. Thou art, indeed, the One and only Śakti! Only the four Vedas can make one understand Thy Nature. O Mother! It is only by Thy help that I am able to create this creation; Hari, to preserve; and Hara, to destroy. 32-37.

Without Thy aid, We are able to do nothing. There is no body, in this world, born or that was born or that will be born, who does not become doubtful as we are. This Thine wondrously variegated Universe, full of Thy Lîlâ, consisting in variety, is the common ground of dispute of the imperfect intellects; who are not deluded here! In this Samsârâ, full

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of things, visible and invisible, there is another one who is more ancient than Thee; there is another Highest Person who is Thy substratum. If it be argued nicely, it will be seen that there is no other third Person that can be proved as far as evidences or proofs go to measure it. The wise persons, knowing all the laws, declare that there is the One God attributeless, inactive, without any object in view, without any upâdhis or adjuncts, without any parts, who is the witness of Thy widely extended Leelâ. "One alone exists; and that is Brahman, and there is nothing else." This is the saying of the Vedas. Now I feel in my mind a doubt as to the discrepancy with this Veda saying. I cannot say that the Veda is false. So I ask Thee:—"Art Thou the Brahman, the one and the secondless that is mentioned in the Vedas? or Is the other Person Brahma? Kindly solve this doubt of mine. My mind is not completely free from doubts; this little mind is still discussing whether the Reality is dual or one; I cannot solve myself. So dost Thou say from Thy mouth and cut my doubts asunder. Whether Thou art male or female, describe in detail to me. So that, knowing the Highest Śakti, I be freed from this ocean of Samsâra.

Thus ends the fifth chapter of the Third Skandha as the chanting of hymns by Hara and Brahmâ in the Mahâ Purâṇam Śimad Devî Bhâgavaṭam of 18,000 verses dy Maharṣî Veda Vyâsa.

CHAPTER VI.

Brahmâ said:—"When I thus asked with great humility, the Devî Bhâgavatî, the Prime Śakti, She addressed me thus in the following sweet words:—There is oneness always between me and the Puruṣa; there is no difference whatsoever at any time between me and the Puruṣa (the male, the Supreme Self). Who is I, that is Puruṣa; who is Puruṣa, that is I. The difference between force and the receptacle of force is due to error. He who knows the subtle difference between us two, is certainly intelligent; he is freed from this bondage of Samsâra; there is no manner of doubt in this. The One Secondless Eternal ever-lasting Brahma substance becomes dual at the time of creation. As a lamp, though one, becomes two by virtue of adjuncts; as a face, though one, becomes two, as reflected in a mirror; as one man becomes double by his shadow, so we become reflected into many, by virtue of different Antah Karaṇas (mind, buddhi, and ahankâra) created by Mâyâ. The necessity of creation, again and again, after the Prârkit Pralayas is due to the fructification of those Karmas of the Jîvas, whose fruits were not enjoyed before the Pralayas; so when creation again commences, the above said dif-

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ferences are found to appear; Brahma is the material cause of these changes; without Brahma as the basis, the existence of Mâyâ is simply impossible. It is therefore that in Mâyâ and Mâyâ's action, Brahma is interwoven. For this reason as many differences are found in Mâyâ, so many differences exist in Brahma.

The Mâyâ and Brahma appear as two and hence, all the differences, visible and invisible, have come forth. Only during creation are these differences conceived. When every thing melts away *i. e.* there comes the Pralaya or general dissolution, then, I am not female, I am not male, nor I am hermaphrodite. I then remain as Brahma with Mâyâ latent in it. During the time of creation I am Śrî (wealth), Buddhi (intellect), Dhriti, (fortitude). Smriti (recollection), Sraddhâ (faith), Medhâ (intelligence), Dayâ (mercy), Lajjâ (modesty), Kshudhâ (hunger), Trishnâ (thirst), Kshamâ (forgiveness), Akshamâ (non-forgiving), Kânti (lustre), Sânti (peace), Pipâsâ (thirst), Nidrâ (sleep) Tandrâ (drowsiness), Jarâ (old age), Ajarâ (non old-age), Vidyâ (knowledge), Avidyâ (non-knowledge) Sprihâ (desires), Vânchhâ (desires), Śakti (force), As'akti (non-force), Vasâ (fat) Majjâ (marrow), Tvak (skin), Drisṭi (sight), Satyâsatya Vâkya (true and untrue words) and it is I that become Parâ, Madhyamâ, Pas'yantî, etc. the innumerable Nâḍis (tubular organs of the body *e. g.* arteries, veins, intestines, blood vessels, pulses, etc.); there are three koṭi and a half Nâḍis (35 millions of Nâḍis). (1-10).

O Brahmâ! See—What substance is there in this Samsâra, that is separate from Me? And what can you imagine with which I am not connected? So know this as certain that I am these all forms. O Creator! Say, Is there any such thing, where you will not see my above mentioned positive form? So, in this creation, I am one, and I am many as well, in various forms. Know this as certain that it is I, that assuming the names of all the various Devas, exist in so many forms of Śaktis. It is I that manifest power and wield strength. 11-13.

O Brahmâ! I am Gaurî, Brâhmî, Raudrî, Vârâhî, Vaiṣṇavî, Sivâ, Vâruṇi, Kauverî, Nâra Sinhî, and Vâsavî Śaktis. I enter in every substance, in every thing of the nature of effect. Making that Puruṣa the instrument, I do all the actions (rather Puruṣa is the efficient cause, the immediate agent). I am the coolness in water, the heat in fire, the lustre in the Sun, the cooling rays in the Moon; and thus I manifest my my strength. O Brahmâ! Verily, I tell you this as certain that this universe becomes motionless, if it be abandoned by Me. If I leave Śankara, he will not be able to kill the Daityas. A very weak man is declared to be as without any strength; he is not said to be without

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Rudra, or without Viṣṇu, no body says like this; everyone says, he is without strength, without Śakti. Those who get fallen, tumbled, afraid, quiet, or under one's enemies are called powerless; no one says that this man is Rudraless and so forth. So the creation that you perform, know Śakti, power to be the cause thereof. When you will be endowed with that Śakti, you will be able to create this whole Universe. Hari, Rudra, Indra, Agni, Chandra, Sûrya, Yama, Vis'vakarmâ, Varuṇa Pavana, and other Devas all are able to do their karmas, when they are united respectively with their Śaktis. This Earth, when united with Śakti, remains fixed and becomes capable to hold all the Jîvas and beings. And if this Earth be devoid of force, She cannot hold an atom even.

Thus Ananta, Kurma and all the other elephants of the eight points of the compass, become able to do their respective works, only by My help (when united with Me, the Force). O Lotus born! If I wish, I can drink all the fire and waters to-day and I can hold wind in check. I do whatever I wish. If I say that I am creating this world then the inconsistency arises thus:— "When I am everything, then I being eternal, all this universe, made up of Prapancha, becomes eternal." (Whereas this universe is not eternal in the sense that it is changing). If it were said that this universe is different from Me, then My saying "that I am everything" becomes inconsistent." Thinking thus, do not plunge yourself in the doubt as to the reality and origin and separateness of the non-eternal universe. For what is unreal, how can that come into existence? The unreal substances can never come into existence; as the child of a barren woman, the flowers in the sky are simply absurd. What is real can only be born. In discussing about origin, birth, etc. the appearance and disappearance of real things is called their birth and dissolution. In the clod of earth there exists the previous existence of the jar and this is the cause of the appearance of the jar; the disappearance of the jar exists in the jar; hence this disappearance is the cause of the destruction of the jar. Thus the appearance and disappearance of the causal eternal things are called the Origin and Pralaya. Similarly in discussing on the causal nature, there does not arise any inconsistency in My being everything. (11-27).

So there is nothing to fear. In discussing about the reality of effects, this is to be conceived, that to-day there does not exist here the earth in the form of jar, if it is destroyed, where it has gone? The conclusion is that the earth in the form of jar exists in atoms. O Bramhan! All substances eternal, existing for a moment only, the void, and the substances of the nature, real and unreal both, all are due to a cause.

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Ahankâra is born first among them. Thus substances are of seven kinds :—Mahat, etc. O Unborn One ! Mahattattva first arises from Prakriti ; from Mahattattva springs Ahamkâra ; and from Ahamkâra arises other substances. Thus, in this order, you go on creating this Universe. O Brahmâ ! Now you better go to your respective places, and after creating the Universe, remain there and perform your respective functions ordained by Prârabdha. Take this beautiful great Śakti Mahâ Sarasvatî, full of Rajoguṇa, and of a smiling nature. This Śakti, wearing white clothes, adorned with divine ornaments and sitting on Varâsana, will always be your playmate. This beautiful woman will always be your boon companion ; consider Her as My bibhuti (manifestation of power), and so most worshipful. Never show any sort of disrespect towards Her. Take Her and go immediately to Satyaloka ; and from the seed of Mahattattva, create the fourfold beings from these. The subtle bodies (Linga sarîra) and Karmas are remaining mixed up with each other. Separate them, as before, duly, in due time.

Now go on as before and according to Kâla (time), Karma, and Svabhâva (nature), join them with their respective attributes (sounds and other qualities) ; in other words bestow fruits according to their guṇas and Karmas (Prârabdhas), and to the time when these fruits are due.

Viṣṇu is prominent in Sattvaguṇa and hence superior to You. So You should always respect and worship Him. Whenever any difficulty will come to you, Viṣṇu will come down on earth to fulfil your ends. Janârdan Viṣṇu will sometimes be born in the wombs of birds and animals, be sometimes in the wombs of men and destroy the Dânavas. The highly powerful Mahâ Deva, too, will help you. Now create the Devas and enjoy as you like. The Brâhmaṇas, Kshattriyas, and Vaisyâs will worship you, with devotion, in various sacrifices, endowed with due sacrificial fees. All the Devas will be always satisfied when my name " Svâhâ " will be uttered in the sacrificial oblations and ceremonies.

Śiva, the incarnate of Tamo guṇa will be revered and worshipped by all persons in every sacrifice. When the Devas will be frightened by the Daityas, then Vârâhî, Vaiṣṇavî, Gaurî, Nâra Simhî, Śachî, Śivâ and My other Śaktis will take excellent bodies and destroy your fear. So, O Lotus-born ! Be at your ease and do work. You utter and repeat my nine-lettered mantra with Vîja and Dhyân and do your work.

O highly intelligent one ! This nine-lettered mantra is the best of all the mantras. You are to keep this mantra, within your heart, for the accomplishment of all your ends. (28-48)

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Thus saying to me, Bhagavatî smiled and began to say to Viṣṇu :— " O Viṣṇu ! Take this beautiful Mahâ Laks'mî and go. She will always reside within your breast ; there is no doubt in this. This all auspicious giving Śakti I give to you for your enjoyment.

You should always shew respect to Her; never show hatred or contempt. For the good of the world, I unite thus Lakṣmî and Nârâyan. For your sustenance I create Yajña. You three will act together in harmony unanimously.

You, Brahmâ and Śiva are my three Devas, born of my Guṇas. You three will undoubtedly be respected and worshipped by the world.

The stupid man who will find any difierence between you three, will go to hell; there is no doubt in this. He who is Hari, is Śiva ; He who is Śiva is Hari ; to make difference between these will lead one to hell. So Brahmâ is one and the same with Śiva and Viṣṇu ; there is no manner of doubt in this. O Viṣṇu ! But there are other differences in their Guṇas ; I will tell this ; listen, as far as meditation of the Supreme Self is concerned you will have Sattva Guṇa predominant within you ; and Rajo Guṇa and Tamo Guṇa will be secondary. In various other pursuits and Vikâras (changes) better have Rajo Guṇa with Lakṣmî and always enjoy Her.

O Lord of Ramâ ! I give you Vâkvîja, Kâmavîja, and Mâyâvîja that will lead you to the highest end. Take this Mantra and repeat it and enjoy as you like. O Viṣṇu ! By this, the danger of death, caused by Kâla, will never come to you. When the creation of this Universe will be completely done I will then destroy this whole thing, moving and non-moving. You all will then be dissolved in Me. You should add praṇava to this mantra with Kâmavîja leading to Mokṣa and repeat it always with auspicious motives. O Puruṣottama ! Build your Vaikuṇṭhapurî ; live there and think of this My Eternal Form and enjoy as you like. 49-63.

Brahmâ said :—Saying thus to Vâsudeva, that Higher Prakriti Devî, who is all of the three Guṇas and yet transcending them, began to address Mahâ Deva, the Deva of the Devas, in sweet words, thus :—"O Śankara! Accept this beautiful Mahâ Kâlî Gaurî, build a new Kailâs'a city and live there happily. Your primary Guṇas will be Tamas ; Sattva and Rajas will be your secondary Guṇas. Have recourse to Rajo and Tamo Guṇas while you slay the Asuras and thus wander.

O sinless Śankara ! Have recourse to peaceful Satto Guṇa, when you reflect on the Supreme Self and practise austerities. You all are for creating, preserving and destroying the Universe ; and you are all of the three

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Guṇas. There is no such thing in this world as are devoid of these three Guṇas. Every thing, that is visible, is endowed with the three Guṇas, and whatever will be or was before cannot exist without them. Only the Supreme Self is without these Guṇas ; but He is not visible. O Śankara ! I am the Parâ Prakriti ; at times I appear with Guṇas; and at others I remain without any Guṇas. O Śambhu ! I am always of the causal nature ; never I am of the nature of effect. When I am causal, I am with Gunas ; and when I am before the Highest Puruṣa, I am, then, without any Guṇas (on account of my remaining in the state of equilibrium (Sâmyâ vasthâ). Mahattattva, Ahamkâra, and sound, touch, etc. all the Guṇas perform the work of Samsâra, day and night, each preceding one being the cause and each subsequent one being the effect ; never do they cease in their activities.

From the Reality (Sat vastu) springs Ahamkâra (Avyakta) ; therefore I am of the nature of causalty ; again Ahamkâra is embodied with the three Guṇas, and so the Pundits call it as an effect of mine. From Ahamkâra arises Mahat-tattva; this is denominated as Buddhi. So Mahat-tattva is the effect and Ahamkâra is its cause. From Mahattattva arises again another Ahamkâra ; from this second Ahamkâra arise the five Tanmâtrâs or the subtle elements. From these five Tanmâtrâs, the five gross elements arise after a process called Panchîkaraṇa. From the Sâttvika part of the five Tanmâtrâs, arise the five organs of perception; from their Râjasik part, the five organs of action come ; from their Panchîkaraṇa, come the five gross elements ; from the Sâttvika portion of all the five elements comes mind. Thus sixteen things come into existence. These organs of perception, etc., and other effects together with the Mahâ bhûtas form one Gaṇa, composed of the sixteen categories. The original Puruṣa is the Supreme Self ; He is neither cause nor is He any effect. O Śambhu ! At the beginning of the creation, all the above things are born in the way already indicated. Thus I have described to you, in brief, about the creation. O Devas ! Now get up in your aeroplane and go to your respective places and fulfil your respective duties. Whenever you get into any dire distress, then remember Me ; I will appear before you. O Devas ! You should remember always the Eternal Supreme Self and Me. When you will remember us both, all your actions, will, no doubt, be crowned with success.

Brahmâ said :—Bhagavatî Durgâ gave us Śaktis, full of Divine beauty and lustre ; She gave Mahâ Lakṣmî to Viṣṇu, Mahâ Kâli to Śiva, and Mahâ Sarasvatî to me and bade good bye to us. Thus given farewell to by the Devî, we three went to another place and were born as males. We thought of the very wonderful nature and influence of the Devî and

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we got upon our divine aeroplane. When we ascended, we saw there was no Maṇidvîpa, there was no Devî, there was no ocean of nectar, nothi g whatsoever. Save our aeroplone, we did not see anything. We then got into our wide aeroplane and reached there where Viṣṇu killed the two indomitable Daityas, in the great ocean, where I was born from the lotus. 49-85.

Thus ends the Sixth Chapter of the Third Skandha on the description of the Devi's Vibhutis (powers) in the Mahâpurâṇam Śrimad Devî Bhâgavatam of 18,000 verses by Maharṣî Veda Vyâs.

CHAPTER VII.

Brahmâ said :— Nârada ! Thus we three I, Viṣṇu, and Mahâdeva saw that highly effulgent Goddess: we also saw separately Her attendant goddesses, one after another, that form, as it were, a *veil to her*? (Who were also preeminently grand. (1).

Vyâsa said:— O king! Nârada, the foremost of the Munis, hearing thus his father's words, was exceedingly pleased and asked "O Grandsire of all the Lokas ! Now describe in detail that ancient and indestructible undecaying, unchangeable, eternal Puruṣa, that is Nirguṇa (free from Prâkritic qualities) that you have seeu and realised. (3).

Father! You have seen the Śakti (the Prime Energy) personified, the Saguṇa energy, the Supreme Goddess, having hands and feet; but I cannot understand of what kind is that Nirguṇa Śakti which cannot be seen and which is devoid of all Prâkritic qualities.

O Lotus-born ! Be good enough to describe to me the real nature of that Prakriti and Puruṣa and thus satisfy me. (4).

O Lord of Creation! I practised severe austerities in the Śvetadvîpa (white island), so that I might realise and see the Nirguṇa Highest Self and the Nirguṇa Śakti, the Supreme Goddess; I saw there many other Mahâtmâs (high class spiritual persons) who attained siddhis (supernatural powers) practise Tapasyâ with their passions and anger conquered.. But I did not realise nor did I see anything about that Nirguṇa Highest Self. Father, I was not despaired; again and again I continued with my ascetic practises ; but still I failed. (5-6).

Father, you have been so successful as to see that beautiful Śakti with qualities; I have heard about Her from you, but how and of what sort, is that invisible attributeless energy as well as that Nirguṇa Puruṣa ? Please narrate and explain all these and satisfy my desires that always reign in my breast. (7).

Vyâsa said :— O King ! Thus asked by Nârâda, the Lord of creation, the grandsire of the Lokas, smiled, and began to speak the truth in the following words :— (8).

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O best of Munis ! The form of the Nirguṇa Puruṣa (the Supreme Spirit beyond the Prâkritic qualities) cannot exist or be visible; for every thing that comes within the range of sight is transitory. How can, then, that Eternal Spirit have form and how can He become visible ! (9).

O Nârada! The Nirguṇa Energy or Nirguṇa Puruṣa comes not easily within the range of knowledge ; but both of them can be realised by the Munis in their meditation in their consciousness. (10).

Prakriti and Puruṣa have no beginning nor end ; they can be realised only through faith ; those that have no faith can never realise them. (11)

Nârada ! The universal consciousness, that is felt in all the beings, know that as the Highest Self; the Energy that is universal and is seen always in all the beings, know that as the Highest Self. (12).

O blessed one ! That Puruṣa and Prakriti pervade everywhere and exist in all the things; in this Universe nothing can exist without the presence of both of them. (13).

Both of them are the highest intelligent self, nirguṇa (free from all material qualities), without any tinge of impurity, and undecaying. The one form that is a combination of these two is always to be meditated in the heart. (14).

What is Śakti (energy) is the Highest Self; what is the Highest Self is the Highest Śakti. O Nârada ! No body can ascertain the subtle difference between these two. (15).

O Nârada ! Merely the study of all the Śâstras and the Vedas with their Amgas without renunciation does not enable one to ascertain the difference between these two. (16).

O Child ! This whole universe, moving and non-moving, comes out of Ahamkâra (egoism). How can one ascertain the above difference even if he tries for one hundred kalpas, unless one frees oneself from Ahamkâra. (17).

The Jîvas are Saguṇa (with qualities), how can the Saguṇas see the Nirguṇa One with their physical eyes ? Therefore O Intelligent one ! try to see the Saguṇa (Brahma) only within your heart (until you free yourself from the material qualities and thus be fit to realise the Nirguṇa Brahma), (18).

O best of Munis ! If the tongue (organ of taste) and eyes (organ of sight) be affected with over biliousness, the pungent taste and the yellow colour do not appear what it appeared before ; so the hearts of Jîvas, overpowered with material qualites, are quite unfit for realisation of the Nirguṇa Brahman. O Nârada ! That heart again has come

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out of Ahamkâra ; how can then that heart be free from Ahamkâra? 19-20.

Until one becomes able to cut asunder all connections with qualities, the seeing of that Nirguṇa Brahma is impossible. No sooner one is totally free from Ahamkâra, than the Nirguṇa Brahma is at once seen by him within his heart. (21).

Nârada said :— O best of the Devas ! Ahamkâra is three-fold, Sâttik Râjasik and Tâmasik ; describe in detail the differences between these three sub-divisions as well the real nature of the Guṇas. Also describe to me about that knowledge, knowing which will lead to my salvation. Also describe, in detail, the characterestics of the several Guṇas, in due order. (22-24).

Brahmâ said :—O Sinless one ! The energy of Ahamkâra is of three kinds :—Jnâna Śakti, Kriyâ Śakti, and Artha or Dravya Śakti. The power by which knowledge is produced or obtained is the Sâttvic Ahamkâra ; the power by which action or activity or motion is produced is the Râjasic Ahamkâra ; and that by which the material things or objects of have senses are generated is called the Tâmasic Ahamkâra. O Nârada ! thus I described to you, in due order, the threefold Ahamkâras. (25-26)

Now I describe to you their merits and workings in detail ; hear. Out of the Dravya Śakti of the Tamasic Ahamkâra come sound, touch, form, taste and smell. From these five qualities, the five Tanmâtrâs or the five subtle-elements (primary atoms) are produced.

Sound is the quality of Âkâs'a (ether) ; touch is the quality of Vâyu (Air) ; the form is the quality of Agni (fire) ; the taste is the quality of Jala (water) ; and the smell is the quality of earth.

O Nârada, these ten gross and subtle materials can, when combined, become endowed with power to work out results in the shape of earth, water, fire etc. and when the Panchîkaraṇa process is combined, the building of the whole cosmos takes place as a natural consequence of the Tâmasa Ahamkâra, endowed with the energy of generating material substances. (27-30.)

Now hear what are produced by the Râjasic energy. The five organs of hearing, touch, taste, sight, and smell (ears, skin, tongue, eyes and nose) called the five Jnânendriyas (organs of senses); mouth, hands, feet, anus and the organs of generation called the five Karmendriyas (organs of action) ; and Prâna, Apâna, Vyâna, Samâna, and Udâna, the five Vâyus. The creation out of these fifteen substances is called the Râjasic energy. Nârada ! All these organs of senses and actions endowed with the Kriyâ Śakti, called the Karaṇas and the materials fashioned out of them are called the chidanuvritti or Mâyâ. (31-34)

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O Nârada ! From the Śâttvik Ahamkâra are produced the five presiding rulers of the five internal organs named Dik (quarters), Vâyu, Sun, Varuṇa, and the twins Asvini Kumâras and the four presiding rulers of the four fold divisions of Antahkaraṇa (Buddhis, manas, Ahamkâra and chitta) named Moon, Brahmâ, Rudra, and Ksetrajna. Thus the above five organs of senses, the five organs of action, the five Vâyus and mind, these sixteen substances are reckoned as the Sâttvic creation. (35-38)

O Child ! The Highest Self has two forms ; one gross and the other subtle The formless Self ; the Consciousness incarnate, as it were, is the first form. The Seers consider this formless self to be the primary cause (the utlimatum) of all this phenomenal cosmos. (This is only for the best qualified Jnânis, not for others).

The Second Form is the Gross Form for the meditation of the second class qualified persons ; thus the sages say. This second form of the Supreme Goddess is conditioned by inherent Mâyâ (time, space and causation); this is also divided into gross and subtle, according as it is the outer or inner body of the second form (and the form suited for the meditation of the third class and the second class devotees. (39-40)

My body is called Sûtrâtmâ ; I will now tell you the gross body of Brahman, the Highest Self.

O Nârada ! This my body and soul having the nature of a string or thread is called Hiraṇyagarbha; this is also the gross body of the Paramâtman ; therefore the Paramâtman togther with the Sutrâtmâ, should also be worshipped. O Nârada ! I will now describe to you the outer gross body of Brahman, the Highest Self ; hear it attentivley ; if one hears it with faith and devotion, one is sure to get salvation. (41)

I have mentioned to you before the five subtle elements, called the five Tanmâtrâs ; these, now, when the Panchî Karaṇa process is done, are converted into the five gross elements. Now hear what the Panchî Karaṇa process means :— (42-43)

Suppose you are to create the gross element of water. Divide into two equal parts the subtle element of water; divide also the other 4 elements into two equal parts respectively. Now set apart the first half of each of the five elements ; divide the second half of each of the elements into four equal parts. Mix the first half of each of the elements with each of the fourth part of the other four elements ; and you get one gross element similarly you get the other four gross elements. For example :—You want to get the gross element of water :—With the half of the subtle

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element ($\frac{1}{2}$) of water mix the fourth part, of the halves of the other elements of ether, fire, air and earth $\left\{\begin{matrix}\text{fire air earth ether}\\ \frac{1}{8}+\frac{1}{8}+\frac{1}{8}+\frac{1}{8}\end{matrix}\right\}$; you get the gross element of water and so on.

The Panchîkaraṇa process is clearly illustrated in the following table.

TABLE.

	Ether	Air	Fire	Water	Earth
Ether	1/2	1/8	1/8	1/8	1/8
Air	1/8	1/2	1/8	1/8	1/8
Fire	1/8	1/8	1/2	1/8	1/8
Water	1/8	1/8	1/8	1/2	1/8
Earth	1/8	1/8	1/8	1/8	1/2
Gross element	1	1	1	1	1

When the five gross elements are thus produced, consciousness then enters into these elements as their presiding deities; next comes the feeling of egoism (I ness) identifying itself with the body thus created out of the five elements. (I am this body and so forth). (46.)

This great "I", the great consciousness, creating and considering the Cosmos as its body is called the Bhagavân, Âdideva, Nârâyaṇa or Vâisvanara. (47.)

When, by the Pañchîkaraṇa process, the five gross elements, earth, ether, air, etc., are solidified and get their clear definite forms, one, two, three, four, five, qualities are seen to exist in ether, air, fire, water, and earth, respectively. (48).

Thus ether has one quality only—that is sound: the air has got two qualities—sound and touch; the fire possesses three qualities—sound, touch, and form; the water has got four qualities—sound, touch, form and taste; the earth has got five qualities—sound, touch, form, taste and smell, and by the various combinations of these five gross elements, is produced this grand Cosmos, the great body of Brahman. (49-51).

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Similarly the sum-total of Jîvâs is produced from the several parts of the whole Brahmânḍa; these Jivâs are eighty four lakhs; so the sages say. (52).

Thus ends the Seventh Chapter of the Third Skandha of Śri Mad Devî Bhâgvatam, the Mahâ Purâṇam, of 18,000 verses, on the creation and the Tattvas and their presiding Deities.

Note :—Of these Jîvas, those who are the best qualified, the Uttamâdhikâris, are known as the Brahmajnas, Jânaghana Tûrîyas, as denoted by Om Hrîm; the middlings have their gross, subtle and causal bodies and are called as Brahma Vais'vânara, Sûtra, Hiraṇya-garbhas; and the third class is known as Vis'va, Taijasa, and Prâjñas and forms the body, as it were, of the Brahman.. There are others also, animals, etc., in the lowest class.

CHAPTER VIII.

ON THE GUNAS AND THEIR FORMS.

Brahmâ said:—O Nârada! I have described to you what you asked me just now about the creation of this universe, etc. Now hear with attention the colour of the three qualities, as well their configuration and how they are seen to exist. (1).

The Sattva Guṇa is the source of pleasure and happiness; and when happiness comes, everything seems delightening. When integrity, truthfulness, cleanliness, faith, forgiveness, fortitude, mercy, bashfulness, peace and contentment arise in one's heart, know certainly that there has arisen firmly the Sattva Guṇa in that man. (2-3).

The colour of the Sattva quality is white; it makes one always like religion, and have faith towards good purposes and discard one's tendencies towards bad objects. (4).

The Riṣis, the seers of truth classify Sraddhâ (faith) under the three headings:—Sâttvik, Râjasik and Tâmasik. (5).

The quality *Rajas* is of red colour, wonderful and is not pleasant; it is the source of all troubles; there is no doubt in this. (6).

The intelligent should understand that Rajas has certainly arisen in him, when his mind is filled with hatred, enmity, quarrelsome feeling, pride, stupification, uneasiness, sleeplessness, want of faith, egoism, vanity and arrogance. (7-8).

The quality *Tamas* is of black colour. From Tamas arises laziness, ignorance, sleep, poverty, fear, quarrels, miserliness, insincerity, anger, aberration of intellect, violent atheism, and finding fault with others. The wise should think that Tamas has overpowered him when the above

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qualities are found to possess him. When this Tamas quality is attended with the Tâmasî faith, then it becomes the source of pain to others. (9-11).

The well wishers should manifest in themselves the *Sattva* qualities, control the Râjasic qualities, and destroy the Tâmasic qualities. (12).

These three qualities are always found to remain intermingled with one another, and each of them has always an inherent tendency to overcome the others; and therefore they are always, as it were, at war with one another. They never have a separate existence from one another. (13).

Never is found any where only one *Sattva* quality to the exclusion of others, the Rajas and Tamas; similar is the case with the Rajas or Tamas. They remain intermingled and depend on one another. (14).

O Nârada! Now hear, in detail, which two qualities remain in twins, knowing which, one is freed from this ocean of the transmigration of existence. (15).

I have realised these; therefore you ought not to have any uncertainties on these points. The reality of these is especially felt, when it is really understood and when its effects begin to manifest themselves. (16).

O high-minded! No one is able to realise these at once; it requires to be heard, and then meditated upon. It also depends on one's natural capability and merits, due to the past actions. (17).

Suppose one hears of the sacred places of pilgrimages and is filled with the Râjasic devotion. He goes out to those places and sees what he had heard before. There he performs his ablutions, makes offerings and the Râjasic gifts, stays there for some time; but all this he does under the influence of the Râjasic quality. And when he returns home, he finds himself not free from lust, anger, love and hatred; he remains the same that he was before. Therefore, in this case, O Nârada! a man hears but he does not realize the purifying effects of those holy places. O best of Munis! And when he does not find any benefit from the holy place of pilgrimage, it is equivalent to his not at all hearing of the place. (18-21).

O best of Munis! The effect of visiting the sacred places of pilgrimages is then said to accrue to any individual, when he becomes freed from his sins, just as the fruit of cultivating fields is then said to occur, when the cultivator gets the ripened harvest out of his labour and enjoys the produce of his fields. (22).

O Nârada! Lust, anger, covetousness, delusion, thirst, hatred, love, vanity, malice, jealousy, non-forgiveness, unrest all these indicate that there is sin; and until these are purged out of one's body and mind,

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man lives in sin. If the visiting of the sacred places of pilgrimages does not enable one to overcome the above passions, then the labours in going to those places are in vain *i. e.* those labours merely are the results just as the toil only undergone by the cultivator is his only result, and is not met with any reward when there is no harvest at all. (23).

Lo ! The cultivator takes hard labour to clear his fields and cultivate the hard soil ; he then sows the valuable seeds, because this is considered as doing good. Next, in expectation of the harvest, he undergoes a good deal of pains, day and night, to protect his fields and goes down to sleep, in the cold season, in the forest surrounded by tigers and other dangerous animals ; but alas ! locusts coming eat away and destroy all the crops, to the utter disappointment of the cultivator. All his labours are spent in vain. So, O Nârada ! The labour taken by one in going to the holy places yields pains, and pains only, instead of success and happiness. (26-28).

When the *Sattva* quality grows in abundance, as a consequence of reading the Vedânta and the other Śâstras, dispassion comes towards the Râjasic and the Tâmasic qualities and things, and the Sattva quality overpowers the Rajas and Tamas. Similarly when the Râjasic quality grows in abundance, as a natural consequence of greed and avarice, then it overpowers Sattva and Tamas ; so, by delusion, when the Tâmasic quality grows in abundance, it overpowers the Sattva and the Râjasic qualities. O Nârada ! I will now speak to you, in detail, about the overpowering of these qualities by one another. (29-32).

When the Sattva quality grows in preponderance, the mind rests in religious ideas and things ; it no more thinks of those external things, the products of the Rajas and Tamas qualities. Rather it wants to enjoy the Sâttvic things ; wealth, religious affairs, sacrifices that can be acquired or performed without any trouble. Then that individual yearns after salvation and renounces his pursuits after the Râjasic and Tâmasic objects. (33-35).

Thus, O Nârada ! first try to conquer the Rajas and then the Tamas ; then the Sattva becomes pure. (36).

When the Râjasic quality grows in preponderance, the individual imbibes the Râjasic faith, abandons his own Sanâtan Dharma (settled eternal religion) and practises against his religious instructions. (37).

Under the Râjasic propensities, one is eager to amass wealth and enjoy the Râjasic things. The Rajas drives away the Sattva and curbs the Tamas. (38).

Nârada ! So, when the Tâmasic quality grows in preponderance,

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the faith in the Vedas and in the religious Śâstras entirely disappears. Imbibing the Tâmasic faith, the individual squanders away his wealth and is always engaged in quarrels, and party feelings, envy, violence and never enjoys peace. The individual with the Tâmasic quality in excess overpowers the Râjasic and Sâttvic qualities and becomes angry, wicked, and a great cheat and does everything, as he likes, without any regards to his superiors. (39-41).

Nârada! Thus you see that, of these three qualities, no one can remain entirely alone, free from the other qualities. These remain always in twos or threes. (42).

The Sattva can never exist without the Rajas; the Rajas can never exist without the Tamas; and these two qualities can never exist without Tamas. Again Tamas cannot exist without Rajas and Sattva. These qualities act and react always in twos or threes. (43-44),

They never exist separately; they live in pairs or threes and are the originators of each other; these qualities are of the nature of procreating things; in other words, Sattva originates the Rajas or Tamas; again the Rajas originates sometimes Sattva and Tamas. Again the Tamas sometimes orginates Sattva and Rajas. Thus they generate each other as the earthen pots and earth are their mutual causes. (45-47).

Deva Datta, Viṣṇu Mitra, and Yajna Datta these three united perform any action, so these three qualities united reside in the buddhi, (intellect) of the Jîvas and generate their sense perceptions.

Just as the husband and wife get into a couple, the qualities get into couples. (48-49).

The Sattva with Rajas forms the couple Rajas Sattva; so Sattva Rajas forms another couple, where the Sattva predominates. So Sattva and Rajas forms each with Tamas the other couples. (50).

Nârada said! O Dvaipâyana! Hearing thus about these three qualities from my father, I asked him again these questions. (51).

Thus ends the eighth chapter of the Mahâ Purânam Śrimad Devî Bhâgavatam containing the description of the Guṇas, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER IX.

Nârada said :—Father! You have described to me the characteristics of the three qualities; though I have drunk the sweet juice from your lotus like mouth, still I am not quite satisfied. Kindly describe to me, in detail, in due order, how I can recognise clearly the three qualities, so that I can get the highest peace of mind. (1-2.)

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Vyâsa said :—O King ! The Creator of the world, Brahmâ, originated from the Rajo Guṇa, asked by his high minded son Nârada, began to speak in the following terms. (3).

O Nârada ! I myself do not possess fully the complete knowledge of the three qualities ; but, as far as I know, I am telling that to you. (4.)

The pure Sattva quality is not found alone to exist anywhere ; it manifests itself always, in mixed condition, in combination with the other qualities. (5).

As a beautiful woman, well decorated with ornaments and endowed with amorous gestures, gives delight, on the one hand, to her husband, father, mother and friends ; and, on the other hand, becomes a source of pain and delusion to her rival wives, so the Sattva quality, personified as a beautiful woman, engenders the Sâttvic happiness of the mind to some individual, at one time, and at another time becomes a source of pain to the same individual (or at one and the same time becomes a source of happiness to one and a source of pain to another.) Thus the Rajas or the Tamas quality, personified respectively as a beautiful woman becomes a source of pain or delusion to an individual at one time, and at another time, a source of happiness to the same man. So it is easily seen that one quality cannot remain single ; it remains in union with the other qualities. (6-9).

Note :—It is very possible that a man, possessing the Sâttvic quality at any time, can be said not to possess only the Sâttvic quality but also the Rajas and the Tamas to a certain degree. At any subsequent time the Rajas might get preponderance, and that man may be in circumstances requiring money or so forth ; but, due to his Sattva quality before hand he did not collect money and therefore he feels pain afterwards. So with the Rajas. Or it may be thus :—Suppose an earning member is Sâttvic. He earns just sufficient to meet his wants. But his family members require more money, for they are Râjasic. Therefore the earning member is happy for his Sâttvic quality ; but the other members are unhappy for his Sâttvic quality. A man is, as it were, wedded to the three wives, Sattva, Rajas, and Tamas.

O Nârada ! When the three qualities remain each in their own real natures, then the effects produced by them also remain always the same; no changes are perceived owing to the difference of time or person. But when they get combined, then each of them produces effects sometimes counter to their natures. (10.)

A young beautiful woman, shy, modest and of sweet qualities, well versed in her religious learning, and full of good behaviour, skilled in love practices and full of sweet sentiments becomes a source of loving delight

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to her beloved and also a source of pain to her rival wives so each of the three qualities assume no doubt, different aspects according to the differences in time and in the nature of the person.

O Nârada ! As one woman gives pain and delusion to her rival wives and gives pleasure to her husband and friends, so the Sattva quality, when perverted, gives pain and delusion to the persons. (11-13.)

As the police sepoys and constables are, on the one hand, delighting to the saints, troubled by thieves, and, on the other hand, sources of pain and confusion to the thieves and robbers ; again as the heavy shower of rain in a pitch dark night, in the rainy season, when the sky is over clouded, and when there are flashes of lightning and thunder, is on the one hand, a source of highest delight to a farmer, who has all the seeds and necessary things and implements, and, on the other hand, is a source of pain to the unfortunate householder, whose house is not yet completely thatched with grass or who has not been able to collect his beams and grass for necessary roofing, and a source of utter bewildering confusion to the young woman, whose husband is abroad and expected back at that time, so the three Guṇas produce contrary results, when perverted by contact with the remaining Gunas, instead of what they would have produced, had they not been perverted so. (14-19.)

O Child ! Again I speak to you of the characteristics of the three Guṇas. The Sattva guṇa is pure, clear, illumining, light (not heavy) and white . When the senses, eyes, etc., and the limbs are felt very light (without any heaviness) and the heart and brain clear, and when there is dispassion towards the Râjasic and the Tâmasic enjoyments, know then that the Sattva quality has grown in preponderance in a body. When there is a tendency to yawn, when there is rigidity and suppression of the functions of faculties and when one feels drowsiness, consider that the Râjasic quality has gone to excess. Again, when one seeks after quarrels and goes to another village, when one is always restless and ready to fight, when one feels heaviness in one's body, as if wrapped by a very heavy darkness, when one's limbs and senses are heavy and obscure, when one's mind is vacant, and when one does not like to go to sleep, know that the Tamas has increased too much, Nârada ! (20-25)

Nârada said :—O Father ! You have described the different characteristics of the three Guṇas ; but I cannot understand how they act all in conjunction ? (26)

As those who are enemies to one another do not work united, so these Guṇas, of opposite characteristics, are enemies, as it were, to one another ; how can, then, they act in unison? Kindly explain this to me. (27)

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Brahmâ said :—O Nârada ! The three Guṇas may be likened to a lamp. As a lamp manifests a certain object, so these three qualities united do manifest or reveal a certain thing. See the wick, oil, and flame are all of different characteristics ; though the oil goes against fire, still it unites with the fire. The oil, wick and fire though running against each other, all these united, serve the one common purpose of illuming, revealing a certain object. (28-30)

So, O Nârada ! All the three qualities, though of contrary natures, go to prove the same thing.

Nârada said :—O Son of Satyavatî ! The lotus born Brahmâ thus described the three qualities, as born of Prakriti ; and they are the causes of this Universe. What I heard of you about the nature of Prakriti, I have now described before you. (31)

Vyâsa said :—O King ! What you asked me, I asked before the same to Nârada and he described thus (as I told you above) to me about the characteristics and the effects of the three Guṇas in regular order and in detail. (32)

O King ! Wherever in the Sâstras whatever is said, the essence of all that is this—that the Highest Energy, the Supreme Force, the Great Goddess who is pervading the Universe, is always with qualities and without qualities, according to the differences in the manifestation. This Supreme Force is to be worshipped with the highest devotion.

The Brahman, the Puruṣa (the Supporter, the Ultimate Substratum) the Highest Energy considered as the Male Principle) though It is Undecaying, Supreme and Full, is still without any desires or emotions. It is not able to accomplish any action (without the help of its inherent force); this Mahâmâyâ, the Supreme Force is doing all the junctions, real and unreal, of the universe. (34).

Brahmâ, Viṣṇu, Rudra, the Sun, Moon. Indra, the twin Asvins, the Vasus, Visvakarmâ,. Kuvera, Varuṇa, Fire, Air, Pûsâ, the Sadânan, and Gaṇesa all are united with Śakti and can do their respective functions ; else they are unable to move themselves. Therefore O king ! Know that Supreme Goddess Mahâmâyâ as the cause of this Universe. (35-37).

O Lord of men ! You worship this Goddess, perform sacrifices in honour of Her and worship Her with the highest devotion. (38).

O king ! That Mahâmâyâ is Mahâ Lakṣmî, She is Mahâ Kâlî, She is Mahâ Sarasvatî ; She is the Goddess of all the bhûtas and She is the Cause of all causes. (39).

That all peaceful, easily worshipped and the ocean of mercy, when

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worshipped, fulfills all the desires of Her devotees; what to say, the mere utterance of Her name is sufficient for the granting of the desires. (40).

In days of yore· Brahmâ, Viṣṇu, Mahes'vara and all the Devas and many other self controlled ascetics worshipped Her to attain liberation. (41).

O king! What shall I speak now about Her more than this :—If one takes Her name even with indistinctness, She grants the desired purposes, even if they are quite unattainable. (42).

In the midst of forest, on the sight of tigers and other ferocious animals, if one becoming afraid, cries aloud Her seed mantra (twice) "Ai, Ai," without the Vindu (incorrectly) instead of "Aim, Aim" She grants immediately his desires. (43).

O best of kings ! There is an example of Satyavrata on this point. That the mere utterance of the name of Bhagavatî gives unforeseen results, has been witnessed by us and other high minded Munis. Also in the assembly of the Brâhmaṇas I have heard fully many sages quoting in detail many instances on the above point. (44-45).

O king ! There was a Brâhman, named Satyavrata, quite illiterate, a thorough block-head. Once he heard the letter "Ai" "Ai" being uttered by a pig ; and in course of a talk he himself uttered incidentally that letter and thereby became the one of the best Pundits.

N. B.—"Aim" is the seed mantra of Sarasvatî, the Goddess of learning. (46-47).

The Goddess Devî, the Ocean of mercy, hearing the letter "Ai" being pronounced by that Brâhmin, became very glad and made him the best of the poets. (48).

Here ends the Ninth Chapter of the 3rd Skandha on the characteristics of the Guṇas in Śrimad Devî Bhâgavatam, the Mahâ Purâṇam of 1,8000 verses by Maharṣi Veda Vyâsa.

CHAPTER X.

Janamejaya said :—O Maharṣi ! Who was Satyavrata, the Brâhmiṇ whose name you have just taken ? In what country was he born ? Of what nature was he ? Please describe all these to me and satisfy my curiousity ? (1).

How did he hear that sound "Ai" ; how did he repeat that word ? How came out the success to him, that illiterate Brâhmaṇ, at that very instant ? (2).

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And how is it that that Great Goddess, who is omniscient and omnipresent, was pleased with him, kindly describe this interesting incident in detail. (3).

Sûta said :—Vyâsa, the son of Satyavatî, thus asked by the king, addressed in the following pure, sweet, and highly liberal words. (4).

Vyâsa said :—Hear, O king! You are the best and foremost in the Kuru clan ; what I before heard in the assembly of the Munis, I am now relating that ancient story, highly beneficial to you. (5).

O best of the Kurus! Once in my peregrinations in the holy places of pilgrimages, I came to the Naimiṣâraṇya forest, that highly sacred place frequented by the Munis. (6).

That time there were staying Sanaka, Sanâtana and the other sons of Brahmâ who were liberated while living. I went there and bowed down to the Munis and took my seat. Then the religious conversations ensued there in the assembly, when the great sage Maharṣi Jamadagni began to question the Munis in tho following terms :—

O highminded excellent ascetics and Munis! There has arisen a great doubt in my mind ; I am desirous to have that doubt solved in this assembly of the Maharṣis. (9).

O all-knowing Maharṣis that have fulfilled your vows! O Givers of one's honour! Now my question is this :—Of the following Devas Brahmâ, Viṣṇu, Rudra, Indra, Varuṇa, Fire, Kuvera, Wind, Visvakarmâ, Kârtikeya, Gaṇesa, the Sun, the two As'vins, Bhaga, Pûṣâ, Moon, and the other planets, who is the first and best to be worshipped, that can easily be served ; who is very quickly satisfied and grants the desired boons ; kindly tell me this as early as possible. (10-12).

Thus questioned by the Muni Jamadagni, Maharṣi Lomas'a, one in the assembly, spoke :— O Jamadagni! Hear in reply to your question. (13)

The Goddess of Energy is the best of the Devas, most excellent and highest to be worshipped. Those who want welfare, they ought to worship this Supreme Force. She is the Parâ Prakriti, the Highest Nature, the Brahma, conditioned by Mâyâ (Time, space, and causation). She grants all the desires, does good to all, pervades everywhere, and is the Mother of Brahmâ and the other high souled Devas. She is the First Prakriti, and is the Root of this gigantic Tree of Universe. (14-15).

If any one calls the Devî in remembrance or distinctly utters Her Name, She fulfills all the desires of the human beings. If any body worships Her, She is at once filled with mercy and becomes ready to grant boons. (16).

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O Munis ! How, once on a time, a Brâhmin, uttering one letter of Her mystical mantra, obtained Her Grace, I am now describing that most auspicious history before you. Be pleased to hear.

Once on a time, there lived in the country of Kosala,* a famous Brâhmin, named Deva Datta. He had no issues and therefore started duly according to the prescribed rules a sacrifice called Puttreṣṭi for the sake of obtaining children. (18).

*Kosala is a country situated, according to Râmâyaṇa, along the banks of the Sarayû (or Gogrâ). It was divided into Uttara-Kosala and "Dakshina Kosala." The former is also called "Ganda" and it must have therefore signified the country, north of Ayodhyâ comprising Gonda and Bahraich. Aja and Dasaratha, etc. are said to have ruled over the province. At the time of Râma's death, his two sons Kusa and Lava reigned respectivley at Kusâvati in Southern Kosala in the defiles of the Vindhyas and at Srâvasti in northern Kosala.

On the banks of the Tamasâ river, the Brâhmin erected a temporary building (or an open shade) for performing the ceremony, and there built an altar and invited the Brâhmins, versed in the Vedas, and clever in performing sacrificial rites. There he placed the fire and began to perform according to the strict rules, the Puttreṣṭi sacrifice. (19-20).

In that sacrifice, Suhotra, the best of the Munis acted the part of Brahmâ (1) ; Yâjnyavalkya acted the part of Adhvaryu (2) ; Brihaspati, that of Hotâ (3) ; Paila, that of Prastotâ (4) ; Govila, that of Udgâtâ (5) ; and the other Munis acted as assistants. These all were duly paid their remunerations. (21-22).

(1) One of the four priests employed at a Soma sacrifice as a superintendent.

(2) Any officiating priest technically distinguished from Hotri, Udgâtri and Brahman. His duty was "to measure the ground, build the altar, prepare sacrificial vessels, to fetch wood and water, light the fire, bring the animal and immolate it and while doing this to repeat the Yajurveda.

(3) A sacrificing priest who offers the oblations. Or one who recites the prayers of the Rigveda at a sacrifice.

(5) One of the four principal priests at a sacrifice, one who chants the hymns of the Sâmaveda.

The Hotâ Govila, the excellent reciter of the Sâma hymns, began to sing in accented tones called svarita (the accents are three Udâtta, Anudâtta and Svarita) and the Rathantara Sâma in 7 tunes.

Then he began to draw breath frequently ; and consequently there was a break in time in the accent of Govila. Seeing this, Deva Datta was angry and immediately said to Govila. (23-24).

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Well, Govila, you are the foremost of the Munis and still you are doing your work like a quite illiterate man. I fear obstacles may arise in the getting of my son in this my sacrifice of Puttreṣṭi. (25).

Govila then became much enraged and told Deva Datta "your son will be illiterate, hypocrite, and dumb."

Behold! Every being is subject to breathing and respiring; it is very hard to control them; there is no fault of mine in the accents of my songs being thus broken; it is strange that you, being intelligent, cannot understand this. (27).

Being afraid to hear the curse from Govila, Deva Datta became very sorry and said "O Muni! I have done no serious offence; why are you so offended without any cause. See! The Munis are void of anger and they always give delight to others." (28).

O best of Brâhmaṇs! My offence is very trifling; why have you inflicted on me so severe a curse? I was already under the mental agony, since I had no issues; and now you have made me suffer more pain. (30).

For the Vedic Pundits declare that it is better not to have any son than to have an illiterate stupid son; the more so, when a Brâhmin's son is illiterate, he is blamed by one and all. (31).

An illiterate son is like a Śûdra or a beast; he is unfit for any action. O Brâhmin! What shall I do with an illiterate son? (32).

An illiterate Brâhmin is like a Śûdra; consequently not an object to be engaged in any act of worship or of gifts, he is not deserving to do any action. (33).

A Brâhman, bereft of the knowledge of the Vedas, living in a country is treated as a Śûdra by the king of the place and is liable to pay taxes. (34).

Whoever wants to have any fruit in any action will never invite an illiterate Brâhmin to take his seat in the ceremony relating to the Pitris or the Devas. (35).

The king will consider an illiterate Brâhmin as if a Śûdra and will never engage him in any religious ceremony but will order him to do the work of a farmer in cultivating fields. (36).

Rather to perform the funeral ceremonies by erecting a Kus'abaṭa than to engage an illiterate Brâhmin for the purpose. (37).

One should give food to an illiterate Brâhmin just sufficient to fill his belly and no more. If he does not do that, the giver and especially the receiver are subject to go down to hell. (38).

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Fie to a kingdom where honour is shewn to the illiterate stupid Brâhmaṇas. (39).

Where no difference is observed when seats, worship and gifts are given to various persons, sages should draw their inference how the literate and illiterate persons are treated there. (40).

When the illiterate fools become haughty, when they are paid honours and gifts, the literary persons should never dwell there. (41)

The wealth of the wicked goes to the enjoyments of the bad persons; for the Nim trees, though abounding richly in fruits, are enjoyed only by crows. (42).

Again, on the other hand, if the Brâhmins, versed in the Vedas, study the Vedas even after they have taken their food, still his father and forefathers are happy and play cheerfully in their heavens. (43.)

Therefore O Govîla! You being the foremost of the Brâhmins, who are versed in the Vedas, what have you said just now? See in this world, death is rather to be preferred then to have an illiterate son. How is it, then, that you have cursed me that I would get an illiterate son, when you are the best one, highly qualified with knowledge. (44.)

O high minded one! You are capable to relieve the distressed; I am bowing down to your feet; shew your mercy and re-consider your curse. (45.)

Lomas'a said :—O Munis! Devadatta, saying these words, fell prostrate at his feet and began to eulogise him in very pitiful words, being very much grieved and with tears in his eyes. (46)

Seeing him thus distressed, Govila was moved with pity. The persons that are noble have their anger satiated after a short while; the anger of the ignoble lasts for a long time. (47.)

The water is naturally cool; but it gets hot in contact with fire or heat; and no sooner the heat is drawn away, water gets again cooled quickly. (48.)

The merciful Govila then addressed the distressed Devadatta "your son, though at first illiterate, will afterwards be very learned." (49.)

The Brâhmin Devadatta was very glad on getting this boon; then completing the sacrifice, rewarded the Brâhmins with their due dakshiṇâs and dismissed them. (50.)

In due course of time, his fair chaste wife Rohiṇî, like the asterism Rohiṇî became pregnant. (51.)

Devadatta performed the Garbhâdhân (1) and Pumsavan (2) ceremonies and other purficatory rites duly. (52.)

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He performed the Sîmantonnayana ceremony according to rules and considered his Puttrveṣṭi sacrifice successful and made various offerings to the Brâhmins. (53.)

N. B.—(1) One of the Samskâras, purificatory ceremonies, performed after menstruation to ensure or facilitate conception (this ceremony legalises in a religions sense the consummation of marriage)

(2) It is a ceremony performed on a woman's perceiving the first signs of a living conception, with a view to the birth of a son.

(3) " Parting of the hair " one of the twelve Samskâras or purificatory rites observed by women in the fourth, sixth, or eighth month of their pregnancy.

In the auspicious lagna when Rohiṇî asterism was present and in the auspicious day, his wife Rohiṇî gave birth to a male child. Devadatta performed the nativities of the new born child and saw its face. Next that knower of the Purâṇas, Devadatta kept the name of the child as Utathya. (54-55.)

When the son was eight years old, Devadatta performed the Upanayana (thread) ceremony duly. (56.)

Next the child was made to accept the vow of Brahmachâri ; and Devadatta made him study the Vedas ; but the child could not pronounce a single word and used to sit simply like a stupid boy. Though tried in various ways to read and write, that wicked boy never paid the slightest attention, simply sat idly. Seeing this, his father was very sorry and much grieved. (57-58.)

Thus twelve years passed. Yet the boy could not learn how to perform his Sandhyâ Bandanâ duly. (59.)

The rumour went abroad that Utathya, the son of Devadatta turned out very illiterate. All the Brâhmaṇas, ascetics, and other persons came to learn this fact. (60.)

Wherever Utathya used to go in any forest on hermitage, the people used to laugh at him, ridiculed his father and mother and began to chide that illiterate son. (61.)

Thus blamed by father, mother and all other persons, dispassion occupied the heart of Utathya. (62.)

Once when rebuked by his father and mother that it was better to have a blind and lame son instead of an illiterate brute, Utathya took recourse to renunciation and went to a dense forest. (63.)

On the banks of the Ganges in a beautiful spot free from obstacles, he built a beautiful hut and began to subsist on the roots and

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fruits of the forest and with collected mind. Having made the excellent vow " I will never speak untruth " and holding the vow of celebacy, he lived in that beautiful hermitage. (64-65.)

Thus ends the 10th chapter in the 3rd Skandha of Śri Mad Devî Bhâgavatamof 1,8000 verses by Maharṣi Veda Vyâsa relating to the story of Satyavrata.

CHAPTER XI.

Lomas'a said :— O Munis ! Utathya, the son of Devadatta, was quite ignorant of anything of the Vedas, Japam (mutterring of mantra), meditation of the deity, worship of the Devas, Âsana (Posture), Prâṇâyâma (witholding the breath by way of religious austerity), Pratyâhâra (restraint of mind), Bhûtas'uddhi (purification of the elements of the body by respiratory attraction and replacement), mantra (a mystical formula regarding some deity), Kîlaka (chanting of a mantra to serve as a pin of protection), Gâyattrî (the famous mantra of the Brâhmins), Saucha (cleanliness, external and internal), rules how to bathe, Âchamana (sipping of water and reciting mantrams before worship), Prâṇâgnihotra (offering of oblations to the fire of Prâṇa or to the fire of life), the offering of a sacrifice, hospitality, Sandhyâ (the morning, mid-day or evening prayer) collecting fuels for oblations, and offering of oblations. Daily he rose in the morning and somehow rinsed his mouth and washed his teeth and bathed in the Ganges river without any mantrams (like a Śûdra). (1—5)

That stupid fellow ate indiscriminately, did not know what to eat and what not to eat. During the mid-day he collected the fruits from the forest and used to eat them. (6).

But he always spoke truth while he stayed there ; never did he say any untruth. The people of that place, seeing this, named him "Satyatapâ. (7).

That Utathya did no good or bad to any body ; he slept peacefully and blissfully ; but he used to think when he would die; thus his troubles would be ended ; he felt that the life of an illiterate Brâhmaṇ is a curse ; his death would be a better alternative. (8-9).

He used to think thus:—" Fate has made me a fool ; I do not find any other cause for it. Oh ! I got the exceedingly good birth amongst men ; but all this has been rendered in vain by Fate." (10).

Oh ! As a fair woman, if barren, a cow if giving no milk, and a tree without any fruits are all useless, so Fate has rendered my life, too, quite useless. (11).

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Why am I cursing Fate? This is all the fruits of my past *Karma*. In my previous life I never wrote a book and presented to a good Brâhmiṇ; hence I am illiterate in this birth. (13).

In my former birth I did not impart any knowledge to my favourite pupils; hence I am wicked and a cursed Brâhmiṇ in this birth. (13).

I never performed any religious asceticism in any holy place, I did not serve the saints, I never worshipped the Brâhmiṇs with any offerings. For all these reasons I am now born of perverted intellect in the present birth. (14).

Many a son of the Munis have learnt the meanings of the Vedas and the Śâstras; and I am whiling away my time thus in a quite illiterate condition by some wretched combinations of incidents. (15).

I do not know how to perform Tapasyâ; what is the use, then, of my attempting to do so? I am of very bad luck, and thus my good resolve will not be crowned with success. (16).

I consider Fate to be the strongest of all; Fie on one's own prowess! For actions done with effort and hard labour are frustrated entirely by Fate. (17).

Time can never be overstepped; See! Brahmâ, Viṣṇu, Rudra, Indra, and others are all under the influence of the Great Time. (18).

O Riṣis! Thus arguing in his mind, that Brâhmin son Utatthya stayed there in that hermitage on the bank of the holy Ganges. (19).

And gradually he became thoroughly unattached to all the things and, being peaceful, passed away his time in that forest without any habitations and men, with great difficulty. (20).

Thus passed away fourteen years in that forest where the Ganges was flowing. Still he did not learn how to worship the Supreme Deity, how to make Japam, nor did he learn any mantrams. Simply he lived there and whiled away his time. (21).

People surrounding that place knew this much only of him that this Muni spoke truth only and hence his name was Satyavrata. This one name made him celebrated that he is Satyavrata; never did he say any untruth. (22).

Once on a time, a hunter named Niṣâda, exceedingly clever in hunting, came accidentally with bows and arms in his hands, while hunting a deer in that wide forest. He looked like a second God of Death (Yama) and seemed to be very cruel. (23).

That savage mountaineer, drawing his bow so as to touch the ear, pierced a boar with his sharp arrows. The boar, being very much terrified, fled with enormous rapidity to the Muni Satyavrata. (24).

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On seeing the distressed condition of the boar trembling with fear and his body besmeared with blood, the Muni was moved with mercy. (25).

While the boar, pierced with arrows and besmeared with blood, was running away in front of him, mercy took possession of the Muni, therefore the Muni began to tremble and agreeably to the human nature exclaimed "Ai" "Ai" (go to that direction), the seed mantram of the Goddess of learning with "m" left out (Aim, Aim). (26).

That illiterate Brâhmiṇ son never heard before that "Ai" was the seed mantram of the Sarasvatî Devî; nor did he come to know of it by any other means. Accidentally it came out of his mouth, and he uttered. And afterwards that Mahâtmâ seeing the boar's distressed condition was merged in deep sorrow. (27.)

The boar entered trembling into the Muni's hermitage very much distracted and being very much pained with arrows. Being unable to find any other way the boar hid himself in the dense bushes. (28).

Instantly there appeared then, before the Muni, the terrible savage hunter, like a second God of Death, with string stretched to his ear, in pursuit of that boar. (29).

On seeing the Muni Satyavrata sitting there alone and silent on the Kusa grass seat, the hunter bowed down to him and asked 'O Brâhmin! Whither has that boar gone. I know very well everything about you that you never speak untruth; therefore I am enquiring about the boar pierced by my arrows. My family members are all very hungry; and to feed them, I am come out in this hunting. This is the living, ordained by the Fate; I have got no other means of maintaining the livelihood of my family. This I speak truly to you; whether it is bad or good, I will have to maintain my family with it. O Brâhman! You are famous as Satyavrata; my family members are starving; kindly reply quickly where that boar has gone? (30-33).

Thus asked by the hunter, the Mahâtmâ Satyavrata was merged in an ocean of doubt; he began to argue "If I say" I have not seen the boar, then my vow to speak the truth will certainly be broken. (34).

The boar struck with arrows has gone this way, it is true. How can I tell a lie? Again this man is hungry and is therefore asking, he will instantly kill the boar no sooner he finds him. How then can I speak truth? (35).

Where speaking out the truth causes injury and the loss of lives, that truth is no truth at all; moreover, even untruth, when tempered with mercy for the welfare of others, is recognised as truth. Really speaking, whatever

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leads to the welfare of all the beings in this world, that is truth; and every thing else is not truth. (36).

O Jamadagni! Thus placed between the horns of a religious dilemma what shall I do now so as to meet both the ends—to save the life of the boar, to do the welfare, as well as not to speak untruth. (37).

When Satyavrata saw the boar wounded by the arrow of the hunter, he, moved with pity, uttered the seed mantra of the Goddess of Learning; and now that most auspicious Goddess, on account of his uttering Her seed mantram, was very pleased and gave him the knowledge, difficult to be attained otherwise. (38.)

The door of all his knowledge opened out at once, and he became at once instantly the seer, the poet like the ancient Muni Vâlmikî. (39).

Then that religiously disposed, merciful Brâhman, aiming at Truth, addressed that hunter before him with bows in his arms, thus:— (40).

That force which sees (as witness) never speaks; and that force which speaks, never sees. O hunter! Why are you asking me repeatedly, impelled by your own selfish desire? (41).

The hunter, the killer of the animals, on hearing this was disappointed in the matter of finding out the boar and went back to his home. (42).

That Brâhmin turned out a poet like Varuṇa and he became celebrated as Satyavrata, the speaker of truth, in all the worlds. (43).

He began to recite the Sârasvata mantram duly, and, by its influence, became a Pundit, rivalled by none in this world. (44).

During every festival the Brâhmaṇs chanted his praise and the Munis used to narrate his story in detail. (45).

On hearing his fame spreading all around, his father Devadatta who forsook him before, recalled him to his hermitage and took him again in his family with great honour and affection. (46).

Therefore O King! You should always worship and serve that Great Goddess, the Prime Energy, the Cause of all this Universe. (47).

O King! With due Vedic rites you perform that sacrifice to that Goddess which will surely yield results at all times and all desires. I already spoke to you about this. (48).

That Great Goddess is known as Kâmadâ (the giver of all desires); for She grants all desires when men with devotion remember Her, worship Her, take Her name, meditate Her and eulogise Her. (49)

O King! The wise sages ought to see the persons diseased, distressed, hungry, those without any wealth, the hypocrite, the cheat, the afflicted,

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the sensual, the covetous, the incapable, always suffering from mental troubles; again those who are wealthy with their children and grand-children, prosperous, healthy, with enjoyments, versed in the Vedas, literary, kings, heroes, those who command over many, those attended with relations and kinsmen and endowed with all good qualities; and then judge for themselves that those people did not worship the Goddess and therefore they were sufferers and these people worshipped the Goddess and hence they were happy in this world. (50-56).

Vyâsa said:—Thus I heard from the mouth of Lomas'a Muni, in the assembly of the sages, the good merits of the Great Goddess. (57).

O King! Consider all these and you will find that the Highest Goddess, the Bhâgavatî is to be worshipped always with devotion and unselfish love. (58).

Here ends the Eleventh Chapter on the merits of the Devî in the story of Satyavrata in the Third Skandha of the Mahâ Purâṇam Srî mad Devî Bhâgavatam, of 18,000 verses by Maharṣî Veda Vyâsa.

CHAPTER XII.

The king spoke:—O Lord! Kindly describe the rules and regulations as to how the Devi Yajna (sacrifice) is performed with its duly prescribed rites and ceremonies. Hearing it I will unwearied perform it, as far as it lies in my power, with as little delay as possible. (1).

How the worship is done, what are the mantras, what are the articles required for oblations, how many Brâhmins are required and what Dakṣinâs are to be paid to them, describe in detail all these. (2)

Vyâsa said:—O king! I am telling you duly how the Devî Yajna is performed, hear. The actions are always threefold according as the preparations are made and according as they are practised with regard to the observed rules. The threefold divisions are Sâtvik, Râjasik and Tâmasic. The Munis do the Sâtvik Pûjâ, the kings celebrate the Râjasic and the Rakshasas do the Tâmasik Pûjâs. There is another Pûja which is devoid of qualities and which is performed by the liberated wise ones. I will describe to you all these in detail. (3-5).

O king! The Yajna is then called Sâttvik, when it is performed in a Sâttvik country, like Benares, etc., in Sâttvik time *e. g.* in Uttarâyaṇa, when the materials collected are earned rightly, when the mantras are those of the Vedas, when the Brâhmin is Srotriya, where there is Sâttvik faith, void of any attachment towards the sensual objects. when all these happen to coincide. O king! When all the above takes place and where there is purification of materials, actions, and mantras, *i. e.* when the

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materials are all right, when the actions are done as they ought to be, and where there is no error or omission, etc. in the mantras, etc.) then and then only the Yajna becomes perfect and no doubt yield full results; there would bo nothing contrary to this. (6-7).

If the Yajna is performed with articles not rightly earned, then there is no fame either in this world nor there is any reward in the next world Therefore it is necessary that the Yajna should be performed with rightly earned materials; then there is fame in this world and better state in the next world; and happiness is also acquired; there is no doubt in this (8-9).

O king! It is before your eyes, as it were, that the Pâṇḍavas performed the Râjasûya Yajna, the king of sacrifices, and, on the completion whereof, the excellent Dakṣinâs were paid to the Brâhmiṇs and others. (10).

In that Yajna the highly intelligent Śrî Kriṣṇa Himself, the Lord of the Yâdavas was present, as well as many other Brâhmaṇas, like Bharadvâja and other fully enightened souls. (11).

But within three months after completing the sacrifice, the Pâṇḍavas suffered extreme hardships and had to live, with extreme difficulty, as exiles in the forest. (12).

Consider the insult shown towards Draupadî, the Pâṇḍava's defeat in the play of gambling, their going away to dwell in the forest; these hardships were borne by the Pâṇḍavas. What rewards did then the Pâṇḍavas derive from the Râjasûya Yajna? (13).

All the high-souled Pâṇḍavas had to work as slaves of Virâṭa; and Draupadî, the best of women, was very much troubled and insulted by Kichaka. When all these occurred, any one can easily ask where were the ashirvâdas of the pure souled Brâhmaṇas? Also what result did they derive from their unflinching devotion towards Śrî Kriṣṇa when they were involved in the above critical state? (14).

No one protected Draupadî, the chaste and the best, the daughter of Drupada, when she was drawn by her hair on her head into the hall of assembly where gambling was being played? (16).

O king! How could all these happen in a place where Śrî Bhagavân Kesava Himself and the high souled Yudhiṣṭhîra were present? If one argues, one would conclude "there must have been something wrong in that Yajna" (17).

If you say that nothing wrong happened in the Yajna, all these were caused by Fate; then it comes to this:— that the Vedic mantras, Âgamas and the other Vedic rites are all fruitless. (18).

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If it be argued that though the Vedic mantras are powerful enough to bear fruits, yet whatever is predistened to come to pass, will surely pass, then the proposition resolves into this:— that all the means, expedients, and appliances lead to meaningless conclusions. (19).

Then the Âgamas, the Vedas merely recommend a vidhi or precept by stating the good arising from its proper observance and the evils arising from its omission and also by adducing historical instances as its support; in other words, they are powerless as far as bearing fruits is concerned; all the acts are meaningless, asceticism to attain Heaven comes as useless and the peculiar duties of caste are fruitless. O king! This view is exceedingly culpable; it is never fit for acceptance by the highsouled persons. (20).

O King! If what is laid by God in the womb of futurity, (a state of things preordained by God in which it is sure to take place in the fulness of time) be taken as the first-hand proof, then all the other proofs are rendered null and void. Therefore Fate and human exertion both are to be undoubtedly taken into account to ensure success. (21).

Human exertions being applied, if the results come otherwise, the wise Pundits would infer that some defects, omissions or imperfections crept into the work. (22).

All the Pundits, very learned and instituters of sacrifices have classed Karmas under different headings according as the agents, mantras, and articles employed in the worship vary. (23).

E. G. Once on an occasion Vis'varûpa, ordained as a Guru by Indra (in a Yajna) (intentionally) did things contrary so as to benefit the Daityas, who belonged to his mother's side. (24).

Vis'varûpa uttered repeatedly the mantrams beneficial to the gods, while they were present; and, during their absence, prayed heartily for the welfare of the Daityas; and, in the long run, protected the Daityas. (25).

On seeing the Asuras gaining strength, Indra, the Lord of the Devas, became very much enraged and instantly cut off Vis'varûpa's head by his thunderbolt. (26).

O King! This is then the instance where tht contrary fruits were borne out by the agent employed in performing the Yajna; there is no doubt in this. This is not possible in the other cases. (27).

See, again, the king of Pânchâla performed his sacrifice to get a son to kill Droṇa, the son of Bharadvâja; and though he did this out of angry motives, still Dhriṣṭadyumna was born out of fire; and Draupadî sprang out of the altar. (28).

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Again, in days of yore, Das'aratha, the king of Kosala, was sonless; and he instituted a sacrifice to get one son; and lo! he got four sons. (29).

Therefore O King! If the Yajna be performed according to proper rules and regulations, it yields fruits in all respects; again if it be done unrighteously, without any regard for the rules etc, it yields results just the contrary; there is no doubt in this. (30).

Therefore, there must have been some defects in the Yajna of the Pândavas,; hence contrary effects ensued, and therefore the truthful king Yudhisṭhîra and his powerful brothers and the chaste Draupadî were all defeated in the play at dice. (31-32).

It might be that the materials were not of a good stamp; they were all earned by killing the kings, good many in number, and earned thus unrighteously; or it might happen that the Pândavas did their Yajna with too much egoism. However, this is certain that there had crept in some defects in their actions. (33).

O King! The Sâttvik Yajna is rare; it can be done only by the Sâttvik Munis who live in the 3rd order of the household life or who live as hermits. (34).

The ascetics that eat daily the Sâtvik food, the roots and fruits, collected from forests and obtained rightly, that is good to the Munis and that is well cleaned and purified, are the only ones that can perform with full devotions the Sâttvik Yajnas, where no animals are sacrificed (where there are no sacrificial posts to which the victim is fastened at the time of immolation) and where offerings of cakes of ground rice in vessels are given. These are the best of all the Sâttvik Yajnas. (35-36).

The Ksattriyas and the Vaiṣyas perform the Yajnas with Abhimân (self-conceit and egoism) where many presents are given, animals are sacrificed, and all things are well cleansed, purified and elaborately decorated. This Yajna is called Râjasic. (37).

That Yajna is according to the sages, Tâmasik, where the Dânavas, puffed up with arrogance, infatuated with anger, jealousy and wickedness perform their acts with the sole object of killing their enemies. (38).

That Yajna is called Mânas Yâg or mânasic (mental) where the high-souled Munis, void of worldly desires, collect mentally all the necessary articles and perform the Yajna with the sole object of liberation from the bondages of the world. (39).

In all the other Yajnas (than the Mânas Yâg) some imperfections or other naturally arise, due to some defects in the materials, or want of faith, or in the performance or in the Brâhmiṇs. (40).

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No other Yajnas can be so complete as the Mânasa Yajna ; the reason being that in the other Yajnas some, imperfections come out due to time, place, and separate ingredients to be collected. (41).

Now hear who are the persons fit to undertake this mental Yajna in honour of the Great Goddess. First this mind is to be purified, by making it void of the Guṇas ; the mind being pure, the body becomes also pure, there is no doubt. When the mind becomes completely pure, after it has abandoned all sensual objects, fit for enjoyment, then that man is entitled to perform the Mother's Yajna. (41).

There he should build mentally the big hall for sacrifice, many Yojanas wide, decorated with high polished pillars out of the materials brought for the purpose (*e. g.* fortitude, etc.) Within the hall he will imagine a wide and spacious altar and place the Holy Fire on it mentally according to due rules and regulations. (44-45)

He is to select mentally the Brâhmin priests and consecrate them as Brahmâ, Adharyu, Hotâ, Prastotâ, Udgâtâ, Pratihatrâ and other assistants. He is to worship mentally all these priests. (46-47)

Then he will have to imagine the five Vâyus Prâṇa, Apâna, Vyâna, Samâna, and Udâna as the five fires and locate them duly on the altar. (48.)

Prâṇa Vâyu stands for Gârhapatya ; Apâna, for Âhavanîya ; Vyâna for Dakṣiṇâ ; Samâna for Avasathya ; and Udâna for Sabhya Agni These fires are all very terrible ; then one should place these carefully on the altar with great concentration of mind. He is to collect then all the other necessary materials and think that all are very pure and free from any defects. (42-50)

In the Mânasic Yajna, mind is the offerer of oblations and mind is the Yajamâna, the performer of the Sacrifice ; and the Presiding Deity of the Sacrifice is the Nirguṇa Brahma. The Great Coddess, the Nirguṇa Energy, who is always auspicious and gives the feeling of dispassion and indifference to worldly objects is the awarder of fruits in this Yajna. She is the Brahma Vidyâ, She is the substratum of all and She is all-pervading. The Brâhmin is to take the Devi's name and offer oblations in the fire of Prâṇa, the necessary articles for the Devi's satisfaction. Then he is to make his Chitta and Prâna void of any worldly thought or any worldly support and to offer oblations to the Eternal Brahma through the mouth of Kundaliṇî (the Serpent Fire.) Next, within his Nirvikalpa mind, by means of Samâdhi, he should meditate his own Self, the Mâhes'varî Herself by his consciousness. Thus, when he will see his own self in all the beings and all the beings in his own self, then

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the Jîva will get the vision of the Goddess Mahâvidyâ, giving auspicious liberation (Mokṣa.) O King! After the high souled Munis have seen the Goddess, of everlasting intelligence and bliss, then he becomes the knower of Brahman. All the Mâyâ, the cause of this Univirse becomes burnt up; only, as long as the body remains, the Prârabdha Karma remains. (51-57)

Then the Jîvas become liberated, while living; and when the body dissolves, he attains to final liberation. Therefore, O Child! Whoever worships the Mother becomes crowned with success; there is no doubt in this. (58)

Therefore follow the advice of the Guru, the Spiritual Teacher; and with all attention, hear, think and meditate on the Great Goddess of the World. (59)

O King! Liberation is sure to ensue of this Mânasa Yajna. All the other Yajnas are Sakâma (with some object in view) and therefore their effects are temporary. (60)

He who wants enjoyments in Heaven, should perform the Agniṣṭoma Yajna, with due rites and ceremonies; such is the Vedic injunction. But when the acquired merit expires, the sacrificer will have to come again into this world of mortals. Therefore the Mânasa Yajna is eternal and best. (61-62)

This Mânasa Yajna is not fit to be performed by kings intent on getting victory. The Yajna that you performed, the serpent Yajna, is Tâmasic, for you wanted to take vengeance on your enemy, the serpent Takṣaka; and millions of serpents were made to be burnt in that sacrifice.

O King! Hear now about the Devî Yajna, that was performed by Viṣṇu in the beginning of the creation. You better now do that Devî Yajna with due rules. (63-65)

I will tell you all about the rules; there are Brâhmiṇs that know the rules and know best also the Vedas; they know also the seed mantrams of the Devî, as well as the rules of their application; they are clever in all the mantrams. These will be your priests and you yourself will be the sacrificer. (66-67)

O King! Do this sacrifice duly and deliver your father from hell by the merits that you will acquire thereby. (68)

O Sinless One! The sin incurred on account of insulting a Brâhmin is serious and leads the sinner to hell. Your father committed that sin and incurred the curse from a Brâhmin. Therefore he has gone to the hell. (69)

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Your father died also out of a snake bite which is not a meritorious one. The death occurred also in a palace built high up in the air (on a pillar), instead of taking place on the ground on a bed of Kus'a grass. (70)

O best of the Kurus ! The death did not occur in any battle nor on the banks of the Ganges. Void of proper bathing and charities, etc., he died in a palace. (71)

O best of Kings ! All the ugly causes, leading to hell, were present in the case of your father. See, again, there is also one thing which done will lead to one's liberation; but that was absent too with your father. (72).

That is this :—Let a man remain, wherever he may, whenever he comes to learn that his end is approaching, even if he had not practised before any good practises or meritorious deeds, and even if he becomes senseless in the trial time of death, when dispassion comes to an individual whose mind gets, for the time being, clear and free from any worldly thoughts, then he should think thus :—" This my body, composed of five elements, will soon be destroyed ; there is no cause whatsoever in having any remorse for it ; let whatever come, that it may ; I am free, void of qualities ; and I am the Eternal Puruṣa ; death is not capable to do any harm to me. All the elements are liable to decay and destruction ; what remorse can overtake me ? I am not a man of the world, I am always free, Eternal Brahma ; I have got no connection with this body that is merely the outcome of actions. (73-76.)

Before I did meritorious or unmeritorious acts, leading to happiness and pain ; therefore I have got this mortal coil and am enjoying the fruits of my past auspicious or inauspicious Karma. (77.)

Whoever thinks thus and dies, even if he does not take proper purificatory bath or make any charity, he gets himself freed from the awful Sam-âra and never comes to see himself again born in this world. (78.)

O King ! This method of parting from one's body is rarely attained even by the Yogins ; this is the acme, the highest height of all the human efforts towards liberation. (79.)

But your father, hearing even the curse from a Brâhmin, retained his attachment towards his body ; therefore he did not attain dispassion. (80.)

He thought thus :—" My body is now free from any disease ; my kingdom is free from enemies or any other source of danger ; how can I now get myself saved from this untimely death." Thinking thus, he ordered to call the Brâhmaṇs, who know the mantrams. (81.)

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Then that king ascended to the palace, with medicines, maṇi mantras and many other instruments. (82.)

He considered his fate to be the strongest and therefore did not take his bath in any holy place ; he did not perform any charities, did not sleep on the ground or remember any mantram of the Devî. Due to Kali entering into his body, he committed the sin of insulting an ascetic and plunged himself in the ocean of delusion and died bitten by the Takṣaka snake on the top of a palace. (83-84.)

The King has now fallen undoubtedly to the hell, on account of those vicious deeds. Therefore, O King ! dost Thou deliver your father from the sin. (85.)

Sûta said, O Riṣis ! Hearing these words from the fiery Vyâsa, the king Janamejaya became very sad and tears came from his eyes and flowed down his cheeks and throat. (86.)

He then exclaimed in a suffocating voice " Fie on me ! my father is still in the hell. I will now do at once whatever leads my father to heaven."

Thus ends the twelfth chapter on the Ambâ Yajna rules in the 3rd Adhyâya of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses composed by Maharṣi Veda Vyâsa.

CHAPTER XIII.

The King spoke :—O Grandfather ! How did Viṣṇu, the Powerful, the Cause of the world, performed the Devî Yajna ? Whose help did he receive and what priests with their knowledge of the Vedas did he engage, kindly tell all these to me in special details. I will very attentively hear first this Devî Yajna, performed by Viṣṇu ; and then I will make arrangements to do that myself accordingly. (1-3.)

Vyâsa said :—O noble one ! Hear in detail that very wonderful thing, how Viṣṇu celebrated the Devî Yajna comformably to the rules laid down in the Śâstras. (4.)

When Brahmâ, Viṣṇu, and Maheśa were each given powers by the Devî, the Goddess of the Universe, and when they parted, these three Devas became free from their womanhood, while they were coming back in their aerial cars and turned out men, as they were before. (5.)

These three Devas, found the great ocean before them. They brought out world from it; and built, in that world, dwelling abodes; and they themselves began to live in some of them. (6.)

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That world became fixed, steady and the supporter of all beings when the Goddess imparted the power of fixture, steadiness, and the power of supporting to the world. The earth, filled with marrow, then, became fixed and the great supporter by Her power. (7).

O King ! The name of this earth is Medinî, since it was made out of the marrow of the two Asuras Madhu and Kaiṭabha. This earth is termed Dharâ because it supports all ; is termed Prithvî because it is very capacious ; and it is called Mahî because it is great, since it supports so many beings. O King ! the Ananta serpent is holding it on her thousand-hoods. To make the earth remain solid and compact, Brahmâ built at places mountains. An iron nails in a log of wood, so these hills and mountains within this earth made it fixed. Therefore the Pundits call these mountains " Mahîdhara " holder of the earth. (8-10.)

O King ! Thus the golden Meru, the great mountain, many Yojanas wide, adorned with many golden mountain peaks was created. (11.)

Next Marîchi, Nârada, Atri, Pulastya, Pulaha, Kratu, Dakṣa, and Vas'iṣṭha were created by Brahmâ ; these are the Brahmâ's mental sons (sons created by the sheer power of mind). (12).

The son Kas'yapa was born to Marîchi and thirteen daughters were born of Dakṣa. From these daughters and out of the seed of Kas'yapa, various Devas and Daityas were born. (13).

Then human beings, animals, serpents and many other classes were created. This is called the Kâsyapî Sriṣṭi or the Kâs'yapa's creation. (14).

Next Svâyambhava Manu sprang from the lower half of Brahmâ ; and the daughter named Śatarûpâ came out of the left hand side of the Brahmâ's body. (15).

The two sons Priyavrata and Uttânapâda were born of Manu in the womb of Śatarûpâ and the three daughters, very beautiful and fair complexioned, were also born of him. (16).

Creating then, the Bhagavân, the lotus born Brahmâ built the beautiful Brahma-loka, on the top of the Meru mountain. (17).

Then the Bhagavân Viṣṇu built the Vaikuṇtha city on the top of all the lokas or worlds to dwell with his consort Lakṣmî. (18.)

Mahâdeva, too, built the exceedingly beautiful Kailâs'a and stayed there with his Bhûtas and played with them at his will. (19).

The third Loka termed Heaven was built on the top of Meru, decorated with various precious gems and jewels and stones. It was fixed as the abode of Indra. (20).

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When the great ocean was churned, Pârijâta, the best of all the trees, the elephant Airâvata with four tusks, the Heavenly cow yielding the milk of all desires, the Uchchais'ravâ horse and Apsarâs, Rambhâ and others, arose and were taken by Indra. These became the ornaments of Heaven. (21-22).

The Moon and Dhanvantarî, the great phyisician also came out of the churning of the ocean. These surrounded with many other members began to shine, being situated above the Heavens. (23).

O King! Thus the three varieties, human beings, Devas, and Tiryakas (birds, etc.) and their great subvarieties sprang up. (24).

The four classes of Jîvas, Aṇḍaja (born from the eggs) Svedaja (born out of sweats) Udbhija (plants etc.) and Jarâyujâ (men etc.) were created, being endowed with the fruits of their past auspicious or inauspicious Karmas, as the case may be.

Brahmâ, Viṣṇu, and Mahes'a began to play and walk about at their leisures in their respective spheres, after they finished all their creations. (26).

Thus the wheel of creation being started, the Great God Bhagavân Viṣṇu Achyuta remained in sport with Mahâ Lakṣmi in His own sphere Vaikuṇṭha. (27).

Then Bhagavân Viṣṇu, while sitting one day in Vaikuṇṭha, got in his mind the memory of that beautiful *island*, called Maṇi Dvîpa, adorned with precious stones, gems and jewels. (28).

O King! In this Maṇi Dvîpa, the Bhagavân Viṣṇu got the vision of the Mahâ Mâyâ and the auspicious mantra. He now thought to celebrate a Yajna in honour of the Devî, when he recollected the highest Energy, the Great Goddess. He then went out of his abode and invited Brahmâ, Mahes'vara, Kuvera, Indra, Varuṇu, Fire, Yama, Vas'iṣṭha, Kas'yapa, Dakṣa, Vâmadeva, Brihaspati and others and began to collect lots of materials necessary for the Devî sacrifice. Selecting a site Sâtvik, beautiful, and possessing great spiritual powers, Viṣṇu erected, with the help of the great artists and engineers, a wide capacious sacrificial hall, and for the due celebration and fulfilment of it, appointed twenty seven priests; who pledged a solemn view to complete it duly. (29-33).

When the big altar and chiti (pile of wood for burning.) (Stack of sacrificial bricks) were finished, the Brâhmaṇas began to recite slowly the Devî mantrams with their root mantrams. (34).

Note:—Chiti, lit, pile of wood for burning, is perhaps the Mûlâdhâra, the sacral plexus, where the fire called Kundalini is first kindled by processes of Yoga.

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Then the profuse quantities of ghee were offered as oblations to the Sacred Fire. Thus when the Homa (offering oblations of ghee to the fire) ceremony was finished elaborately and conforming to the rules of the Sâstras, the sweet and melodious Heavenly voice was heard in the air, addressing Viṣṇu Bhagavân, thus:—"O Viṣṇu! Let You be the supreme amongst the gods; honour and worship shall be Thine first; and you would be the most powerful of the Devas. Indra together with Brahmâ and the other Devas, all will worship You. (35—37).

O Achyuta! (O Infallible One!) Those men on the earth that will be devoted to you, will certainly be endowed with power and you shall be the bestower of boons and all their desires. O Viṣṇu! you will be the Supreme of the Devas and you will be the God of the gods; you will be the first and foremost in all the sacrifices and you will be worshipped by the sacrificers. (38-39)

People will worship you; and you will favour them with the boons. O best of the Puruṣas! When the Devas will be troubled by the Asuras, they will come and take refuge in Thee. You will be the Protector of all, there is no doubt in this. In all the Purânâs and all this vast Vedas, You will be first worshipped. (40-41).

O Kes'ava! Wherever there will be decay and decline in religon, You will incarnate in your parts and preserve the religion. (42.)

O Mâdhava! Avatâras, renowned in all the worlds, will come down on earth as Your part incarnations in all sorts of wombs, in due order, and will be respected by all the high souled personages. O Madhusûdana! Those Avataras will be the best of all the Avatâras and will be famous in all the Lokas, the worlds. (43-44).

In all your Avatâras, you will get your attendants, the Śaktis (females) drawing their energies from My parts; and they will serve all your purposes. (45).

Vârâhî, Nârasimhî, etc and various other Śaktis of auspicious appearances, endowed with various weapons and decked with all the ornaments will serve as your attendants; no doubt in this. O Viṣṇu! Always with their help and under the influence of My favour, you will no doubt be quite competent to serve the purposes of the Devas. (46-47).

You should respect and worship all those powers by all means and with very great attention; never shew the slightest trace of pride to them; never do you thus insult them. (48).

These Śaktis, capable of bestowing all the desires, will be worshipped in Pratimâs (images of clay, etc.) in the whole of India. (49.)

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O Deva of the Devas ! The fame of all these Śaktis, as well as of You will be spread in the seven worlds and in the whole Universe. (50).

O Hari ! The human beings on this earth will constantly worship with selfish ends these powers and you, for the fructification of their desires. (51).

Having various desires, men will, in your worship, present various offerings, recite the Veda mantrams, and repeat the names of you and the powers. (52).

O Viṣṇu ! You will be the God of the Immortals and your glory will be enhanced by the worship offered by the human beings in the world as well as in the heavens. (53).

Vyâsa said :—O king ! The heavenly voice, thus, bestowing boons on Viṣṇu, ceased. Viṣṇu Bhagavân became very glad to hear this. (54).

Then Hari, the God of Gods, completed duly the sacrifice and dismissed the Devas and the Munis, the sons of Brahmâ. Then ascending on Garuḍa, (His Vâhana), He went up to Vaikuṇṭha with his followers. The Devas also went to their own respective places. The Munis also retired gladly to their own hermitages, all thunderstruck to see these things, conversing with each other about this sacrifice. (55-58).

O king! All were filled with best devotion towards the Supreme Force, on hearing this clear beautiful, sonorous heavenly voice ; then the Dvijas, the Munis, and Munîndras began to worship with devotion, according to the Vedas, that Highest Force, the Supreme Goddess, giving all desired objects profusely in all the details. (59).

Here ends the thirteenth chapter on the Devî Yajna by Srî Viṣṇu in the third Adhyaya in Śrimad Devî Bhâgavatam, the Mahâ Purâṇam by Maharsi Veda Vyâsa.

CHAPTER XIV.

Janamejaya spoke :—O Dvija ! I have heard in detail the Devî Yajna, performed by Śrî Viṣṇu. Now describe Her Glory and glorious deeds. After hearing these, the Devi's glorious deeds, I will also perform that, the best of all sacrifices. Thereby I will no doubt be pure through your favour. (1-2)

Vyâsa said : —O king. Hear, I am describing to you the history of the most auspicious mighty deeds of the Devî, according to the Purâṇas. (3)

In days of yore, there reigned in the country of Kosala, the king Dhruvasandhi of the Solar Dynasty. He was the son of Puṣpa and cele-

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brated on account of his great prowess. He was truthful. religious, engaged in doing good to his subjects, obeying the laws of the four castes and Âs'ramas. He being pure, performed his regal duties in the flourishing city of Ayodhyâ. (4-5)

The Brâhmaṇas, Kṣattriyas, Vais'yas, and Śûdras and other good persons all lived religiously under his rule, each abiding by his own profession. (6)

No thieves,' cheats, cunning persons, vain and arrogant persons treacherous and illiterate men were allowed to remain in his kingdom. (7)

O best of Kurus ! Thus ruling virtuously, the king had two wives, both of them young, fair and beautiful and well able to give delights and enjoyments to the king. (8)

The first and lovely wife was Manoramâ, and the second was Lîlâvatî. Both of them were exceedingly handsome, intelligent and qualified. (9)

The king enjoyed much with them in palaces, gardens, romantic hills, lakes, and various beautiful mansions. (10)

In the auspicious moment, Manoramâ gave birth to a beautiful child, endowed with all royal qualifications. The child was named, in due course, Sudarsana. (11)

Next within one month, his second wife the fair Lilâvati in the auspicious fortnight and in the auspicious day, gave birth to an excellent child. (12)

The King then performed the Jâta-Karma (ceremonies on the birth of a child) and being very glad, made lots of presents, wealth' etc., to the Brâhmaṇas, (13)

The King shewed affection equally to the two children ; never he made any distinction between them. (14)

The king, the tormenter of the foes, was very glad and performed duly the chuḍâ karaṇa ceremony according to his position and wealth. (15)

The sight of these two sons delighted very much the people. Now seeing these Kritachûḍas, and playing, the king was merged in the ocean of pleasure. (16)

Sudars'ana was the eldest ; but Satrujit, the second beautiful son by Lilâvati was of sweet and persuasive speech. His beautiful figure and sweet words gave very much delight to the king, and for these qualties, the child Satrujit turned out also a favourite of the people and ministers. 17-18

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The king could not show so much affection to the unfortunate Sudarsana as he shewed to Satrujit. (19)

Thus some days having passed, one day the king Dhruvasandhi went out on an hunting expedition to the forest. He killed in the forest many deer, Ruru (a kind of deer), elephants, boar, hare, buffaloes, rhinoceros, camels and amused himself very much with this hunting affair. (20-21)

While he was hunting thus, a lion got very much enraged, and, from a bush, suddenly jumped and came upon the king. That king of the beasts was already struck with arrows; now seeing the king in front, he loudly roared. (22-23)

He angrily lifted his long tail high up in the air and, puffing up his manes, jumped up high in the air to attack and to take the life of the king. Seeing this, instantly the king took sword in his right hand and shield in his left and stationed himself like another lion before him. (24-25)

The king's followers, one and all, angrily shot arrows on the lion. (26)

Then a loud uproar ensued; and all began to hurl arrows as best as they could. But, after all, that dangerous lion fell upon the king. (27)

Seeing thus, the king struck him with his sword, but the lion also tore asunder the king, with his sharp nails. The king thus struck by the lion, fell on the spot and died. The soldiers cried aloud and killed the lion with arrows. (29)

Thus both the king and lion lay dead on the spot; and the soldiers turned back to the palace and gave all the informations to the royal ministers. (30)

When the munis heard the demise of the king, they went to the forest, performed the burning of the dead body of the king. (31)

The Maharṣî Vas'iṣṭha performed duly on the same spot, all the funeral cermonies, thus eusuring the king the safe journey to the next world. (32)

All the subjects and the citizens and the Muni Vas'iṣṭha counselled each other to install Sudarsana on the throne as the king. (32)

The minister-in-chief as well as the other members proposed that as Sudârsana is the son of the legal wife, calm and quiet, beautiful and endowed with all the royal qualifications, he is fit for the throne. Maharsî Vasiṣṭha said, the royal son, though not attained to proper age is still religious; therefore he is really fit be installed as king on the royal throne. (34-35).

When the wise aged ministers thus decided, Yudhâjit, the king of Ujjain, on hearing the decision hastened to the spot. (36).

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He was the father of Lîlavati; on hearing the demise of his son-in-law he came there, so that his daughter's son might get the kingdom. (37).

Next, Vîrasena, the king of the country of Kalinga and the father of Manoramâ, came there also with the object that his daughter's son Sudarsana be the Emperor. (38).

The two kings, accompanied respectively by their own army and soldiers, began to counsel with the aged ministers, each trying so that his daughter's son may get the throne. (39).

Yudhâjit made the question:—"Who is the eldest of the two sons? Is it always the case that the eldest will inherit the kingdom? Will not the youngest ever be able to acquire it?

Vîrasena said:—O king! He who is the son of the legal wife inherits the kingdom; this I have heard from the learned who are proficient in the knowledge of the Sâstras. (41).

Hearing Vîrasena, Yudhâjit repeated "Sudarsana is not so qualified with royal qualifications and other matters as this son of the late king, Satrujit. How can then Sudarsana inherit the throne?" (42).

O King! Then quarrels ensued amongst the two kings. Now, at this critical juncture, who is able to solve their doubts? (43).

Yudhâjit then addressed the ministers:—"You all are prompted by selfish ends; you want to acquire a good deal of money by making Sudarsana the king. (44).

I have come to know by your gestures and postures that your decision is to the above affect. After all, as Satrujit possesses many more qualifications than Sudarsana, he has more claims to the throne; and therefore he is fit to occupy the throne and no other. Morever, let me see as long as I live who can set aside the claims of a qualified prince, in possession of an army, and put forward the claims of a prince who has no qualifications at all. (45-46).

I am ready to fight and I will tear the earth into two pieces by my sword. What more have you to say on this?

Hearing this, Vîrasena addressed Yudhâjit "I see the two boy's intelligence the same. You are intelligent; kindly mention where is the difference? (48).

O king! The two kings quarrelling with each other, remained there; The subjects and the Rişis, seeing this, were very anxious. (49).

Hundreds of tributary princes wanting that the two kings might be

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involved into quarrels with each other, came to the spot, with their soldiers, though they had to undergo great hardships in doing so. (50)

Many aborigines, from the inhabitants of Sringaverpur, hearing the demise of the late king, also appeared on the scene with the sole object to plunder. (51).

The two princes are minors; and hearing their parties at war with each other, many robbers from various adjoining countries came also there. (52).

Thus when the war broke out between the two kings, the great confusion and tumult arose within the kingdoms; on the other hand, Yudhâjit and Vîrasena both became ready to fight. (53).

Thus ends the Fourteenth Chapter on the narration of the glories of the Devî and the death of the Kosala king Dhruva Sandhi in the 3rd Adhayâya of Śrî Mad Devî Bhâgavatam.

CHAPTER XV.

Vyâsa said:—O king! When the war was declared, the two kings, excited by greed and anger, took up arms; and a dreadful encounter ensued. (1).

On one side the king Yudhâjit of long arms, surrounded by his own army, with bows and arrows came ready to fight. (2).

On the other hand, the fiery Vîrâsena, the second God of the Devas appeared in the battle, following a true Kṣattriya custom, on behalf his daughter's son. (3).

Then that truthful king Vîrasena, seeing Yudhâjit in battle, became very angry and hurled arrows on him, as a cloud rains on the mountain tops. (4).

On being covered, as it were, by the sharp and swift arrows, sharpend on a stone slab hurled at him by Vîrasena, Yudhâjit, too, quickly, shot arrows at Vîrasena and cut off all his arrows. (5).

O King! A dreadful fight then ensued between the cavalries, the warriors on the elephants; and the Devas, men, and Munis began to witness this terrible battle with wonder and astonishment. Birds, vultures and crows, desirous to eat the flesh of the dead soldiers, flew in the air. (6).

Blood of elephants, horses and warriors, the bodies that lay dead, flowed in torrents awfully like rivers in that deadly battle ground. The torrent of blood excited fear amongst those who came to see it, as the river Vaitaraṇî on the way to hell (the Lord of Death) is very fearful to the sinners. (7)

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The human skulls were driven ashore by the current and they looked like so many hollow shells of gourds scattered there for the play of the boys on the banks of the Jumnâ. (8).

When any warrior lay dead on the field, the vultures began to fly about in the air for devouring his flesh. It seemed then that the soul of the warrior beholding his beautiful body tried to reenter into his body, though he thought that it had become very inaccessible to him. (9)

Some warrior on being slain in the battle instantly arose in a celestial car to the heavens and was seen addressing the celestial nymph, who came already within his embrace, thus "O one of beautiful thighs. Behold! how my beautiful body is lying on the earth below ! (10).

Another warrrior thus slain got up in the heavens on a celestial car, came in possession of a celestial nymph and when he was sitting with her in the car, his former wife in the earth made herself a sati and burnt herself up in the funeral pyre, thus got a celestial body, came up to the heavens; and that chaste virtuous woman drew away perforce her own husband away from that celestial nymph. (11).

Two warriors, went up, slew each other and lay down dead at the same time. They went up in the heavens at the same time and there began to quarrel with each other and fight with their weapons for one and the same celestial nymph. (12)

Some hero got in the heavens a nymph more lovely and beautiful than himself and he thus became very much attached and devoted to her. He began to describe his own heroic qualities and also to copy dotedly the qualities of his lover so that she might remain faithfully attached to him. (13)

The dust, arising from the dreadful encouter of the soldiers in the battle field, rose up in the air and covered the sun. It appeared night. After a while that dust became absorbed in the blood below, and the sun appeared very red, reflected with the colour of the blood. (14)

Some Brahmachârî fought in the battle and was slain. He went up to the heavens ; instantly a lovely eyed Devakanyâ, a celestial nymph desired to select him as bridegroom with great devotion. But that clever man did not accept the offer, thinking that his vow of Brahmacharya would be thus broken. (15)

O King! Thus when the battle was deadly, the king Yudhâjit shot a sharp, dreadful arrow at Vîrasena and severed his head from his body. Vîrasena lay dead on the battle field and his army was routed. The soldiers fled away from the battle. (16-17)

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Hearing that his father was slain in the battle, Manoramâ became very terrified and anxious. She then began to think that the vicious wicked king Yudhâjit will surely slay her son, for kingdom's sake and to satisfy his enemity with her father. (18-19)

What shall I do now? My father is slain in the battle. My husband is no more. My child is a minor to-day. Where shall I go? (20)

Greed is very sinful; who is there that cannot be bought over by love of gold? and what vicious act can there be, that cannot be done when actuated by covetousness? (21)

A greedy man does not hesistate to kill his father, mother, spiritual guide, friends and others. There is no doubt in this. (22)

It is the inordinate love of worldly things that makes a man eat what is held unclean in society, that makes a man approach a woman who is unapproachable, and it is greed that makes a man discard his own religion and become an apostate. (23)

In this city I find none so powerful as I can remain there under his shelter and be able to rear up my child. (24)

What can I do if the king Yudhâjit slay my son? There is none in this world who can save me, and, counting on whose shelter, I can stay here without any anxiety. (25)

And this my co-rival wife Lîlâvatî will always practise enmity with me. She will never shew mercy on my son. (26)

When Yudhâjit will arrive in this city, I will never be able to go out of it and he will to-day put my son in the prison on the pretext that he is a minor. (27)

I heard that, in days of yore, Indra entered into the womb of his pregnant step mother with a small thunderbolt in his hand and divided the foetus into seven parts with that weapon, again each of these seven into seven parts again, thus the forty nine Maruts were born in the Heavens. (28-29)

I heard also that in ancient times one queen gave poison to destroy the foetus in the womb of her rival wife. When the child came out of the womb, he was celebrated by the name of Sagara (with poison) in this earth. (30-31)

The husband was alive, and still his queen Kaikeyi banished the eldest son of his king, Śrî Rrâmchandra to the forest; and the king Das'aratha sacrificed his life for that very reason. (32)

The ministers no doubt wanted before to install my son as the king; but now they are not independent; they have now yielded themselves to the king Yudhâjit. (33)

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There is no brother of mine powerful enough to release me from my bondage ; I see I have fallen into a great difficulty by the combination of unforeseen circumstances. (34)

Though the success depends on Fate, still one should make an earnest effort. If one does not make any effort, fate also remains asleep. I will therefore soon make out a plan to save my son. (35)

O King ! Thinking thus, that woman Manoramâ called in private the best and very respectable minister Vidalla, who was intelligent and expert in everything, and holding the hands of her son and weeping, said humbly in a depressed spirit " O Minister ! My father is slain in the battle field, this my son is a minor, and Yudhâjit is a powerful king; consider all these and tell me what I should do now ?" (36-38.)

The venerable minister Vidalla then said to the queen Manoramâ "It is never advisable for us to stay here. Soon we will go into the forests of Benares. There I have got my powerful uncle Subâhu. He is prosperous and has got a strong army. He will protect us." (39-40.)

" I will make the pretext that I am become very anxious for the king and therefore I am going out to see the king Yudhâjit and will go out of the city in my chariot. There is no doubt in this." (41.)

Hearing, thus, the Vidalla's words, the queen Manoramâ went to Lîlavatî and said " O faireyed ! To-day I am going to see the father Yudhâjit." Thus saying, she went out of the city in a chariot. accompanied by her son, attendants and Vidalla. (42-43.)

Grieved at the loss of her father, fearful, distressed, and fatigued, Manoramâ saw Yudhâjit and performed the cremation of his father Vîrasena ; and, trembling with fear, got to the banks of the Ganges after two days' swift journey. (44-45.)

There the robbers, the Nisâdas plundered all their riches and took the chariot and went away. Manoramâ had only her clothings, that she wore, left to her. She began to weep, and, holding the hands of her attendant, went to the Ganges shore, and being afraid crossed the river on a raft and went to the Chitrakûṭa mountain. (46-48.)

That terrified Devî went to the harmîtage of Bhâradvâja as early as possible. There she saw the asceties and was relieved of her fear. (49.)

Bharadvâja asked, " O lotus eyed ! Who are you and whose wife are you ? Why have you taken so much trouble to come here ? Answer all these truly. (50.)

" O beautiful one ! are you a Devî or a human being ? your son is a very minor. Why have you come in this dense forest? It seems, as if you are deprived of your kingdom." (51.)

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Thus asked by the best of the Munis, the beautiful Manoramâ became very much afflicted with grief and began to weep ; she could not speak anything herself and ordered Vidalla to inform the Muni all what had happened. (52.)

Vidalla then said :—There was a king of Kosala, named Dhruvasandhi. She is the legal wife of that king. Her name is Manoramâ. That powerful king of the Solar Dynasty was killed by a lion in a forest. This boy Sudarsana is his son. (53-54.)

The father of this Manoramâ was very religious. He died fighting for the cause of his daghter's son Now the present queen has become much afraid and has therefore come to this wild forest. (55.)

The son of this woman is now a minor; he is now taking your refuge. O best of the Muuis ! Protect them. (56.)

To give protection to any distressed person is to acquire merits higher than performing a sacrifice. Therefore to protect one who is very much afflicted with fear and who is helpless will have still higher merits. (57.)

Bhâradvâja said :—" O beautiful one ! Remain in this hermitage without any fear ; rear up your son here. O auspicious one ! There is no cause of fear here from your enemies. (58.)

Better nourish and support your child. Your son will surely be a king and if you remain in this hermitage, no sorrow or grief will overtake you. (59.)

Vyâsa said :—When the great Muni Bhâradvâja said thus, the queen Manoramâ became peaceful. The Muni gave them a cottage to live in and there they dwelt without any sorrow. (60.)

Thus Manoramâ dwelt obediently with her maid servant, liked by all. Vedalla also remained there and Manoramâ began to nourish her child. (61.)

Here ends the Fifteenth chapter on the Devî Mâhâtmya and the battle between Yudhâjit and Vîrasena and the going away of Manoramâ to the forest in the 3rd Adhyâya of Śrî Mad Devî Bhâgavatam by Maharsi Veda Vyâsa.

CHAPTER XVI.

Vyâsa said:—After gaining the victory in the battle, the king Yudhâjit returned to the city of Ayodhyâ, with his huge army and asked where are Sudarsana and Manoramâ ? He wanted to kill Sudarsana. (1.)

He repeatedly exclaimed "Where are they gone ?" and sent his servants

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on their search. Then, on an auspicious day, he installed his daughter' son on the throne. (2.)

Mahârsi Vaṣiṣṭha was engaged as the priest; he and the other ministers began to chant the auspicious hymns of the Atharvaveda and with the jars, filled with water, and consecrated by these hymns, installed Śatrûjit on the throne. (3.)

O best of the Kurus! Conch shells resounded; drums, bherîs and tûriyas resounded; and great festivals and rejoicings took place in the city. (4.)

The reciting of the Vedic mantrams by the Brâhmaṇs, the chanting of hymns by the bards and the auspicious acclamation of Victory to their new king resounded the whole city of Ayodhyâ with joy. (5.)

When the new king Śatrujit ascended on the throne, the subjects were filled with joy; everywhere hymns were sung; drums were resounded At this Ayodhyâ looked as fresh as ever. (6.)

O King! Though there were thus great rejoicings and festivals, yet some good persons were found that remembered Sudarsana and gave vent to this feeling of sorrow, thus:—"Alas! Where has that prince gone? Where has that chaste queen Manoramâ gone with her son? Oh! the enemies have killed his father for greed of kingdom." (7-8-)

The saints with their views impartial, thus rendered uneasy, sorry, began to pass away their time there subject to Śatrujit. (9).

After installing duly his daughter's son on the throne and after having made over the charge of the kingdom to the wise councillors, Yudhâjit turned towards his own city. (10).

Afterwards Yudhâjit heard that Sudarsana was staying in the hermitage with the Munis. He started at once for Chitrakûṭa and went quickly to Durdars'a, the chief of the city of Sringavera, being accompanied by Bala, the chief of the Nîṣâdaṣ. (11-12).

Hearing that Yudhâjit was coming there with his army, Manoramâ began to think that his son was a minor and became very sorrowful, distressed and terrified. Then she with tears in her eyes addressed the Muni thus:—"Yudhâjit is coming here; what shall I do and whither shall I go? He has slain my father, and has installed his daugher's son on the throne. Still he is not satisfied and he is now coming with his army here to kill my minor child." (13-15).

O Lord! In days of yore, I heard that the Pâṇḍavas, when they went to the forest, lived in the holy hermitage of the Munis with Draupadî. One day the five brothren went a hunting, and the beautiful Draupadî stayed without any fear with other maid servants in the

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hermitage where there was the chanting of the Vedas by Dhaumya, Attri, Gâlava, Paila, Jâvâli, Gautama, Bhrigu, Chyavana, Kanva of the Atrigotra, Jatu, Kratu, Vîtihotra, Sumantu, Yajnadatt, Vatsala, Râs'âsana, Kahoḍa Yavakrî Yajnakrit, Kratu and other holy high souled Riṣis like Bhiradvâja and others. (16-21 .

While the five great heroes Arjuna and others, the destroyers of their enemies, were roaming in the forests, Jayadratha, the king of Sindhu came with his army to the hermitage, hearing the reciting of the Vedic hymns. (22-23).

Hearing thus, that king quickly descended from the chariot so that he might have a sight of these holy maharṣis. (24).

Accompanied by two attendants only, he approached to the Munis and, finding them engaged in the study of the Vedas, waited there with folded hands for an opportunity. O Lord! When the king Jayadratha on entering the hermitage took his seat, the wives of the Munis came there to see the king and began to enquire "who is this person? (25-27).

With the wives of the Munis came there also the beautiful Draupadî. Jayadratha looked upon Draupadî as if she were the second goddess Lakṣmî. (28).

Looking at that lovely royal daughter who looked like the Deva girls Jayadratha asked the Maharṣi Dhaumya, "Who is this beautiful lotus eyed lady? Whose wife is she and who is her father? What is her name? Oh! From her beautiful appearance it seems that the goddess Śachî has come down on earth." (29-30).

This fair woman is shining like the celestial nymph Rambhâ surrounded by the Rakṣasis or like the beautiful creeper Lavangalatika encircled by thorny trees. (31).

O good ones! Tell truly whose beloved is she? O Brâhmins! It seems that she is the wife of some king, not the wife of a Muni. (32).

Dhaumya said :— "O king of Sindhu! She is the daughter of Pânchâla; her name is Draupadî; she is the wife of the Pâṇḍavas; they are residing in this forest, having got rid of their fears." (33).

Jayadratha said "Where have those powerful Pâṇḍavas of great prowess gone now? Are they dwelling in this forest, free from fears? (34).

Dhaumya said :— "The five Pâṇḍavas have gone out on hunting, ascended on a chariot. They will return at noon with their game." (35).

Hearing the Muni's words Jayadratha got up, and going near to Draupadî, bowed down to her and said :—"O Fair One! Is there every-

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thing well with you ? Where have your husbands gone ? To-day it is eleven years that you are residing in the forest." (36-37).

Draupadî then said :— "O prince ! Let all be well with you, wait here for a short while; the Pâṇḍavas are coming quickly. (38).

While Draupadî thus spoke, that powerful king, being overpowered with greed and avarice, stole her away, disregarding all the Munis present there. (39).

O Lord ! The wise should never trust any body; if on any body he places his trust, he will surely come to grief. For example, see the case of the king Bali. Bali, the son of Virochana, and the grandson of Prahlâda, was prosperous, devoted to his religion, true to his promise, performer of sacrifices, generous, always giving protection to and liked by the saints and a great warrior. His mind never turned to any irreligious subject and he performed ninety nine Yajnas with full Dakṣiṇâs (remunerations). (40-42).

But the Bhagavân Viṣṇu, who is all full of Sâttvic purity and who is never affected with passions and changeless, who is always worshipped by the Yogis, He, in the form of a dwarf in his Vâmana incarnation as the son of Kas'yapa Riṣi, to serve the Devas, stole away his whole seagirt earth and kingdom deceitfully on hypocritical pretext. (43-44).

O Lord ! I heard that the son of Virochana was a generous large-hearted king. He truly resolved to give what was wanted ; but Viṣṇu behaved with him deceitfully to serve the cause of Indra. (45).

When the pure, Sâttvik Viṣṇu could assume this dwarf incarnation to bring about the hindrance to Bali's Yajna, what wonder is that other ordinary mortals would practise things like that ? (46).

Therefore never trust on any body in any way. Lord ! Where there are greed and avarice, reigning in one's heart, what fear can he have to perpetrate any evil deed ? (47).

O Muni ! It is through avarice that men commit sinful deeds ; they do not care what good or bad will happen to them in the next world. Thoroughly overpowered by greed, they take away in mind, word and deed other's things ; and thus they become fallen. (48-49).

Lo ! Human beings always worship the Gods for wealth ; but the Devas do not give them wealth instantly; they give them these things through others by making them carry on trade, make gifts, or shew their strength or by making them steal. (50-51).

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The Vais'yas worship the Gods simply because they think they will be highly prosperous and therefore they sell many things as grains, cloth and the like. (52)

O Controlled one! Is there not the desire to take away the other's property in this act of merchandise? Certainly there is. Besides the merchants, when they find that when people are in urgent need of buying articles from them, expect that the price of those articles might run higher. (53)

O Muni! Thus every one is anxious to take away other's properties. How, then, can we trust them? (54.)

Those who are clouded by greed and delusion, their going to places of pilgrimages, their making charities, their reciting the Vedas, all are rendered useless. Though they go to the holy places, etc, still these things bear no fruits to them, as if they have not done these things at all. (55).

Therefore O Enlightened one! You make Yudhâjit go back to his own place. Then I will be able to remain here, like Sîtâ, with my son. (56)

On Manoramâ's thus speaking to the Muni, the fiery Maharṣî went to Yudhâjit and said :—"O King! You better go back to your own place or anywhere else you like. The son of Manoramâ is a minor; that queen is very much grieved; she cannot come to you now." (57-58)

Yudhâjit said "O peacefuel ones! Kindly cease shewing this impudence and give me Manoramâ. I will never go away leaving her. If you do not give her easily, I will take her away by force." (59)

The Riṣis said "O King! If there be any strength in you, you can take away Manoramâ by force; but the result will be similar to that when the King Visvâmitra wanted to take away the heavenly cow by force from the hermitage of Vas'iṣtha. (60)

Thus ends the Sixteenth Chapter on the glory of the Devî and the going of the King Yudhâjit to the hermitage of Bharadvâja, to kill Sudarsana, in the the 3rd Adhyâya of Śrî Mad Devî Bhâgavatam by Maharṣî Veda Vyâsa.

CHAPTER XVII.

Vyâsa said :—O King! Hearing thus the words of the Maharṣî Bhâradvâja and seeing that he made a firm resolve, the King Yudhâjit called his prime minister quickly and asked, "O intelligent one! What am I to do now? I want to carry away by force this boy with his mother sweet Monoramâ; no one desirous of one's welfare wo'nt trifle away his enemy, be he even a very weak one; if he does so, that enemy

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will get stronger day by day, as the disease consumption becomes stronger ; and will ultimately become the cause of death." (I-3).

" There is no warrior, nor any soldiers here of the other party ; no one will be able to resist me ; I can take away, as I like, the enemy of my daughter's son and can kill him." (4).

" I will try to-day to carry him away by force, and Sudarsana being killed, my daughter's son will reign fearlessly without an enemy ; there is no doubt in this." (5).

The prime minister said :—" No such hazardous courage need be shewn now ; you have heard the Maharshi's words ; he quoted you the example of Visvâmitra." (6).

" O King ! In days of yore, Visvâmitra, the son of the King Gâdhi, was a celebrated monarch ; one day while roaming, he accidentally reached the hermittage of Vaṣîṣṭha. (7).

The powerful king Vis'vâmitra bowed down before the Muni, and the Muni gave him a seat. The king took his seat there. (8).

Then the high souled Vas'iṣṭha invited the king to a dinner. Vis'vâmitra, the king, went there with his whole army. (9).

There was a cow, named Nandinî, of Vasîṣṭha. The Muni prepared all sorts of eatables from her milk and entertained them all. The king with his whole army was very much pleased ; and, coming to know of the divine power of the cow, asked Vasiṣhṭha to give his cow Nandinî over to him and said " The udder of your cow Nandnî is like a big jar. I will give you thousand cows like that ; I pray you to let me have your cow Nandini." (10-12).

Vas'îṣṭha said " O King ! This is my sacrificial cow ; I cannot give you this cow in any way, let your thousand cows be yours." (13).

Vis'vâmitra said :—" O Saint ! I will give you cows lakhs or tens and hundreds of lakhs or any number you like. Please give me your cow ; in case you be unwilling, I will carry her away perforce." (14).

Vas'iṣṭha said :—" O King ! As you like, better take it perforce ; I will never be able to give you my cow Nandinî from my house." (15).

O King ! Hearing thus the Vas'iṣṭha's words, Vis'vâmitra, the King, ordered at once his powerful followers to carry the cow Nandinî away by fastening a cord round her neck per sheer force. (16).

The followers, obeying the order at once bound the cow with ropes and began to carry her away by force. At this Nandinî, trembling and with tears in her eyes, began to say to the Muni " O One ! whose wealth consists only in asceticism ! Are you going to leave me ? Otherwise

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why these fellows are binding me with a cord and dragging me away ?" At this the Muni replied "O Nandinî ! I have never parted with you ; I perform all my sacrifices through your milk. O auspicious one ! I honoured this king, my guests, with eatables prepared from your food ; and for that reason he is carrying you away from me by sheer force. What can I do ? O Nandinî ! I have not the least desire to part with you. (17-19).

Hearing these words from the Muni, the cow became very angry and bellowed loudly and terribly. (20).

At once came out from her body, on that very spot, the terrible demons wearing coats of armour, and holding various weapons ; and they uttered aloud, "Wait ; you will soon meet with vengeance." (21).

They then destroyed all the forces of the king. And the king alone was left and he went away alone, much dejected and sorrowful. (22).

Oh ! That wicked king then cursed with great humility the Kṣattriya Śakti ; and thinking the Brâhmanic power would be attained with great exertion, began to practise asceticism and penance. (23)

Performing penance and tapasyâ, very hard indeed, in the great forest, Vis'vâmitra, the son of Gâdhi, succeeded at last in becoming a Riṣi and then he renounced his Kṣattriya Dharma. (24)

Therefore, O King ! Dost Thou never quarrel with these ascetics and be involved in wars resutlng in great enmity and causing the extinction of the race." (25)

"Better dost thou appease the Muni and now go back to your own kingdom. Let Sudars'ana remain here at his pleasure." (26)

O King ! This minor boy has no wealth ; what harm can he do to you ? It is useless to shew your enmity towards an orphan, a weak minor boy. (27)

This world is under the control of Destiny ; therefore one should shew mercy to all. O king ! What use is there to shew one's jealousy ? What is inevitable will surely come to pass." (28)

O king ! The thunderbolt comes sometimes like a blade of grass ; and a blade of grass acts sometimes like a thunderbolt. (62)

O king ! You are very intelligent ; consider that by, combinations of circumstances, a hair can kill a powerful tiger and a gnat can kill an elephant. Therefore dost thou forsake this rashness and hear my beneficent advice. (30)

Vyâsa said :—O king ! The best of kings, Yudhâjit hearing the prime minister's advice bowed down humbly at the feet of the Muni and returned to his own city. (31.)

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Manoramâ, too, became free from anxiety, and, remaining peaceful in the hermitage, began to nourish and support her child, engaged in vows? (32)

The lovely son of the king began to grow daily like the phases of the waxing moon and sport fearlessly with the boys of the Munis, all together, wherever they liked, a sight very auspicious. (33)

One day the minister Vidalla came there and the sons of the Munis seeing him began, in the presence of Sudarsana, to address him Klîb, "Klîb." (34)

Sudars'ana, too, hearing them pronounce "Klîb," "Klîb" took up the one letter "Klî" and uttered this only repeatedly, which is, in fact, the prince of the root mantras of Kâma, with anusvâra omitted. (35)

Then the son of the king took that mantram and silently repeated this in his mind. (36)

O King! Thus that boy Sudars'ana was initiated in this root mantra of Kâma (desire) spontaneously, out of his original Samskâra (innate tendency) owing to the unavoidable destiny of Fate. (37)

The son of the king, when he was five years old, got this most excellent mantra, though without its Riṣi (seer), meditation, without its chhanda (metre) and without Nyâsa (assignment of the various parts of the body to different deities, accompained with prayers and corresponding gesticulations), and considered this as the quint essence of all, therefore meditated this always in his mind spontaneously and never forgot it. (38-39)

When the king's son grew eleven years old, the Muni performed his Upanayana (sacred thread) ceremony and made him begin the study of the Vedas. The son, with that mantra power, soon mastered all the studies about archery, all the moral and political sciences in conformity with proper rules, within a very short time. (40-41)

One day Sudars'ana got a vision of the form of the Supreme Goddess, of a red colour, wearing red apparel and decorated with red ornaments, mounting on Garuḍa and with Her wonderful Vaiṣṇavî powers and Her face, fully opened like the budding of a lotus flower. (42-43)

Thus, expert in many branches of learning, Sudârsana served his Mother in that forest and began to wander on the banks of the Ganges, (44).

One day the Mother of the Universe gave the bows, sharpened arrows, quiver and a mail coat of armour to that boy in that forest. (45)

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O King ! At this time the extraordinary beautiful and lovely princess Śas'ikalâ, endowed with all auspicious qualities, the daughter of the king of Kâshi, came to hear that a beautiful prince named Sudarsana, a second Kandarpa, full of heroism and endowed with all auspicious qualities is dwelling in a forest. (46-47)

The princess, hearing this from a soothsayer, mentally loved and desired him and wanted finally to accept him as her legal husband. (48)

Thus, on one occasion, at the end of a night (night-fall), the Goddess appeared in her dreams before her and consoled her and said " O fair one ! ask a boon from me ; Sudarsana is my devotee ; he will fulfill, at my word, all your desires. " (49-50)

Thus seeing the beautiful figure of the Goddess in her dreams and hearing Her sweet words, the honoured Śas'ikalâ was drowned in the ocean of bliss. (51)

When the princess awoke, her face beaming with gladness, her mother perceived her joy and inferred that her daughter must have been internally very glad, and asked her repeatedly, but Śas'ikalâ was too much abashed and did not give vent to the cause of her satisfaction. (52)

The princess, remembering her dreams, began to laugh repeatedly on account of her excessive joy. At last she spoke out in detail all about her dreams to one of her lady friends, or companions. (53)

On one occasion, that large eyed Śasikalâ went out for enjoyment to a nice garden beautified with champaka flowers, attended by her companion. (54).

While the King's daughter seated under a champaka tree, was collecting flowers, she saw a Brâhmin, coming towards her in great haste. (55.)

After bowing down before him, that beautiful princess, endowed with all auspicious qualifications, addressed him in sweet words " O blessed one ! whence are you coming ?" (56.)

The Brâhmaṇa said :—" O girl ! I am coming on an errand from the hermitage of Bharadvâjâ Muni. Please mention what you are going to ask me ?" (57.)

Śas'ikalâ replied " O Noble one ! What beautiful thing is there in that hermitage that is extraordinary and worth describing." (58)

The Brâhmaṇa said " O fair one ! There is staying the most lovely Sudarsan, the son of the King Dhruvasandhi. He is the loveliest of all men." (59).

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O fair one ! He who has not seen him, I think, has his eyes given to him in vain." (60.)

O auspicious one ! It appears as if the Creator, with a view to see how it looks, has invested him with all the qualities." (61.)

O beautiful one ! what shall I say more to you, suffice to say that, that prince is fit to become your husband. I think that the Creator has, no doubt, settled already the union between you two, as a happy union of two congenial things (gold in union with Jewel). (62.)

Thus ends the seventeeth chapter on the story of Visvâmitra and on the getting of the root mantra of Kâma by the son of the King in Śrî Mad Devî Bhâgavatam, of 18,000 verses by Maharṣî Veda Vyâsa.

CHAPTER XVIII.

Vyâsa said :—The King's lovely daughter was very glad on hearing the words of the Brâhmaṇa, and drowned herself in ecstacy of love. The Brâhmin also departed, thinking of the whole affair. (1.)

The daughter was already attached to the prince, and now she became the more merged in love for him and became very anxious. Now, on the departure of the Brâhmin, she felt herself struck by the arrows of love. (2.)

Then Śas'ikalâ, oppressed by love, addressed her dear companion, who followed her inclinations' thus :—" O my companion ! I have not as yet had any knowledge of the king's son ; still the signs of love have sprung up in my body and mind, from the moment that I heard about him from the Brâhmin. The love is giving me much trouble ; tell, my companion, what am I to do now ? and whither shall I go ? (3-4.)

O dear companion ! I saw him like a second God of Love in my dreams; and, since then, my innocent mind is being troubled with his being away from me." (5.)

O fair one ! The sandal paste on my body appears to me like a poison, this garland is like a serpent and the moon's rays seem like a fire." (6.)

O companion ! My mind gets not rest any where, in palaces, in gardens, in lakes, in hills, at any time, during the day or night ; all the enjoyable things have assumed now contrary aspects and are paining me." (7.)

The bedding, betel leaves, music, singing, and dancing, all now fail to give me satisfaction and peace. (8.)

O companion ! I would have gone to-day where is residing that deceiver ; but I fear for my father as well for the honour of my family. (9).

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My father is not yet declaring the svayamvara for my marriage. What shall I do ? Had he given me in marriage to that Sudarsan, I would have allowed him embrace me and satisfy his passions to-day ! (10).

" O friend ! look at the strange ideas of the Creator ! There are hundreds of kings to-day who are influential and I do not consider them beautiful ; and that King's son is exiled from his kingdom and yet he has stolen away my heart." (11).

Vyâsa said :—Thus that King's son, Sudarsana, though helpless, and living in a forest on roots and fruits, deprived of wealth, power, and army, began to reign in the heart of that princess. (12).

Śas'ikalâ, too, began to recite slowly the root mantra of Sarasvatî and therefore her love towards this prince held out signs of success.

Once engaged in meditation on that excellent root mantra on Kâma, and, while repeatedly reciting it mentally, he got in a dream the vision of that Ever Full, the World Mother Ambikâ, that cannot be expressed in words, the Vaiṣṇavî Śakti and capable to bestow all wealth and property. (13-14).

At this time the King of Niṣâdas, the lord of Śrimgaverpur came to the hermitage and presented an excellent chariot together with all other necessary things. This chariot was drawn by four horses, decorated with nice flags and was endowed with the prospect of getting victory everywhere ; thinking it thus a befitting present to be given to the King, he gave it to Sudarsana. (15-16).

Sudars'ana, too, accepted the offer of a friend and worshipped him well in return, with roots and fruits of the forest. (17).

The lord of the Niṣâdas, thus worshipped as a guest, went away. The Munis and ascetics then began to address Sudars'ana, with fondness "O son of the king ! Don't be anxious and restless ; within a very short time, you will get your kingdom, no doubt, by your own good luck and prowess. (18-19).

O one attached to one's vows ! The Goddess that enchants the whole universe, the Giver of boons, Śrî Ambikâ, has been pleased with you; assistance is also rendered well to you ; therefore do not trouble yourself with contrary thoughts any more." (20).

The Munis, who have taken vows, addressed Manoramâ also "Your son will soon become the lord of the world ; you need not care any more. (21).

Then the lean and thin Manoramâ, hearing the Muni's words said "O Brâhmaṇas ! Let your âsiss (words of benedictions) be justified with success. What wonder that a kingdom be obtained by the good will of the Sâdhus !" (22).

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There is no force, no minister, no help, no property ; how, under what combinations, can then my son get kingship? (23).

You are the best of the knowers of mantrams ; due to the influence of your good will, my son will surely be a king; there is no doubt in this. (24).

Vyâsa said :— Wherever that intelligent Sudars'ana used to go on his chariot, there he seemed by his own prowess, as if he were surrounded by a whole army consisting of 109, 350 foot, 65,610 horse, 21,870 chariots and 21,870 elephants. (25).

This is the influence of the seed mantra; it is not an ordinary acquisition. It is because Sudârsaṇa, with gladness and one-pointedness of his mind, meditated on his seed mantra, that he acquired the above powers ; there is no doubt in this. (26).

Becoming pure and peaceful, whoever gets this wonderul seed mantra from a true spiritual guide and meditates on it incessantly, is destined certainly to attain all desires. (27).

O best of kings! There is no such thing either in the heavens above or in the worlds below, that a man won't get, when the Supreme Goddess becomes pleased. (28).

Those are certainly very unfortunate and of dull intellect, who cannot place their faith on the worship of this Goddess and consequently suffer incessantly all sorts of troubles. (29).

O best of the Kurus! At the beginning of the creation, this Ambâ Devî was the Mother of all the Gods, and is therefore known as the First Mother. (30 .

She is practically seen in this world in the shape of Buddhi (intelligence), Kîrti (fame), Dhrîti (fortitude), Lakṣmî (Goddess of wealth), Śakti (the Force), Śraddhâ (Faith), Mati (Intellect), Smriti (memory), etc. (31).

It is only the deluded souls that do not realise the nature of the Devî; it is only those, whose hearts are destroyed by the glare of false argument, that do not worship this All-auspicious Goddess of the Universe. (32).

O king! Brahmâ, Viṣṇu, Śambhu, Indra, Varuṇa, Yama, Vâyû, Agni, Kuvera, Vis'vakarmâ, Pûṣâ, Bhaga, the two Asvins, Âdityas, Vasus, Rudras, Vis'vedevâs, Maruts, all worship the Supreme Deity of Creation, Preservation and Dissolution. (33-34 .

Who is there amongst the wise that does not serve this Highest Energy? The real nature of that Auspicious Goddess, the Bestower of all desires, Sudars'ana came to know very well. (35).

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She is the Real Essence, Brahma, very rarely realised : She is the Higher Vidyâ and the Lower Vidyâ (Avidyâ) and She is the vital energy, the Mukhya Prâṇa, of the best of the Yogis, who are desirous of liberation. (36).

O king! What individual is there that is able to realise the nature of Pramâtmâ (the Highest Universal Self) without having recourse to Her, Who is manifesting this universal consciousness, by bringing into existence these Sâtvik, Râjasik, and Tâmasik creations. (37).

Sudars'ana, though he dwelt in the forest, realised a greater happiness than that in obtaining the sovereignty of a kingdom, by constantly meditating on that Goddess. (38).

Śas'ikalâ, too, being too much oppressed with the arrows of love, any how remained with her soul in her body, having had to be always cared for her health in various ways by her attendants. (36).

Then the king Subâhû, on coming to know that her daughter is desirous of getting her husband, made arrangements for her Svayambara (a marriage in which the girl chooses her husband from among a number of suitors assembled together) without any delay. (40).

The Svayambara of the royal family, the Pundits say, is of three kinds:—1st Ichchhâ Svayambara (optional); 2nd Paṇya Svayamvara by fulfilling a promise *e. g.* Râmachandra broke in two the bow of Śiva and married Sîtâ; 3rd the Svayambara, preferring one who will prove the strongest hero by one's own prowess. Of these three kinds of Svayambaras, the king Subâhu preferred Ichchâ Svyamvara (according to the bride's free choice).

Accordingly the king employed many artisans, had platforms covered with beautiful carpets and big halls decorated beautifully in various ways. (44)

Thus the assembly hall for Svayambara built and decorated and all the necessary articles and equipments brought thither, the fair eyed Śas'ikalâ, told her companions with sorrow "Better go to my mother and say her privately that I have already selected mentally my husband the beautiful Sudars'ana, the son of the king Dhruvasandhi in my mind; I wo'nt marry any other prince than him; the Goddess Bhagavatî has settled him for my husband." (45-47)

Vyâsa said, the companion of Sas'ikalâ hearing thus, went quickly to her mother Vaidarbhî and addressed her sweetly in private "O chaste one! Your daughter, with a sorrowful heart, has sent me to you to say the following; Please hear and do. at your earliest convenience, what is good and beneficial." She said "There is staying in the hermitage of Bharadvâja, the son of the king Dhruvasandhi; I have mentally selected him as my husband; I won't select any other prince." (48-50)

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Vyâsa said :—The queen, hearing her words, told to her husband, when he returned to the palace, all her daughter's words as she had heard them. (51)

Hearing this, the king Sabâhu was astonished and then laughed frequently and then began to say to his wife, the daughter of the king of Vidarbha the following true words :—" O fair one ! That king's son Sudars'ana is a minor, he has been exiled to the forest ; now he is helpless and is residing with his mother in a dense forest. (52-53)

For his sake, the king Vîrasena was slain in battle by the king Yudhâjit. O fair eyed ! how can that helpless exiled poor boy become her husband" ? (44)

Do say therefore to Śas'ikalâ that, in the assembly hall for her Svayamvara, many kings commanding honour and respect would be present ; She would then choose whomever she likes. She need not repeat such words any more. (55)

Thus ends the Eighteenth Chapter of the 3rd Skandha about the Svayambara of Śas'ikalâ, the daughter of the king Kâsirâja in the Mahâ Purâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XIX.

Vyâsa said :—After the king Subâhu had spoken thus, the Queen made her daughter Śas'ikalâ, who had always sweet smiles on her lips sit on her lap and after consoling her with sweet words, began to say " O fair eyed ! You always practise vows and other religious performances ; why are you, then, speaking these unpleasant words ? The King has heard all what you wanted to say and has been very sorry." (1-2).

That Sudars'ana is very unfortunate, deprived of his kindom, helpless, void of wealth and army, abandoned by his friends, exiled with his mother in the forest, subsisting on roots and fruits, lean and thin. Thus he is not worthy of becoming the husband of yours. There are many learned, beautiful, approved of all, qualified with all royal marks, princes fit to become your husband. They all will come in this Svayamvara. (3-5).

There is one brother of this Sudars'ana, who is endowed with all kingly qualifications, beautiful, and qualified in various other ways. He is the king of the Kosala country. (6).

There is another point worth consideration ; please hear it. The King Yudhâjit is trying his best to kill Sudars'ana on a befitting opportunity. (7).

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He already counselled with his ministers and killed in a desperate fight the king Vîras'ena and installed his daughter's son on the throne. (8).

Even he came up so far as the hermitage of Bharadvâja to kill Sudars'ana ; afterwards he was prevented by the Munis from doing so ; then he returned home. (9).

Śas'ikalâ replied :—" Mother ! That prince, though staying in the forest, is approved of by me ; under the advice of Śaryâtî, the chaste Sukanyâ married Chyavana Muni and served her husband all along ; so I will marry this king's son and will always be engaged in serving him. The women are able to attain heaven and emancipation, if they serve their husbands ; therefore if we be sincere in serving our husbands, we will no doubt be happy." (10-11).

I have seen in my dream that the Goddess Bhagavatî has ordained him to be my husband; how can I now accept any other body as my husand than him ? (12).

The Devî Bhuvanes'varî has pictured his frame firmly in my heart ; I will never be able to leave my dearest beautiful husband and to contract marriage with any other person. (13).

Vyâsa said :—Thus the mother, the daughter of the King of Videha, found many signs and at last desisted. She then reported to the King all the words of Śaṣikalâ. (14).

When Śas'ikalâ, on the day before the marriage day, became very anxious and, sent in a great hurry, one trustworthy Brâhmiṇ, versed in the Vedas to the hermitage of Bharadvâja with this message " O Brâhman, go in such a way to Sudars'ana, as my father be not able to know about it and tell Sudars'ana all my words. (15-16.)

My father has called in for my marriage a Svayambara ceremony ; many powerful kings will attend with their armies ; O Deva! The Goddess Bhagavatî has ordered me in dream and accordingly I, with full gladness of my heart, have become yours already in my heart." (17-18).

" Rather I will take poison or I will jump in a blazing fire, than I can obey my father's and mother's words and marry another." (19).

" By my mind, word, and deed, I have selected you my husband ; and pleasure and happiness is sure to attend on us by the blessings of the Bhagavatî." (20).

" Please depend unto Her, at Whose command this whole universe, moving and unmoving is resting, unto that Great Destiny and come to this place without fail." (21).

What the Goddess, whose commands Śankara all the other Devas obey, has ordered, can never turn out false. (22).

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"O Brâhmiṇ! You the foremost amongst the virtuous: do therefore call on that King's son in privacy and speak out all these to him. What shall I say more to you. Do all that my object may be fulfilled." (23)

Thus saying, she gave the Brâhmiṇ his Dakṣinâ and sent him to Sudars'ana. He went there and reported all the matter duly to him and quickly returned back. (24).

On coming to know all this, Sudars'ana determined to start; and the Mâharṣi Bharadvâja, with gladness, sent him. (25).

Vyâsa said:—Seeing her son ready to start, the mother Manoramâ became very sorry and, trembling and shedding tears, thus spoke to his son. (26).

"Sudars'ana! Where are you going now? How do you dare to go there in the Svayamvara alone, where are present kings and all your terrible enemies. O Son! You are as yet a boy. The King Yudhâjit will certainly go there with the object of killing you; there will then be no other body to help you. So you should never go to that place. (27-28).

"You are my only son; I am very poor. and helpless; I have no other to lean upon than you; therefore you ought not to throw me in despair at this moment." (29).

See Sudars'ana! The King Yudhâjit who had slain my father, that uncontrollable king will come there; if you go there alone, he will certainly kill you. (30).

Sudars'ana replied "Mother! What is inevitable will certainly come to pass; there is no need to discuss further on the subject. I will go at the command of the World Mother to that assembly hall of Svayamvara. (31).

O Auspicious one! Do not give vent to sorrow; I do fear none by the grace of the Bhagavatî." (32).

Vyâsa said. Thus saying, Sudars'ana mounted on his chariot and was ready to start. Seeing this Manoramâ began to bless him and so cheer him. (33).

O Son! Let Ambikâ Devi protect your front; Padmalochanâ protect your back; Pârvatî, your two sides; Śivâ Devî, all around you; Vârâhî, in dreadful paths; Durgâ, in royal forts, Kâlikâ, in terrible fights; Parames'varî, in the platform hall; Mâtamgî, in the Svayamvara hall; Bhavânî, the Avertress of world, amidst the kings; Girijâ, in mountain passes; Chamuṇḍâ, in the sacrificial ground, and let the eternal Kâmagâ, protect you in the forests. 34-37.

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O Descendant of Raghu family ! Let the Vaiṣṇavî force protect you in quarrels ; let Bhairavî protect you in battles and amongst your enemies." (38.)

O Son ! Let the Mahâ Mâyâ Jagaddhâtrî Bhuvanesvarî protect you everywhere and at all times." (39)

Vyâsa said :—Then Manoramâ, speaking thus to him, trembled with fear and again said :—" O Sudars'ana, I will also accompany you ; there will not be otherwise. (04)

" I will never be able to remain anywhere without you and even for the twinkling of an eye. O Son, carrry me thithr where you are desiring to go." (41.)

Thus saying, his mother with her attendants was ready to start. The Brâhmaṇas pronounced their blessings. All then went out. (42.)

Sudars an, the descendant of the Raghu family, mounted then alone on his chariot and reached Benares. There the King Subâhu, hearing that he had come, welcomed him and worshipped him with various presents. (43.)

He gave him, the house for his residence, and made arrangements for his food and drink and other necessary requirements and gave order to his servants to wait on the prince. (44.)

Then, from various quarters, the kings assembled together; and Yudhâjit, too, came there accompanied by his daughter's son, Śatrujit. (45.)

The King of Karûṣa, the King of Madra, the King of Sindhu, the King of Mâhîṣmatî" the valiant warriors, the King of Pânchâla, the kings of the mountainous tract, the King of Karnat, the powerful King of Kâmarûpa, the King of Chola, and the very powerful King of Vidarbhas with 180 Akṣauhinî soldiers all arrived and assembled there. Benares was then crowded all over with soldiers and soldiers. (46-48.)

Many other kings came there on their beautiful elephants to witness the Svayamvara ceremony. (49.)

Then the princes began to talk amongst them " The Kings's son Sudars'ana, too, had come there and is staying unconfused and calm." (50.)

Is it that the high minded Sudars'ana, born of the Kâkutstha family, had come there on a chariot, helpless, to marry ? (51.)

Can it be that the princess will overlook these Kings with soldiers and weapons, and select the long armed Sudars'ana ? (52.)

Then the King Yudhâjit addressed all the other kings " I will slay Sudars'ana for the sake of the daughter ; there is no doubt in this." (53.)

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Hearing Yudhâjit's words, the king of Keral, the foremost of those who know morals, began to say :—" O king ! In this Ichchhâ svayamvara, it is not proper to fight. Here there will no marriage for the prowess ; there is no arrangement fixed to steal away the bride elect by force ; here the bride will select of her own free choice ; what cause can then there crop up here for quarrels ?" (54-55.)

" Before, you had driven him out of his kingdom ; and though you are the superior king, you have taken his kingdom by force and installed your daughter's son on the throne." (56.)

O King ! This Sudars'an is born of the Kâkutstha family and the son of the King of Kosala. Why would you kill this innocent boy ? (57.)

"O Long lived ! Better be sure that there is some God of this Universe ; He is governing all ; and if you commit anything wrongful, know that you will get the fruit of that due to you ; there is no doubt in this. (58.)

O King ! There is victory everywhere of the Truth and Dharma ; always you find Adharma and Falsehood defeated. Therefore dost thou forsake your evil and mean intentions and pacifiy your vile mind." (59)

Your daughter's son is also present here ; he is beautiful and prosperous and is reigning a kingdom. Why will not that bride elect him as bridegroom ? (60.)

Consider again that there are many other powerful princes and kings in this Svayamvara ; the princess may select them also. Therefore let all the kings assembled here say that if the selection of the bridegroom be performed in that way, what cause of a quarrel can there crop up ? Knowing all these, you ought not to quarrel here. (61-62.)

Thus ends the Nineteenth Chapter on the going to the Svayamvara assembly of Sudars'ana and the other kings in the Mahâ Purâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses, by Mahârṣi Veda Vyâsa.

CHAPTE XX.

Vyâsa sand :—O Noble minded one ! The king Yudhâjit replied to the address of the king of Keral, thus :—(1).

O King ! You are truthful and have restrained your passions. What you have told just now in this assenbly of kings is all correct and approved by morality. O best of the kings ! You are born of a high family ; you better say how can this take place that when so many fit persons are present here to become the bridegroom, can an unworthy person take away the offer ? (2-3).

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As a jackal never becomes fit to enjoy what are the dues of a lion, so this Sudars'ana is also unfit to acquire this bride elect. (4).

The Brâhmaṇas have the Vedas as their strength ; the Kṣattriya kings take bows and arrows to be their source of strength ; this is ordanied every where. Therefore O King ! What wrong have I done in my statement. Kindly explain. (5).

The power of the kings is the befitting money given to the parents of a bride ; according to this, the strongest man is to acquire the bride, a jewel. The Kṣattriyas that are weak can never acquire that. Make this the rule in this marriage. This earth is fit to be enjoyed by the heroes only and not by the cowards and intriguing persons. Otherwise quarrels are sure to ensue amongst the kings. (6-7).

The dispute thus arose in that Svayamvara hall ; and the king Subâhu was called in. (8).

The kings that could see the reality of things then addessed the king Subâhu. "O king ! You are requested to establish a golden rule in this marriage ceremony". (9).

"What is your object in calling this svayamvara. Better give it out after a mature consideration. Please be explicit whom have you intended to give over your daughter in this marriage ?" (10).

Subâhu said :—"My daughter has mentally selected Sudars'ana ; I prevented her repeatedly from doing this ; but she did not accept my word. What shall I do now ? The mind of my daughter now is not at her will. Sudars'ana, too, though uninvited, has come here singly and is residing calmly, without any signs of disturbance in his mind. (11-12).

Vyâsa said :—Then the chief kings all invited Sudars'ana there ; Sudars'ana, too, came there quietly, and the princes, seeing his quiet nature, asked him. "O one, engaged in practising vows ! Who has invited you here ? Why have you come here singly, in this assembly of kings ? (13-14)

You have no force, no ministers, no help, no wealth, and no army. O intelligent ! Then explain why have you come here alone ? (15).

In this assembly of kings you see that the powerful monarchs are ready to fight with each other for the sake of this princess. What do you intend to do under these circumstances ? (16).

Your brother, too, is come here to have the princess ; he has got his army and is also marked with his strength and valor. The powerful Yudhâjit has come here also to help him. (17).

O observer of good vows ! Seeing you without any army, we have narrated to you all the facts, Now think and do accordingly. If you please, remain here or go anywhere else. (18).

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Sudars'ana replied :—"True, I have no army, no help, no wealth, no forts, no friends or no kings to protect me. Hearing that Svayamvara will be held here, I have come here to witness it. But there is one particularity here ; it is this :—The Devî Bhagavatî has ordered me in my dream to come here. Under Her command I have come here ; there is no doubt in this." (19-20).

I have got no other object in view; I have obeyed what the Bhagavatî Bhavanes'warî has ordered me to do. To-day will happen, no doubt, what She has ordained." (21).

O kings ! I am seeing everywhere the Suprene Goddess Bhagavatî Bhavânî. Therefore there is no enemy of mine in this world ; but he who will turn out an enemy of mine, will be duly punished by the Mahâ Vidyâ Mahâ Mâyâ. I do not know what is enmity ? (22-23).

O kings ! What is inevitable will surely come to pass. There will be nothing otherwise. I am always depending on Fate, Destiny. What is the use, then, in thinking what will be the result ? (24).

Every where in the Devas, in the spirits, in men, in all the beings, the Devi's power is existent ; it cannot be otherwise. (25).

O kings ! Whenever She wishes, She makes kings, masters of wealth or devoid of wealth. What is, then, the use of bothering my head in this ? (26).

When even the Gods Brahmâ, Viṣṇu, and Mahes'a. without Her presence, become powerless enough to move their hands or feet, then why shall I be anxious for the result ? (27).

O kings ! Whether I am unable or able or an ordinary person, you have nothing to consider ; I have come here in this assembly hall under the command of the Supreme Bhagavatî. (28).

What She has willed, She will do that. I am not to care for that. O high minded ones ! You need not be afraid at all in this. I have told you all truth. Victory or defeat, I feel no shame in either of them. For I am always under the control of Bhagavatî ; therefore if there be any shame here, it is all Hers. (29-30).

Vyâsa said :—Hearing thus his words, and seeing that his mind is firmly devoted to Bhagavatî, the kings saw each other and said thus :—" O Sudars'ana ! What you have said is quite true ; it is never otherwise ; still Yudhâjit, the king of Ujjain is intent on killing you." O intelligent ! O sinless ! we have all come to know that there is no trace of evil in you, We were all overcome with pity for you ; hence we have informed you ; now think and do the needful ? (31-32).

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Sudars'anâ said, "You are all kind and large hearted ; what you all have said is quite true. What shall I tell you, being a minor as yet ! (34).

O kings ! No one can cause the death of another. All this world, moving and unmoving, is under the control of Fate. (35).

No soul is independent ; every one is under the effects of one's own Karma. The Pundits that have realised the Truth, say that Karma is of three kinds, Accumulated, Present, and Prârabhda ? This whole world is due to Kâla (Time), Karma (action) and Svabhâva (Nature); unless the proper time comes, even the Devas cannot kill men. The men are killed on account of some cause, immediate; but the Great Time is the real Destroyer. (56).

My father, though a destroyer of many others, was himself killed by a lion and my mother's father was slain by Yudhâjit in the battle. (39).

The Jîvas, though caring hard to preserve their lives, are killed by Fate in spite of all their cares; and they live thousand years though there is none to protect them. (40).

O religious kings! I do not fear a bit from Yudhâjit. I consider Fate as the Supreme and I therefore remain always undisturbed, calm and quiet. (41).

Daily and constantly I remember Bhagavatî, Who is the Mother of all this Universe. She will look after my welfare. (42).

Behold ! One will have certainly to bear the burden of one's past Karma, whether it be good or it be bad ; one's own actions must bear their fruits. Then why shall he be sorry, who has come to know this ? (43).

The less intelligent deluded persons, on getting pain from their own actions, turn out enemies on very trifling matters. (44).

I do not grieve nor do I fear on account of such enemies. I am staying here in this assembly of kings, cool-minded. (45).

Under the order of Chandikâ, I have come here to see this Svayamvara; whatever is inevitable will surely come to pass. (46).

The words of the Bhagavatî are the best proof; I do not know any other. My mind is entirely given up to Her. There will be nothing otherwise than what She has ordained , whether it is good or whether it is bad. (47).

O kings ! Let Yudhâjit remain in peace. I have no enmity with him. He, who will deal inimically with me, will certainly reap his reward. There is not the least doubt in this. (48).

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Vyâsa said:—O king! When Sudars'ana addressed them thus, all the kings became very glad and they all remained there for the Svayamvara. Sudars'ana, too, went to his camp and remained also calm and quiet. (49).

Next day the king Subâhu invited all the kings present in his city to their respective seats in the Svayamvara hall. (50).

The princes and kings, decorated with best ornaments, came and took their seats on their respective platforms, covered with valuable carpets of best workmanship. (51).

The kings then looked like the celestial Devas, wearing divine ornaments and apparels, blazing with the lustrous light of gems, and remained to see the Svayamvara affair. (52).

Every one there had this foremost thought in his mind when will the princess, the bride elect, would come there; and who will be the man so fortunate as to be blessed with garlands offered by her (as a token of selection of the bridegroom.)! (53).

If, accidentally, she offers the garland to Sudars'ana in this Svayamvara assembly, then will ensue, no doubt, desperate struggles amongst the kings. (54).

While they were thus meditating, sounds of drums were loudly sounded. (55).

Then Subâhu, the king of Benares, went to her daughter and found that Śas'ikalâ had just taken her bath and put on her silken clothes, and adorned herself with various ornaments and sweet garlands. Thus, dressed in complete marriage dress, she began to shine like another Goddess Lakṣmî, the Goddess of wealth. The king, on seeing his daughter dressed in silken cloth, afflicted with anxious thoughts, just smiled and said, "Child! Rise and take the beautiful garlands by your hands and go to the Svayamvara hall and just look at the assembly of kings." (56-58).

O lean bodied one! Whoever, well-qualified, beautiful, and of noble birth, amongst the kings is reigning in your mind, better select him. (59).

O graceful! The kings from various quarters are adorning their respective seats; better go and see and select whomever you like. (60).

Vyâsa said:—When Subâhu had spoken thus, Śas'ikalâ, who generally talked little, replied with sweet sonorous words, impregnated with religious truth. (61).

"Father! I won't go before the kings who are inspired by lust; women like me never go there; it is those that are dissolute that attend those places." (62).

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"Father! I have heard from the religous texts that women should cast their glances on their husbands only and not on any other. (63).

The woman that goes to many persons is mentally claimed by all; each of them contemplates strongly "Let this woman be mine." Thus her chastity is destroyed. (64).

"Desirous of selecting her husband, when the woman holding in her hands, the garland for her would-be-husband, goes to the Svayamvara hall, then she turns out like an ordinary unchaste woman. As a prostitute going to a public shop looks on many persons and judges of their merits and demerits according to her own power of judgment, the maid that goes in the Svayamvara hall does exactly the same." (65-66).

"How can I behave myself in the hall of the assembly of kings like a prostitute, who does not attach her feelings firmly on a single individual but glances constantly at many lustful persons." (67).

Though this system of Svayamvara is approved by the elderly persons, I am not going to follow that now. I will take the vow of a chaste woman and act up to that doctrine as perfectly." (68).

I will never be able to act like an ordinary woman going in the Svayamvara hall, mentally determining many and finally selecting one. (69).

Father! From the very beginning. I have given myself up to Sudars'ana in mind, word and deed. I have not the least inclination to leave him and select another in his stead. (70).

O King! If you want to have my welfare, then give your daughter on an auspicious day and in an auspicious lagna to Sudars'ana, according to the prescribed rites. (71).

Thus ends the 20th Chapter on the Svayamvara hall and the king's conversation there in Śrîmad Devî Bhâgavatam of 18,000 verses by Maharṣî Vedâ Vyâṣa,

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CHAPTER XXI.

Vyâsa said:—On hearing the sound words of his daughter Śas'ikalâ, pregnant with reason, Subâhu the king of Benares, became very anxious and began to think what he would now:—so short a space of time in this momentous occasion, thus:— (1).

"The powerful kings, all, have come here on intention that they would fight and therefore they are all attended with their armies and followers respectively; and they are now sitting on their respective daises in the Svayamvara hall. If I go now and tell them that my daughter

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Śas'ikalâ is not willing to come of her own accord in the hall, the evil minded kings will certainly kill me out of their wrath." (2-3).

I have not so much strength, whether in my army or in forts, as to be able to decline these kings and drive them away from my kingdom. (4).

Sudars'ana, too is, alone, helpless, wealthless, and a mere boy. What shall I do now? Alas! I am now plunged in deep sorrow." (5).

Thinking thus, with head bowed down by humility, the king went to the kings, and said thus:— (6).

"O Kings! The girl, though requested repeatedly by me and her mother, is not willing to come to this hall. What can I do now? (7).

"I am your servant and, bowing my head at the feet of you all, pray to you, to accept my worship and return to your own cities respectively. I am ready to give a sufficient quantity of gems and jewels, clothes, elephants, chariots. Kindly accept these and go back to your own homes. (8-9).

My daughter is as yet a girl; if I chastise her, she may commit suicide; and I will be exceedingly sorry; therefore I am very much distressed with this thought." (10).

You all are fortunate, energetic, and of a merciful disposition; what will it serve you to accept the daughter of mine, who is disobedient and unfortunate? (11).

I am your obedient servant; shew your mercy on me and it is your duty to consider my daughter as your own daughter." (12).

Vyâsa said:—Hearing Subâhu's words, the kings did not utter a single word; but Yudhâjit, with his eyes reddened out of wrath, began to address the king of Benares in an angry tone:— (13).

"O King! You are a veteran fool; what do you say now after committing a most blameable act? Had you any doubt as to your proceedings, why have you, out of sheer delusion, called this meeting hall of Svayamvara, without thinking the matter before-hand." (14).

"You have invited the kings and princes in this marriage ceremony Svayamvara; and they all have assembled here; how can they now go back to their homes? (15).

Are you going now to insult these? and will you give your daughter in marriage to Sudars'ana? Nothing can be more ignoble than this? (16).

The welfare-seeking person ought to judge before-hand and then to act. But you have started your work without any previous judgment and decision. You will have to reap its fruit; there is no doubt in this. (17).

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" Father ! I have heard from the religous texts that women should cast their glances on their husbands only and not on any other. (63).

The woman that goes to many persons is mentally claimed by all ; each of them contemplates strongly " Let this woman be mine." Thus her chastity is destroyed. (64).

" Desirous of selecting her husband, when the woman holding in her hands, the garland for her would-be-husband, goes to the Svayamvara hall, then she turns out like an ordinary unchaste woman. As a prostitute going to a public shop looks on many persons and judges of their merits and demerits according to her own power of judgment, the maid that goes in the Svayamvara hall does exactly the same." (65-66).

" How can I behave myself in the hall of the assembly of kings like a prostitute, who does not attach her feelings firmly on a single individual but glances constantly at many lustful persons." (67).

Though this system of Svayamvara is approved by the elderly persons, I am not going to follow that now. I will take the vow of a chaste woman and act up to that doctrine as perfectly." (68).

I will never be able to act like an ordinary woman going in the Svayamvara hall, mentally determining many and finally selecting one. (69).

Father ! From the very beginning. I have given myself up to Sudars'ana in mind, word and deed. I have not the least inclination to leave him and select another in his stead. (70).

O King ! If you want to have my welfare, then give your daughter on an auspicious day and in an auspicious lagna to Sudars'ana, according to the prescribed rites. (71).

Thus ends the 20th Chapter on the Svayamvara hall and the king's conversation there in Śrîmad Devî Bhâgavatam of 18,000 verses by Maharṣî Vedâ Vyâṣa,

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CHAPTER XXI.

Vyâsa said :—On hearing the sound words of his daughter Śas'ikalâ, pregnant with reasor, Subâhu the king of Benares, became very anxious and began to think what he would now :—so short a space of time in this momentous occasion, thus :— (1).

" The powerful kings, all, have come here on intention that they would fight and therefore they are all attended with their armies and followers respectively ; and they are now sitting on their respective daises in the Svayamvara hall. If I go now and tell them that my daughter

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Śas'ikalâ is not willing to come of her own accord in the hall, the evil minded kings will certainly kill me out of their wrath." (2-3).

I have not so much strength, whether in my army or in forts, as to be able to decline these kings and drive them away from my kingdom. (4).

Sudars'ana, too is, alone, helpless, wealthless, and a mere boy. What shall I do now? Alas! I am now plunged in deep sorrow." (5).

Thinking thus, with head bowed down by humility, the king went to the kings, and said thus:— (6).

"O Kings! The girl, though requested repeatedly by me and her mother, is not willing to come to this hall. What can I do now? (7).

"I am your servant and, bowing my head at the feet of you all, pray to you, to accept my worship and return to your own cities respectively. I am ready to give a sufficient quantity of gems and jewels, clothes, elephants, chariots. Kindly accept these and go back to your own homes. (8-9).

My daughter is as yet a girl; if I chastise her, she may commit suicide; and I will be exceedingly sorry; therefore I am very much distressed with this thought." (10).

You all are fortunate, energetic, and of a merciful disposition; what will it serve you to accept the daughter of mine, who is disobedient and unfortunate? (11).

I am your obedient servant; shew your mercy on me and it is your duty to consider my daughter as your own daughter." (12).

Vyâsa said:—Hearing Subâhu's words, the kings did not utter a single word; but Yudhâjit, with his eyes reddened out of wrath, began to address the king of Benares in an angry tone:— (13).

"O King! You are a veteran fool; what do you say now after committing a most blameable act? Had you any doubt as to your proceedings, why have you, out of sheer delusion, called this meeting hall of Svayamvara, without thinking the matter before-hand." (14).

"You have invited the kings and princes in this marriage ceremony Svayamvara; and they all have assembled here; how can they now go back to their homes? (15).

Are you going now to insult these? and will you give your daughter in marriage to Sudars'ana? Nothing can be more ignoble than this? (16).

The welfare-seeking person ought to judge before-hand and then to act. But you have started your work without any previous judgment and decision. You will have to reap its fruit; there is no doubt in this. (17).

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Why are you now thinking of giving your daughter to this helpless, wealthless Sudars'ana in the presence of kings that are powerful and that command a great militia. (18).

O thou most sinful! To-day I will certainly kill you; next I will kill Sudars'ana and then give your daughter to my daughter's son; know that this is my firm resolve. (19).

Who is there, when I am standing, in this assembly that can aspire to carry away the bridegroom elect by force or theft? Nothing to speak of Sudars'ana who is powerless, wealthless and a mere boy! (20).

I spared his life before in the hermitage of Bharadvâja at the Muni's request; but to-day I will not spare the boy under any circumstances whatsoever. (21).

Therefore, please go and consult with your wife and daughter and give your dear beautiful daughter to my daughter's son. (23).

Be engaged in a marriage tie with me by givng your exquisitely beautiful daughter to my daughter's son. You can very well judge that it is always proper and advisable that a great man shall come under the protection of another great man. (23).

What happiness can you expect from this Sudars'ana, who is helpless and banished from his kingdom, that you are going to give him your dear and auspicious daughter! (24).

"Family, wealth, army, appearance, kingdoms, forts and true friends and other helping persons," these a man should consider when he is going to give away his daughter in marriage to any body; else there is no surety of happiness. Think over the royal custom and the never failing Dharma and do what is proper. Never it is advisabie to do any act, abandoning the path of Dharma and morals. (25).

You are my intimate friend; therefore I am telling you these good words. O king! Better bring your daughter, surrounded by her attendant maids, in this hall of Svayamvara. (26).

Let this daughter select any man other than Sudars'ana; I have got no cause of quarrel; and the marriage will then be celebrated according to your will. (28-29).

O best of kings! The other kings are all of high descent; and they have armies and are all in positions befitting your connection! If the daughter chooses any one amongst them, then no quarrels would arise. But if the daughter chooses Sudars'ana, then certainly I will carry her by force. Therefore, O king! act in such a way that no quarrels occur in future. (28-29).

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Vyâsa said:—Thus addressed by Yudhâjit, the king of Benares was very sorrowful, and, after a heavy sigh, went to his palace and told with a grieved heart to his wife, thus :—"O fair eyed one! Now I am completely under your control; you better explain to Śasikalâ that a dreadful quarrel is now to occur ; what am I to do now? (30-31).

Vyâsa said :—Hearing her husband's words, the queen went to her daughter and spoke thus :—"O child! Quarrels have now ensued amongst the kings for your sake ; your father has become very sorrowful ; therefore, O fair one! Choose any other man your husband than Sudars'ana. (32-33).

"O Child! If you do not judge and rashly choose Sudars'ana, then the powerful king Yudhâjit, possessing a large army, will no doubt kill you, me and Sudars'ana. It might be, if quarrels ensue, you might be married to another husband ; therefore better think now and act. (34-35).

"O dear eyed! It is now your incumbent duty to choose another king for your husband, if you want your and my welfare and happiness. Leave Sudars'ana. (36).

The mother thus advised her daughter ; the king, too, afterwards explained and tried to convince her. The girl spoke fearlessly. (37).

"O king! What you have said is all true ; but you know my firm resolve already. I won't ever select any other king than Sudars'ana. (38).

"O king! If you are afraid and be in agony, then do this thing :—better give me in marriage to Sudars'ana and then drive us away from your city. He will put me in his chariot and go away out of your city. After that what is inevitable will surely come to pass. There cannot be anything otherwise. (39-40).

O king! You need not fear anything about what is kept in the womb of future by Destiny. What is inevitable will happen ; there is no doubt in this. (41).

The king said :—"O child! The intelligent persons never shew too much rashness and insolence. The learned people, versed in the Vedas, say it is never advisable to quarrel with many persons. (42).

How can I give my daughter in marriage to one and then banish them both? The kings have turned out enemies. There is no heinous crime, that they cannot commit now. (43).

O child! If it be your opinion, I can pledge something as a pawn for your marriage, as the king Janaka pledged in days of yore for her daughter Sitâ. (44).

I will also put forward a pawn very difficult to be carried out, as Janaka orginally made an offer of the hands of Sita to whomsoever, who would break the Śiva's strong bow. Thus the quarrels amongst the kings might

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be diminished ; for he, who will be able to fulfil the promise, will be able to accept you. Then, be he Sudars'ana or any other king, whoever will be strong to fulfill the promise will take you as his wife. (45-47).

Thus the quarrels will cease and I will also be able to perform your marriage ceremony in peace and happiness. (48).

The daughter said :—"Father ! On hearing from you, I am merged in an ocean of doubt, for it seems to me what you are saying is the act of a fool ; already I have chosen in my mind Sudars'ana for my husband; now it cannot be otherwise. (49).

O king ! The mind is the source of virtue and vice. When I have mentally selected, how can I now forego him and choose another ? (50).

O king ! If you keep any pledge, then I will be subject to any and every body; if one, two, or more fulfill the same pledge, I will be then subject to any or all of them. Father ! in that case quarrels may arise. What shall I do then ? I cannot give my vote on this doubtful point." (51 52).

O king ! You need not fear anything. Better give me in marriage to Sudars'ana according to the prescribed rules ; then, in that case, the Goddess Chandikâ will certainly protect us. (53).

O king ! Taking Whose Name destroys a whole host of sins, take Her Name and think the Almighty and perform carefully our marriage ceremony. (54).

Better go to the king's assembly today, and, with folded hands, tell them come tomorrow to the hall of Svayamvara. (55).

Thus bidding goodbye to the kings, perform in the right spirit, according to the prescribed rites, our marriage ceremony. Next, after giving fit dowries and other articles after the marriage, better tell the prince Sudars'ana to depart. The son of Dhruvasandhi will take me away with him. (56-57).

If, at this, the kings get angry and be ready to quarrel with you, then in that case, the Goddess Bhagavatî will no doubt help us. (58).

Sudars'ana then will fight against those kings ; and if he loses his life perchance in the battle, then I will also follow him and die. (59).

O king ! Let all good come unto you ! Better give me in marriage to Sudars'ana and remain here with your army. I will go alone with him, the object of my love. (60).

Vyâsa said :—Hearing these words from her daughter, the king Subâhu trusted her, and firmly resolved to act according to that, and to celebrate the marriage of Śas'ikalâ. (61).

Thus ends the 21st chapter on the king of Benares fulfilling the advice of her daughter in Śrîmad Devî Bhâgavatam of 18,000 verses by Maharṣî Vedâ Vyâsa.

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CHAPTER XXII

Vyâsa said:—O King! Then, on hearing her daughter's words, that high souled king of Benares, Subâhu, came to the spot where the kings were staying and said. "O kings! Now you can go to your own camps; to-morrow I will perform my daughter's marriage ceremony. (1).

"Let you all be pleased with me and graciously accept the food and drink, given by me. To-morrow let you all come here and perform my daughter's marriage ceremony. (2).

"O Kings! My daughter is not coming to-day to this hall of Svayamvara; what can I do now; I will console her and bring her here to-morrow. Therefore do you all go now to your own camps respectively." (3).

Intelligent persons should not quarrel with the members of their own family. But they should always shew kindness towards their own sons and daughters who are under their protection. However, I will make my daughter understand and bring her to-morrow morning. You may all go now to your places as you desire. (4).

To-morrow morning we will settle about the pledge, whether by choice or by fulfilling a promise, that requires strength, and have the marriage celebrated; or better you all together would decide what mode of Svayamvara is to be adopted. (5).

The kings heard Subâhu and trusted him. Then seeing that the city is well guarded on all sides, they went to their own camps and performed their mid-day duties. (6).

The king Subâhu on this side began to perform all the duties regarding the marriage of his daughter, after duly consulting with all the chief members of the family. At the appointed time of marriage he brought his daughter in a well concealed and guarded chamber, had the bathing ceremony of the bridegroom elect performed by the priests, versed in the Vedas, and had him well dressed and did other requisite things. Then he brought the bridegroom in the house, made him seat on a Vedî (platform) and duly worshipped him. (7 8).

Then the large-hearted king gave to the bridegroom *seat*, Âchamanîya (water for rinsing the mouth and such articles of food as require rinsing one's mouth after eating them), *Arghya* (articles for worshipping deservedly, pâdyam, *e.g.* water for washing the feet with an offer of green grass, rice, etc. made in worshipping a God or a Brâhman), the two silken *cloths and sheet*, *cows*, and *two ear-rings* and then wanted to give Sudars'ana his daughter. (9).

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The high minded Sudars'ana accepted all the offerings given by the king. Seeing this, Manoramâ was relieved of her anxiety. Manoramâ began to think that beautiful and well adorned daughter as if the daughter of Kuvera (the God of wealth); and thanked herself and thought as if all her duties were over. (10).

Then the royal ministers carried gladly and fearlessly the beautiful Sudars'ana, worshipped with ornaments and clothings, in a good nice carriage to tha centre of the amusement court. (11).

On the other hand, the elderly female members, who knew all about the prescribed rules, performed the dressing of the princess in a befitting manner and placing her in a beautiful conveyance took her before the bridegroom elect, in the marriage hall, where there was the platform regularly built. (12).

The Sacred Fire was then lit, the royal priest began to perform the Homa ceremony duly; when the amusement ceremony of the bridegroom and bride united in love was duly performed, the priest called them there. After this the bridegroom and bride performed duly the Lâjâ Homa ceremony and circumambulated the Sacred Fire. Thus all the ceremonies, befitting the gotra and family, were all fully performed according to the prescribed rules. (13-14)

Then the king Subâhu, excited by feelings of love, in the marriage time, gave to the prince Sudars'ana the following presents :— well adorned two hundred chariots, with horses and the arrow cases filled with arrows, one hundred and twenty five elephants, dressed with golden ornaments, looking like so many mountains, one hundred beautiful female elephants and one hundred maid servants, all dressed in golden ornaments. (15 17)

The king gave the bridegroom also one thousand servants well adorned, bearing the complete set of all sorts of weapons, many gems and jewels, clothings, nice variegated woolen clothes, beautiful capacious rooms to live in, and two thousand excellent horses born in the Sindhu country, three hundred good camels able to carry sufficient loads, and two hundred carriages, filled with grains, etc. (18-20).

Then the king bowed to the king's daughter Manoramâ and with clasped hands, said :—"O royal daughter! I am now become your servant; now kindly say what is your desire ?" (21)

Hearing these beautiful words of the king, Manoramâ said :— "O king ! all good to you and let your family increase in sons and grandsons. You have increased my honour by giving in marriage your daughter (jewel) to my son. I have no other desire than to see your welfare constant and the increase in your family, posterity and prfosperity. (22)

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O king ! Your are the chief amongst the kings. Your have made my son great and strong like the Sumeru mountain by giving him your daughter in marriage. You are high and my related. I am not the daughter of a panegyrist or a bard ; how can I then praise you for this noble act of yours." (23)

O king ! Your character is wonderful and pure. What more shall I say to you than this that you all, in the face of many other kings, have given your daughter to my son in marriage, who is banished from his kingdom, is deprived of his father and is living in the forest, pennyless, armyless, subsisting himself on roots and fruits only. (24-25)

In these cases the kings as a rule make relations with those only, who are their equals in rank and position, of noble families of equal grade, having forces and wealth equal to each other. No other king would have offered his beautiful well-qualified daughter in marriage to my prince who is without any wealth. (26).

O king ! On your this act, all the other kings, holding great influence and possessing armies, have turned out your enemies. I, being a woman am unable to describe the amount of patience in you. (27).

The king Subâhu of Benares, hearing the sweet words of Manoramâ was highly pleased and, with folded hands, began to say. " O Devî, you better take my this celebrated kingdom ; I will become the commander of your forces and will try my best to guard this city. " (28)

Or you can take half of my kingdom and remain here with your son. It is not my desire that you leave this Benares and go and live in the forest. (29).

The kings have become very offended ; I will first try to appease them ; if they be not satisfied, I will adopt the means of " gift " or sowing dissensions amongst them ; and even, if, in that, I fail, I will ultimately take to war. O Devî ! Victory or defeat is under the hands of the Destiny ; still victory comes to those who are in the right path and defeat to those who are in the wrong path. How then can the victory arise to those sinful kings ? (30-31)

Hearing the king's words, pregnant with meaning, Manoramâ felt herself highly respected ; and, with a cheerful heart, said the following good words. (32.)

O king ! let all good come on you ! you better discard all fear and reign with your sons here ; my son Sudars'ana, too, will become the king of Ayodhyâ by the Grace of Śrî Bhagavatî Bhuvanes'varî, the Supreme Cause of the innumerable worlds, a... will roam in this world ; there is no doubt in this. (33.)

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May Bhagavatî Bhavanî bring all good unto you ; now kindly permit us to depart to our homes, O king ! I always contemplate the Highest Goddess Ambikâ ; and I have no time to indulge in other thoughts. (34.)

Thus, on various subjects, Manoramâ and the king Subâhu began to talk with each other, causing satisfaction to both like nectar, when the morning broke out. (35.)

The kings, knowing, early in the morning, that the princess had been given away in marriage, became very much enraged and went out of the city and began to discuss with one another.

" We will kill to-day the king Subâhu, the disgrace amongst the kings as well that boy Sudars'ana, totally unfit to marry the princess, and take away the kingdom and the princess Śas'ikalâ. How can we return to our homes, with this severe disgrace, stamped on our heads. (36.)

Hear, O kings ! the sound of the drums, mridangas, other instruments; the sounds of the conchshells have even been overpowered. Hark ! the various musical sounds and the chanting of the Vedas. It is then certain that the King Subâhu has finished the marriage ceremony of his daugter Śasikalâ with Sudars'ana. (37.)

Oh ! This king has deceived us with his words and performed the marriage ceremony, according to ordinary religious rules. (38.)

Now O kings ! decide unanimously what to do and come to a definite conclusion.

When the kings were thus discussing, the king of Benares, of indomitable prowess, the king Subâhu, after finishing his daughter's marriage, came there with his famous friends to invite them. (39.)

Seeing the King of Benares present, all the other kings did not utter a single word, but they remained silent, beaming with anger. (40.)

Subâhu then approached to the kings, bowed down, and, with folded hands, said :—" Be kind enough to come to my house for dinner." (41.)

O kings ! My daughter Śasikalâ after all has selected Sudars'ana ; I could not help in this. You are all kind and noble ; therefore you all be peaceful and let the matter drop. (42.)

The kings hearing him were filled with rage and said, " We have all taken food ; our desires have been fulfilled ; you better now go back to your own home." (43.)

" Your behaviour with us is all right and proper ; now do your other duties and let the kings go back to their homes." Hearing these words of the kings, the king of Benares was very much terrified and returned home, thinking that the kings were all filled with rage and might do serious harm to him. Thus he began to pass away his time in dire anxiety. (44—45).

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Then the king Subâhu disappeared ; the kings united made this resolve that they would block the passage of Sudars'ana, kill him, and take the girl away. (46.)

Some of of these kings rather said :—" What is the use in killing the king's son. We will all go willingly to see the fun." (47.)

Thus the kings went and remained blocking the path of Sudars'ana ; and the king Subâhu, on returning home, began to make arrangements for the departure of the bridegroom and the bride. (48.)

Thus ends the 22nd Chapter on Sudars'ana's marriage in Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharaṣî Veda Vyâsa.

CHAPTER XXIII.

Vyâsa said :—After paying due respects to his new son-in-law, the king Subâhu cheerfully entertained him for six days with variety of good dishes. (1).

Thus finishing off the marriage ceremony, the king after consulting with his ministers, presented the bridegroom and the bride various jewels and ornaments and other things given naturally on marriage occasions. (2).

Then the king of Benares, of brilliant splendour, heard from his messengers that the kings had obstructed the way-back of Sudars'ana and became very absent minded. (3).

Then Sudars'ana, of firm resolve, told his father-in-law " O king ! better now give us order that we may depart. We will go without any fear. (4).

" O king ! First we will halt at the holy hermitage of Bhâradvâja Muni ; and next we will, after due considerations, settle where we would go " (5).

" O pure one ! You need not fear a bit from these kings ; the Mother of the Universe, the Bhagavatî Bhavânî will surely protect us " (6).

Vyâsa said :—O king Janamejaya ! Hearing thus his son-in-law's orders, the king Subâhu gave him a vast amount of wealth and bade good-bye to him. Sudars'ana, too, quickly departed. (7).

The king Subâhu followed him with a long train of soldiers. Thus Sudars'ana went on, in his journey, fearless. (8).

The great hero Sudars'ana, the descendant of Raghu, with his new consort in the chariot and followed by many other chariots, saw the soldiers of the several kings. (9).

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The king Subâhu, seeing them, became anxious. But Sudars'ana, gladly took refuge, with his whole heart, of the all-auspicious Goddess Śankarî. (10).

Sudars'ana began to recite silently the excellent one word seed mantra of the King of Desires (Kâmarâja) and, out of its power, he and his wife remained in the chariot without any fear and sorrow. (11).

Then all the kings came there with their soldiers to fight with Sudars'ana and to carry away by force the bride. Thus a loud uproar arose. (12).

The king of Benares seeing them wanted to kill them. But Sudars'ana, the descent of Raghu, desirous of victory, repeatedly asked him not do so. (13).

Loud arose, then, the uproar, caused by the sounds of conchshells, bherri, and war-drums of the kings on one side and Subâhu on the other, each of the two parties determining to extirpate the other. (14).

Śatrujit prepared himself for the war to destroy his enemy. Yudhâjit came there for his help, well equipped with army, etc. (15).

Some warrior kings remained there as witnesses with their soldiers. Then Yudhâjit went in front of Sudars'ana. His younger brother Śatrujit, too, attended Yudhâjit to kill his brother in the battle field. Then the warriors, overpowered with anger, shot each other with arrows. (16-17).

A great encounter then ensued in the battle field with sharp arrows. The king of Benares hurriedly advanced there, with a great body of army, to relieve his son-in-law. (18).

Thus when the dreadful war began to grow more and more horrible, the Goddess Bhagavatî suddenly appeared there, mounted on Her lion. (19).

The beauty of Her body was exceedingly lovely; She was adorned with various excellent ornaments and She held various weapons. She wore divine clothings and the beautiful Mandâra garland suspended from Her neck up to Her knees. The kings were greatly astonished to see Her. They began to argue "Who in this Lady, mounted on a lion? Whence has She so suddenly come?" (20-21).

Beholding Her, Sudars'ana told the king of Benares "O king! Behold! The Divine Mahâ Devi has come here to favour us. She is very merciful. Now I am completely fearless" (22-23).

Sudars'ana and Subâhu were highly delighted to see the Beautiful Goddess and bowed down to Her feet with great devotion. (4).

Then the lion, the vehicle of the Goddess, roared, making tremendous noise Hearing the roaring of the lion, all the elephants trembled. At that

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time, the winds began to blow violently and the four quarters assumed an awful appearance. (25).

Then Sudars'ana told his general to carry soon his forces where the kings' were staying, blocking his way. What could the vicious kings do now, though they had become very angry ? The Goddess Bhagvatî had come there to save us." (26-27).

"Now you all go safely and calmly through the midst of the kings. See ! At my remembering Her, She has come here mercifully to save us." (28).

The general, on hearing these words, became ready to march by that route. Then Yudhâjit, very much infuriated with anger, said to all the kings:—"Why are you all so much fear stricken ? Kill this Sudars'ana, stealing away this girl.'

This lad, weak and without any support, will carry away by force and fearlessly the girl, spiting all the kings ; and won't you be able to do anything ? This is very strange ! (31).

Are you afraid to see this one lady on a lion ? O high minded kings ! Never trifle away this boy ; kill him with all attention." (32).

Killing him, we will then take away this girl. The jackal can never snatch away the lady under the grasp of a lion. (33).

Thus saying, the king Yudhâjit, filled with anger, came to the battle field with Śatrujit and all his forces. (34).

That wicked king, drew his bow string well nigh to his ear and shot arrows after arrows, sharpened under stone and by blacksmith at Sudars'ana, with the object of killing him. Sudars'ana cut off all those arrows quickly with his own quick going arrows. (35-36).

Thus when the fight grew intense, the Goddess Chandikâ became very much enraged and shot arrows at Yudhâjit. (37).

Assuming diverse forms, the Goddess Durgâ, holding various weapons, the auspicious Mother of the Universe, began to fight terribly in the battle field. (39).

Śatrujit and the king Yudhâjit were killed in that terrible battle. Both of them fell dead from their chariots ; and a shout of victory arose from the side of Sudars'an.

The uncle and cousin of the king Subâhu were on the side of Yudhâjit and were killed. The kings were very much astonished to see them thus lying dead. (40)

The king Subâhu, seeing them dead in the battlefield became very glad and began to praise and sing hymns in honour of Durgâ Devî, the Destroyer of all difficulties. (41)

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I bow to the auspicious Goddess Jagaddhâtrî, again and again; I bow to the Bhagavatî Durgâ the bestower of all desires; I always bow down to Her Who is auspicious, peace giving, and the Higher Vidyâ. O Mother ! O Giver of salvation! O Auspicious One ! You are pervading the whole Universe, O World Mother ! and Upholder of the Universe! I bow down to Thee.

O World-mother ! O Devi! you are devoid of Prâkritic qualities ; you are full of qualities ; beyond mind and speech ; one cannot think out your prowess, etc, by one's mind. Mother ! you are the Highest Force ; ever willing to destroy the miseries of your devoted persons. Your influence is manifest everywhere ; what eulogy can I sing of Thee. (44)

O Devi! You are the Goddess of Vâk (speech) of all beings ; you are the all pervading intelligence, mind, effort, and movements ; you are the controller of the minds of all ; therefore how can I praise You ? O Goddess ; You are the Self of all ; how can I sing eulogies to You, who are beyond speech and mind, and to the Universal Self. (45)

Brahmâ, Hari and Hara and other higher Devas have not been able to find the limits of your qualities, though they are incessantly chanting your praises ; O Goddess ! I am the small of the smallest, I am without qualification, and bound by Prâkritic qualities ; I am ignorant as regards Jîva and Brahma. O Mother ! I will never be able to describe Your characteristics that are unfathomable. (46)

O Mother ! why not good companionships effect the fulfilment of one's desires. The purification of my heart has been effected incidentally. O Mother ! my son-in-law is wholly devoted to you ; accidentally there has arisen the connection between him and me and it is on account of his connection that I have been able to see You. (47)

O Mother ! To-day I have got without any restraint and control of passions, and samâdhi, the rare vision of You, who is wanted to be seen even by Brahmâ, Hari and Hara, Indra and the other Devas and by the Munis, who have attained their realisation. Therefore who is there in this Trilokî, that is so fortunate as I am. (48)

O Bhavâni ! Where am I, void of intelligence and where is the rare vision of You, Who is the only medicine of this disease of the ocean of world ? Still, O Mother ! Who is worshipped by ths Devas, I have got Your vision. Now I have come to know that You always shew mercy to Your Bhaktas, who are in their Bhâvas (mental images of your Self.) (49)

O Goddess ! You have saved Sudars'an in this great war crisis and You have slain these two powerful enemies. How can I describe your

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prowess in this matter? This I have understood that Your Holy Character ever shews mercy on Your devotees. (50)

O Goddess! Again this is not a matter to be wondered at, if one considers; for You are protecting this whole universe, moving and unmoving; and accordingly You have now protected, out of Your mercy, your Bhakta Sudars'ana, the son of Dhruvasandhi, by killing his enemy. (51)

O Bhavâni! It is not merely for the protection of your Bhaktas, engaged in Your service, that You shew this favour but also to extol the meritorious deeds of your Bhaktas that You do such things; otherwise how is it that this Bhakta saintlike Sudars'ana, by marrying my daughter, has got victory in this battle field? (52)

O Mother! You are fully capable to destroy the fear of birth and death. What wonder is there that you fulfill the desires of your Bhaktas? The Bhaktas extol You by characterising You as Saguṇa (full of qualities), Nirguṇa (devoid of any quality) and Apârâ, beyond all merits and demerits. (53).

O Goddess! O Bhuvanes'varî! I am fortunate that I have been able to see You, and thus all my duties have become crowned with success. O Mother! I have no practices in the shape of Your meditation, etc. nor do I know any seed mantras of Yours; to-day I have fully seen Your glory manifested. (54).

Vyâsa said:—Thus extolled by the king Subâhu, the Goddess Bhagavatî, the Bestower of the Absolute Freedom, was pleased and said "O thou, practicer of good vows! Ask boon from Me." (55).

Thus ends the twenty third chapter on the killing of the enemy of Sudars'ana in the great war, in Śrîmad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXIV.

Vyâsa said:—Hearing the Devî's words, the king Subâhu began to say with great devotion thus:— (1).

"O Devî! If there be made a comparison between the kingdom of the Devas and the world on the one hand and the vision of Thine on the other hand, then it must be acknowledged that the kingdom of the Devas and the earth cannot stand in comparison before Thee. O Devî! There cannot be anything, in this Trilokî, that is more exalted than Thy vision; therefore, O Mother! What other boon may I ask from Thee. I am very thankful and blessed; all my desires are fulfilled, when I have seen Thee. (2-3).

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O Auspicious Mother ! I ask from You this boon, my desire that my devotion may remain constant, fixed, and unflinching towards You. O Mother ! You would remain always in this city of mine being celebrated under the name of Srî Durgâ Devî, Your Śakti. This is my desire. (4-5)

O Devî ! As you have cleared off all the obstacles of Sudars'ana and saved him from this danger, so remain here in this city of Benares and protect it, so long as this city stands on the face of the earth and make it firm and well established and renowned. O Durgâ, I pray that you may grant me these boons. O Devî ! Grant me also various other desires of mine and destroy my enemies and extirpate all the irreligious and wicked people in this city. O Goddess of mercy ! What more can I ask from you? (6-9).

Vyâsa said :—Thus praising and praying, the king Subâhu stood, with folded hands, before the Devî Durgâ, the remover of all calamities, when She addressed thus :—"O king ! I will remain no doubt, in this city of Benares, the place of salvation, as long as it stands on the face of the earth and protect all the people here. (10-11).

Then came there Sudars'ana, heartily gladdened ; and he bowed to Her and began to praise Her with intense joy and devotion. (12).

O Mother of this Universe! Everyone in this world shews mercy to those that are devoted to him; but, O Mother ! I see, in Your case, You take it as if Your bounden duty, to save those, that are void of any devotion towards You; for You have saved my life, though I am devoid of any devotion towards you. Therefore how can I describe the boundless ocean of mercy that reigns in You ! (13).

"O Goddess ! I have heard that You have created all this Universe, with its elements, and You are preserving this Your own creations and again You will destroy it in due time. Therefore O Mother ! What wonder is there that you have saved me ! (14).

"O Goddess ! Now order me early what work of Yours shall I do now? Where shall I go ? O Mother ! Now I am unable to make out my duty; therefore kindly order me whether I will remain here or go anywhere else or remain anywhere, I like, at my leisure ? (15).

Vyâsa said :—On Sudars'ana thus petitioning before the Devî, She said with much kindness :—"O good soul! Go to Ayodhyâ and govern the country befitting your family. (16).

"O king !—Constantly remember Me and worship Me with great care. I will always look after the welfare of your kingdom." (17).

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Especially in the eighth, fourteenth, and in the ninth day of the lunar half month, worship Me according to the prescribed rites and rules and offer me victims (sacrifices). (18).

O sinless one ! Establish my image in this city and worship it three times, morning, mid-day and evening carefully and with devotion. (19).

"It is noteworthy that My Great Pûjâ in autumn for the nine nights (Navarâtra) ought to be done with the greatest devotion." (20).

"O king ! In the month of Chaitra, Mâgh, Âs'vîn, and Âṣâḍha, My grand festival should be done on the four Navarâtris respectively ; and especially on the fourteenth and on the eighth day of the black half, all persons ought to worship Me with their minds full of devotion towards Me." (21-22)

Vyâsa said :—After the Devî, the Goddess Durgâ, the Destroyer of all dangers, had finished Her sayings, Sudars'ana bowed down to Her and praised Her much. The Devî, giving him the above mentioned advices, disappeared. (23).

Seeing Her disappear, all the kings went to Sudars'ana and bowed to him, as the Devas go to their lord, the Indra. (24)

The king of Benares, Subâhu, too, gladly bowed down and stood before him. Then all the kings began to address Sudars'an, the king of Ayodhyâ. (25)

" O king ! You are our lord and governor ; we are always your servants ; protect us as the king of Ayodhyâ. " (26)

" O king ! It is through your grace only that we have seen the Supreme Force, the Goddess of this Universe, the most Auspicious, the Eternal Bhavânî, the Giver of the fourfold desires." (26)

" O king ! It is for your sake that the Eternal, Highest Prakriti Devî appeared ; therefore you are very fortunate, auspicious, and most blessed in this world. Your have finished, as it were, all that you had to do. (28)

"O king ! We all are deluded by the Mâyâ of that Mahâmâyâ Chandika Devî ; therefore none of us is able to know Her prowess. (29)

" We are always engaged in thinking of wealth, sons and wives ; there we are merged in this awful ocean of delusion, infested with crocodiles, etc., in the shape of lust, anger, greed, etc. (30)

"O Blessed one ! You are highly enlightened and you know everything; hence we ask you What is this Force; whence has She sprung ? How is Her prowess ? Kindly describe all these to us. " (31)

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"O Descendant of Kakud ! The saints are always merciful ; kindly therefore relate to us the glory of the Excellent Goddess, that serves the purpose of a boat in crossing this ocean of world (transmigraation). (32)

O king ! I am intensely desirous to hear the prowess and nature of the Devî. (33)

Note:—Kakud is an epithet of Puranjaya, son of Śasâda, a king of the solar dynasty, and a descendant of Ikshvâku. The Mythology relates that when in their war with the demons, the gods were often worsted, they, headed by Indra went to the powerful king Puranjaya and requested him to be their friend in battle. The latter consented to do so, provided Indra carried him on his shoulders. Indra accordingly assumed the form of a bull and Puranjaya seated on its hump, completely vanquished the demons. Puranjaya is therefore Kakutstha ' standing on a hump '.

Vyâsa said:—When the kings had thus asked, the son of Dhruvasandhi, the king Sudaras'ana became very glad and, meditating on the Goddess, began to say thus :—(34)

" O kings ! Indra and the other Devas, even Brahmâ, Viṣṇu, and Mahes'a are unable to fathom the most exalted deeds of that Goddess ; how, then, can I describe to you the great glory of the Mahâmâyâ. (35)

" O kings ! The Bhagavati Bhavâni is present, as it were, being divided into four parts. She who is the first and foremost, the excellent Sâtvic Energy, worshipped by all, is always engaged in the preservation of this world. That part which is engaged in creating this world, is called the Râjasik Energy ; and that part which is engaged in destroying the world is called the Tâmasik Energy, and that part which is the cause of all, Brahmâ etc., that Highest Śakti, the Bestower of all desires, is called the fourth Śakti, the Nirguṇâ Śakti. (36-38)

" O kings ! Those who are not Yogis, will never be able to grasp the Nirguṇâ Śakti ; The Saguṇâ Force can be easily served. All those middle Adhikâris (fit persons) and learned men always meditate and worship the Saguṇâ Aspect of Her." (39)

The kings said :—" O king ! You got afraid and went in your very early age to the forest ; how is it, then, that you have been able to know the excellent Goddess Mahâmâyâ. How did you worship and pray to Her ? That She, becoming so glad, has favoured you and so helped you ? (40-41)

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Sudars'an said :—" O kings ! Early in my childood, I got the excellent root-mantra of desires, Kâmavîja ; daily I meditated and silently uttered that mantram. After that I came to realise through the Rişis That Eternal Auspicious Mother ; and since that time, day and night, I always used to remember that Highest Deity, with the greatest devotion. (42-43)

Vyâsa said :—Hearing the words of Sudars'ana, the kings came to know that the Goddess which they saw was the Highest Force and filled with the greatest devotion towards Her, returned to their own homes. (44)

The king of Benares, Subâhu, returned to his own city after bidding good-bye to Sudars'ana. The virtuous Sudars'ana, too, went towards his Kosala kingdom. (45)

The ministers were very glad to hear the death of Satrujit and to see the victory of Sudars'ana. (46)

The inhabitants and armies of Sâkata (Ayodhyâ) hearing that Sudars'ana is coming and knowing him to be the son of the king Dhruvasandhi, became highly delighted and approached to him with various offerings. (47-48)

Sudars'ana, with his new consort, arrived at Ayodhyâ with his heart highly gladdened, and shewed his due regard and respect towards all his subjects. Then the ministers came and saluted him; the women threw at him offerings of Lâja (fried rice) and flowers ; the bards began to praise loudly. Thus, honoured by various auspicious ceremonies, the king entered into his palace. (49-50)

Here ends the 24th chapter on the installation of Durgâ Devî in the city of Benares and the return to Ayodhyâ of Sudars'ana in the Mahâ Purâṇam Srîmad Devî Bhâgavaṭam of 18,000 verses by Maharşi Veda Vyâsa.

CHAPTER XXV.

Vyâsa said :—" The king Sudars'ana, surrounded by his friends, on coming to the palace at Ayodhyâ, bowed down to Lîlâvatî, the mother of Śatrujit, and said :—" O mother! I swear by touching your feet, that I have not killed in battle your son Śatrujit nor your father Yudhâjit ; it is the Devî Durgâ that has killed them ; I am not to be blamed a bit in this. O mother ! You need not be sensitive in this ; there is no remedy for what will inevitably come to pass ; therefore you do not be sorry for the death of your son ; you must know that the Jîvas enjoy pleasure and pain as the results of their own Karmas. (1-4).

" O mother ! I am your servant ; you are entitled to the same respect and worship as Manoramâ, my own mother ; there is no difference whatsoever between her and you. (5).

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"O mother! One must bear the effects of one's Karma, good or bad; therefore when pleasure or pain arises, you should not be glad or otherwise. 6).

When pain arises, more pain is said to be conceived and when pleasure arises, more pleasure is seen. But the learned say that man ought not to subject himself to excessive pleasure or pain. (7).

"O mother! This whole world is under Fate, Destiny; nothing of it is yours. Therefore the intelligent persons ought not to grieve their hearts at any time with sorrow. (8).

As the wooden dolls dance in a stage as danced by the actor, so the individual souls here work as the results of their past Karmas; there is no doubt in this. (9).

O mother! I know that the effect of one's own Karma, must have to be borne; it is, on that account, that I never felt sorrow in my exile in the forest. (10).

You are quite aware that my mother's father was killed here, and my mother, becoming very much afraid and sorrowful, took me and escaped to the forest. (11).

The robbers robbed us of everything save our clothes on our bodies; I was then very young; my mother was without any shelter; she carried me with this minister Vidalla and my helpless nurse to the hermitage of Bhâradvâja. (12-13).

There the kind hermit and his wife and the other wives of the hermits protected our lives in that forest, with the roots and fruits, that can be obtained there in that forest. Thus our time passed. (14.)

Mother! I had felt no pain then; nor do I feel any pleasure at present, when wealth is flowing unto me. What more to say, I have no feeling of jealousy or envy whatsoever in my mind. (15.)

O mother! Rather it is better, in my eyes, to subsist on roots and fruits than to enjoy kingdoms; for the kings go to hell; but the ascetics living on roots and fruits never meet with that result. (16).

The wise should undoubtedly practice Dharma and control their passions and thus save themselves from being led into hells. (17).

O mother! The human birth in this auspicious Bhâratvarṣa is seldom obtained. The enjoyments in eating and drinking are possible in every womb, but it is highly incumbent on us when we have got the privilege of this human birth, to earn Dharma, leading to the Heavens and salvation which can be very rarely attained in being born in other wombs. (18-19).

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Vyâsa said :—When Sudars'ana had told thus, Lîlavatî became very abashed; she cast aside the sorrow for the death of her son, told him with tears in her eyes :—"O my son Sudars'ana! I am very much guilty on account of my father Yudhâjit killing your mother's father and taking hold of the sovereignty of this kingdom."

"I could not then hinder my father and son; whatever unlawful evil and cruel deeds were then committed, all were done by my father Yudhâjit. Therefore, my child, I am not to be made guilty in any way in these doings." (22).

Both my father and son were killed out of the wickedness of their own actions; how can you account for those wicked things? Child! I am not expressing sorrow at the death of my son; I have been pained by his doings. (23).

"O noble souled one; You are my son; Manoramâ is my sister; Child! I am not at all offended with you nor am I the least sorry for your obtaining the kingdom; Child! you are very fortunate; therefore you have obtained, by the grace of Bhagavatî, this kingdom without any enemies; now rule your subjects according to the prescribed rules of Dharma. (24 25).

Vyâsa said :—O king! The king Sudars ana heard Lîlâvatî and bowed down at her feet. Then he went to the beautiful palace where Manoramâ had previously gone and begun to live there. Inviting the ministers and the astrologers, he asked them what was the auspicious day and the auspicious moment, that he can establish Durgâ Devî on a beautiful golden throne and he would worship Her. (26-28).

"O ministers! First I will instal on the throne the Devî, the Awarder of the four main objects of human pursuits (viz. virtue, wealth, enjoyment and final beatitude) and then I will govern my kingdom like the kings Śrî Râma Chandra and others. (29).

All the people of this city of Ayodhyâ ought also to worship this Auspicious Śakti, the Highest Energy, the Giver of all desires and Siddhis, and that is respected and adored by all. (30).

The ministers, on hearing his words, had a beautiful palace built by the engineers, artists and workmen and procliamed in the city the king's proclamation. (31).

Then the king Sudars'ana had an image of the Devî nicely built and got that installed with the help of the Pundits, versed in the Vedas, on an auspicious day and at an auspicious moment. (32).

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The intelligent king performed the worship and Homa ceremony, according to the prescribed rules, and thus finally settled the ceremony of invocation of the Deity into the new image and established it as an idol in the temple. (33).

O Janamejaya ! There the soundings of the various drums and other musical instruments, the chanting of the Veda mantrams by the Brâhmaṇas, and sweet music were heard ; and various sorts of festivities and rejoicings were celebrated. (34).

Vyâsa said :—Thus completing the installation ceremony of the Durgâ Devî by the Brâhmanas, versed in the Vedas, the king Sudars'ana duly worshipped the image in various ways, etc. (35).

Thus gaining his father's kingdom and worshipping the Devî, he and the Devî became celebrated throughout the kingdom. (36).

The religious largehearted Sudars'ana, on gaining his kingdom, brought all the other feudatory princes under his control by the sheer force of his religious character. (37).

The subjects became happy and got honor in the reign of Sudars'ana, as they got before in the reigns of Dilîp, Raghu and Râmachandra. (38).

The virtue of all the citizens under Varṇâs'rama shone complete with all its four pâdas; and there remained none in the world irreligious. (39).

In villages after villages, the chief townsmen began to build temples, worship the Goddess there with all their jolliness. Thus everywhere in the Kosala kingdom spread the Devî worship. (40).

On the other hand, the king Subâhu established the Idol in Benares, had temples built and worshipped there the Devî. (41).

The inhabitants of Kâs'î became then filled with devotion and intense love towards the Devî and duly worshipped Her, as they used to do to Śiva in the temple of Vis'vanâtha. (42).

Thus the Durgâ Devî became very widely celebrated in this world. O king ! Thus in different countries, the devotion began to increase towards the Goddess. (43).

The Devî Bhagavatî Bhavâni became in every way an object to be worshipped and adored by all people and everywhere in Bhâratavarṣa. (44).

The people began to recite slowly, meditate, and chant hymns as advocated by the Âgamas constantly and became deeply attached to the Śakti worship and began to be looked upon with the highest honour by others. (45).

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O king! From that time all the people used to worship, perform Homa ceremony and sacrifice duly in honour of the Devî in every Navarâtri (for the first nine days of the bright half in the months of Âs'vin and Chaitra). (46).

Here ends the 25th Chapter on the installation of the Devî in Ayodhyâ and Benares in the Mahâ Purânam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXVI.

Janamejaya said: "O Best of the Brâhmiṇs! What are men to do in the time of Navarâtra? Especially in the Navarâtra ceremony during the autumnal season how is the ceremony to be performed? Kindly relate all this with the prescribed rules and regulations. (1)

O intelligent one! What are the fruits therein of the Navarâtra ceremony? and what are the rules to be observed? Kindly describe all these to me. (2)

Vyâsa said:—"O king! Hear about the vow of auspicious Navarâtra. This has to be performed with loving devotion in the vernal season; but its special season is autumn. The two seasons, autumn and spring, are famous as the teeth of Yama, the God of Death; and these are the two seasons, very hard for the persons to cross over. Therefore every goodfaring man should everywhere perform this vow very carefully. (3 5)

O king! The people are very much afflicted with various terrible diseases in these two seasons autumn and spring and many lose their lives during these portions of the year. Therefore the wise should unquestionably worship with great devotion the Chandikâ Devî in these auspicious months of Chaitra and Âs'vin. (7-8)

On the day previous to the commencement of the vow, when the Amâvasyâ tithi commences, one should collect the materials that will be required in the worship and should eat only once in that tithi what is called Habiṣyânna (sacred food, boiled rice with ghee) and should on that day prepare an open shade in a temporary building, twenty four (24) feet in dimensions, on a level piece of ground, that is considered holy; it is to be equipped with a post and a flag. Next, this is to be leeped over with yellow earth and cow dung. Then a raised platform called the Vedî, six feet wide and 1½ one and a half foot high, level and hard, is to be erected, and provided with an excellent space thereon for the seat of the Devî. Provisions are to be made also for ornamented gate ways and an awning over the top. (8 11)

One should invite then, those Brâhmins, that observe fully the customs and usages, who are self restrained and versed in the Vedas and Vedângas, especially those who are skilled in the ceremony of worshipping the Devî

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Next, in the Pratipad tithi (the first day of the bright half), one should take one's morning ablutions in a river, or in a lake, tank or a well or in one's own residence, according to rules, and one should perform one's every day practices of Sandhyâ Bandanam. Afterwards he should appoint the Brâhmiṇs and give them water for washing their feet and Arghya (offerings of grass, rice etc.,) and Madhuparka (an oblation of honey and milk etc..) and give then, as his means permit, clothings and ornaments to them. If he happens to be rich, he should never shew his miserliness here in making these gifts ; for if the Brâhmins be satisfied, they will try their best to make the ceremony a complete success. O king ! The Chandî pâṭha (the reading of the book called Chanḍi) and Bhâgavata pâṭha (the reading of some portions of the book named Bhâgavat) are done on this occasion, for the satisfaction of the Goddess; and either nine Brâhmiṇs or five or three or at least one Brâhmiṇ should be appointed for the purpose. Moreover one other Brâhmiṇ, of a restrained and calm nature, is to be appointed, who would observe the fasting on the day previous (pârâyaṇa). All these being done, the able man is to perform the ceremony preparatory to the solemn Devî worship, (in which the priest utters the Vedic mantra Svasti-vâchana, Svasti na Indro vriddhas'ravâḥ, etc). Om Hrîm Śrîm Dûm Dûrgâyai namah is the nine lettered Dûrgâ mantra. (12-17)

O king ! When the ceremony has been thus commenced, one should place on the Vedî (a raised platform ; an altar), the throne fitted with double silken clothes; and, on that throne, he should place the image of the Devî. The Devî, the Eternal World-Mother, is to be four-armed or eighteen armed, (4 or 18) fully provided with all the weapons, ornamented with garlands of pearls and jewels, decorated with various ornaments of gems and precious stones, wearing excellent heavenly clothings, all the parts of the image being artistically finished and endowed with all the auspicious signs, mounted on a lion, and holding conch shell, wheel, club, and lotus in Her hands. (18-20)

Note :—The Devî, here, is represented with four (4) or eighteen (18) hands.

In the absence of the image, one should place an earthen water-pot, on that throne, thoroughly purified by the Vedic Mantras, filled with gold and jewels, and filled fully with the water, brought from a sacred river or a sacred place of pilgrimage and with five young shoots of plants, the extremities of branches bearing new leaves immersed in water. Beside the water-pot on the throne, there should be a symbol (Diagram or Yantra) with the nine lettered Mantram (Om Hrîm Śrîm Chanḍikâyai namaḥ) in it for the purpose of worship. (21-22).

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One should place on one's side all the materials of worship in their due places, and then have the music and other sounding drums played, for the good fortune and prosperity of the family. (23).

Note :—Look for the mantras in the book Mantramaho Dadhi.

O king! If the first day be the Nandâ tithi (*i. e.* the first day of the bright half with the asterism Hastâ in the ascendant), then that is the best time for worshipping duly the Holy Goddess. There is no doubt that special fortunate results would arise on this. (24).

On the previous night, one should observe fasting, or on the previous day one should take only one meal of Habiṣyânna (boiled rice and ghee); and on the next day one should make a Sankalap (an avowal of the purpose to perform a rite) and then begin worship. (25).

One should pray before the Goddess thus, "O Mother, Mother of the World! I will perform this excellent Navarâtra vow; be pleased to help me in every respect." (26).

One is to observe, as far as possible, all the rules enjoined in this vow, and then utter the mantras and do the worship according to the prescribed rules. (27).

First of all, one should worship duly the Goddess Jagaddhâtri, presenting Her Chandan (sandal paste), Aguru (a fragrant wood, the aloe wood), Camphor, the flowers Mandâra (one of the five trees of the celestial regions), Karaja (a kind of fragrant flower)! As'oka, Champaka, Karavir, Mâlatî, and Brâhmî and various lovely sweet scented flowers and good Bel leaves, Dhûpa (incense, a fragrant gum burnt before idols) and lamps. Next one should present the fruits cocoanut, Mâtulinga, the pomegranate, bananas, oranges, the jack fruits, Bel and various other delicious fruits and then, offering Her arghya, present boiled rice and other food with a heart, full of devotion. (28-31).

Those who eat meat, they can sacrifice animals in this worship of the Devî; and, for this purpose, goat and wild boars are the best. (32).

O sinless one! The goats etc., offered as a sacrifice before the Devî, attain to unending heavens. Therefore persons offering the sacrifices of goats do not incur any sin. O king! The goats etc, and other beasts offered as a sacrifice before the Devas undoubtedly go to the heavenly regions; therefore, in all the Śâstras, it has been decided that this killing of animals in a sacrifice is considered as non-killing. (33-34).

Now, for doing the Homa, ceremony one should prepare, according to one's requirements, a triangular pit from one to ten hands in dimensions and a triangular level piece of ground covered with sand. (35).

Daily, thrice, one should worship the Devî with various lovely

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articles and finally make a great festivity with dancing, singing and music. (36).

Everyday he should sleep on the ground and worship the virgins (young girl from the age of two to the age of ten) with nectar like sweetmeats and beautiful clothings and ornaments. (37).

Everyday one virgin or increased by one, two, or three every day or nine virgins in all the days respectively are to be worshipped. (38).

O king! One should perform worshipping this Kumârî (virgin) Pujâ for the satisfaction of the Devî, as his means allow; never one is to shew miserliness in this. (39).

O king! Hear the rules of the virgin worship that I am going to tell you. The virgin, aged one year, is not to be worshipped: for they are quite ignorant as to smell and tasting various delicious things. (40).

The virgin aged two years is named the Kumârî; aged three years is named the Trimurtî; four years, is called the Kalyânî; five years, Rohiûî; six years, Kâlikâ; seventh year, Chandikâ; eighth year, Śâmbhavî; ninth year, Durgâ; and a virgin, aged ten years, is called Subhadrâ. Virgins aged more than ten years are not allowed in all ceremonies. (41-43).

One should worship these virgins, taking their names and observing all the rules. I am now mentioning the different results that arise from the worship of these nine classes of virgins. (44)

The worship of Kumârî leads to the extinction of miseries and poverty, to the extirpation of one's enemies and the increment of riches, longevity and power. (45).

The Trimûrti Pûjâ yields longevity, and the acquisition of the three things, Dharma, wealth, and desires, the coming in of riches, sons and grandsons. (46).

Those who want learning, victory, kingdom and happiness, they should worship the Kalyâṇî, the fructifier of all desires. (47).

Men should worship Rohiṇî duly for the cure of diseases. For the destruction of enemies, the worship of the Kâlikâ with devotion is the best. For prosperity and riches, Chandikâ is to be worshipped with devotion. O king! For the enchanting and overpowering of one's enemies, for the removal of miseries and poverty, and for victory in battles, Sâmbhavî worship is the best. (48-49).

For the destruction of awfully terrible enemies and for happiness in the next world, the worship of Durgâ is the safest and best. People worship Subhadrâ when they want their desires to be fulfilled. (50-51).

People should, with great devotion, worship the kumâris (virgins) with the mantrans "Śrîrastu" or other mantrams, beginning with "Śrî" or with the seed mantrams. (52).

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The Goddess who can create without any difficulty all the sacred tattvas of the Kumâr Kârtikeya and who effects, as if in sport, the creation of all the Devas Brahmâ and others ; I am worshiping the same "Kumârî" Devî. (53).

She who is appearing under the three forms as differentiated by the three gunas Sattva, Rajas, and Tamas, and who is appearing in multiple forms, owing to the differentiations of the three guṇas again into various minor differences, I am worshipping Her the "Trimûrtî" Devî. (54).

She who being worshipped always fares us with auspicious things, I am worshipping Her, with devotion, the Kumârî "Kalyânî", the awarder of all desires. (55).

I am worshipping the "Rohiṇî Devî" with a heart, full of devotion who is germinating all the karmas in seed forms, that have accumulated owing to past deeds. (56).

She who, at the end of a Kalpa gathers unto Her in the form of "Kâlî" all this Universe, moving and unmoving, I worship that "Kâlikâ Devî" with devotion. (57).

She, who is furious and wrathful and hence is called "Chandikâ" and who killed the two Demons "Chaṇḍa" and "Muṇḍa" I bow down to Her humbly with devotion, to that "Chaṇḍikâ Devî," who destroys the terrible sins. (58).

I worship that, "Śâmbhavî Devî" the giver of all pleasures and happiness, whose form is the Veda Brahma, and whose origin is without any cause, and whe is so recited in the Vedas. (59)

She who saves from danger her devotees and who always delivers from various difficulties and troubles, whom all the Devas are incapable to know, I worship with devotion that "Dûrgâ Devî" the destroyer of all calamities. (60)

I, with my mind devoted, offer my salutations to that "Subhadrâ Devî", Who procures all auspiciousness to Her devotees and removes all inauspicious incidents. (61)

Thus, in the mantrams, above described, people should always worship the virgin girls, giving them clothings, ornaments, garlands, scents, and various other articles. (62)

Here ends the 26th Chapter on the narration of what are to be done in the Navarâtri in the Mahâ Purâṇam in Śrî Mad Devî Bhâgavatam, of 18000 verses, by Maharṣî Veda Vyâsa.

CHAPTER XXVII.

Vyâsa said :—O king ! Those Kumârîs, who are defective in limbs, who are lepers, who are filled with sores and ulcers over their bodies, whose bodies emit offensive smell or whose bodies are polluted, or those who are

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of a bad family are never to be accepted for worship in the Navarâtra ceremony festival. (1)

Those who are born blind, who are squint-eyed, who are blind of one eye, of disgraceful appearance, whose bodies are overgrown with hairs, or who are diseased, or who are in their menstruation or in any other signs, indicating thus their passionate youthful tendencies, or those who are very lean and thin, or born of widows, or of women unmarried are always to be avoided in this Pûjâ. (2-3)

O king! It is only the healthy, graceful, beautiful, without any ulcers, and who are not bastards, those virgins are to be selected for the "Kumârî" Pûjâ (4)

In all the cases, the Kumârîs, born of the Brâhmiṇ families, can be taken; when victory is desired, the "Kumârîs" of the Kshattriya families are preferred; when profit is wanted, the Vais'ya Kumârîs and, when general welfare is wanted, the Śûdra Kumârîs are to be taken. (5)

O king! In the Navarâtri Pûjâ, the Brâhmiṇs should select for worship the Brâhmin Kumârîs; Kshattriyas, Brâhmin or Kshattriya; the Vais'ya worshippers can select for worship Brâhmin, Kshattriya, or Vais'ya Kumârîs. And the Śûdra worshippers can select, for worship, any of the four classes. But artists and artisans should select for worship the Kumârîs from their own families and tribes respectively. (6-7).

If persons become unable to worship on all the days, then it is advised that they should perform the special worship on the eighth day (Aṣṭamî tithi.) (8)

In ancient times, on the eighth day, Bhadra Kâli Goddess, the destroyer of the sacrifice, started by Dakṣa, appeared on that day in hideous forms, surrounded by hundreds and lakhs of Yoginîs (one of a class of sixty-goddesses or female attendants on Kâli). Therefore one should worship in particular on the eighth day with scents, garlands, and pastes and various offerings. (9-10)

On this day, Pâyasa (a food prepared of rice, milk and sugar), and flesh, fish are to be specially offered to the Deity. The Homa ceremonies, feasting of the Brâhmaṇs, and the worship of the Mother Goddess are done with various offerings, the fruits and flowers, and in good quantities. (11)

O king! Those who are unable to observe the fasting in this Navarâtra Pujâ, will reap the same fruits, if they observe fasting for the three days only the Saptamî, the Aṣṭamî, and the Navamî tithis. (12)

On the seventh, eighth, and ninth days, in these three tithis (lunar days) if one worships with devotion, one will acquire all the merits. (13)

When the Devi's worship, Homa, Kumârî worship and the feasting of the Brâhmaṇas, all these are done, know that the Navarâtri Pûjâ is completed. (14)

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O Janamejaya ! No worship or vow or charitable gifts. extant in this world, can be compared, as regards their meritorious effects, with this Navarâtra Pûjâ. (15).

On observing this Navarâtram Vrata, one gets riches, crops, sons. and grandsons, prosperity and happiness, longevity, health and heaven and even the final beatitude. (16).

Those who are desirous of learning, riches, or sons will get them all, if they perform this most auspicious Navarâtrâ ceremony, able to confer fortunes on the devotees. (17).

On the performance of this sacrifice, those who want learning get all the learning; and he, who is deprived of his kingdom will get back all his kingdoms. (18 .

Those who did not, in their previous births, perform this meritorious vow, they become diseased, poor and devoid of sons in their present births. (19).

Those women that are barren, or widows or devoid of sons, infer that they never, in their previous births, performed this sacrifice. (20).

Those who have not performed the Navarâtra ceremony, how can they acquire riches in this world and acquire happiness and peace in the next ? (21).

He who has worshipped the Goddess Bhagavatî Bhavânî Devî with young leaves of the Bel tree, besmeared with red sandal paste, it is he that will undoubtedly become the king in this world. (22).

That man who has failed to worship the Goddess of the whole universe, Who fructifies all the pursuits of human life, Who destroys all the troubles, pains and miseries, Who is all auspicious Bhagavâtî Bhavânî, that fellow is sure to pass his days in this world, wretched, impoverished, and surrounded by his enemies on all sides. (23).

When Hari, Hara, Brahmâ, Indra, Fire, Varuṇa, Kuvera, and the Sun when all these possessing all the wealth and powers and filled with the highest felicities, when they meditate constantly the Goddess of this universe, Who is All Existence Intelligence, and Bliss, then what to speak of the human beings! How is it that persons do not worship that Chandikâ Devî, the One that leads all human pursuits to success ! (24).

Why should not the people worship the Goddess Bhavânî, the bestower of all happiness, whose other names are Svahâ and Svadhâ, the mantrams under whose intrinsic energies the Devas and the Pitris always get satisfied, and which are recited by all the Munis when they chant in every sacrifice the Vedic mantrams? Under Whose Will power, Brahmâ the Creator, creates all this Universe ? Under Whose energy, the

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Viṣṇu Janâradan, the Deva of the Devas, incarnates in this earth in various forms and preserves this world, and under Whose power, Śankara destroys this whole Universe? (25-26).

No body, in this whole universe, can have his existence without having recourse to that Prakriti Devî, the Śakti incarnate; be he a Devâ, a human being or a bird, or a serpent, Gandharva, Râkhṣasa, Pis'âcha, a mountain or a tree, he cannot move even of his own accord, without the help of this Force. (27).

Therefore, why should not any body worship that Chandikâ Devî, the Awarder of all desires and wealth? And how is it, that a man desiring one of the 4 objects of human pursuits, Dharma, wealth, desires, and the final beatitude, observes not the vow regarding that Deity. (28).

So much so, that even a man who has committed a heinous offence (five such are enumeratod *viz.* (1) killing a Brâhman,. (2) drinking liquor, (3) stealing gold, (4) adultery with the wife of a spiritual guide (5) associating with any such person), if he performs the Navarâtri vow, he will be absolved entirely from all such sins; there is no doubt in this. (29).

O king! Once on a time there lived in the country of Kosala, a trader, poor and miserable, having under him many relations and dependants in his family, whose provisions he had to provide. (30).

He had many sons and daughters; when they were very hungry and distressed, then they used to get a little food and that in the evening, only once in twenty-four hours. (31).

That trader, too, worked under another, the whole day; and when it was evening, he used also to take his meals. Thus, being very much anxious and distressed, he maintained some how or other his family members (that are to be maintained). 32).

This trader was of a quiet temper, of a good conduct, truthful, always ready to act religiously, devoid of anger, steady and contented, void of vanity and jealousy; daily he used to worship the Devas, Pitris, and the guests and used to take his meals after all his family members had taken their meals. (33 34).

Thus many days passed away when that good trader, named Sus'îla, being very much perplexed with poverty and hunger, asked a quiet tempered Brâhmiṇ "O Bhûdeva! (deva incarnate on the earth)! kindly tell me positively how this state of poverty can be got rid off!" (35-36).

O noble minded! Kindly advise me such as preserves my honour; I do not want wealth, nor do I like to be a rich man; O Brâhmin! I want just enough to meet with the expenses. incurred in maintaining my family; please advise so that I may be able to earn this much only. (37).

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"I have many sons ; I have not got any food, sufficient enough to give them even a handful of rice." (38).

Alas! My youngest son was crying to-day for food ; I have driven him out of the house by chastsing him. O Brâhmin! What am I do? I have got no wealth ; my heart is burning with grief and sorrow ; my baby has gone out of the house, weeping and hungry." (39).

"My daughter has come to a marriageable age ; I have no money. Her age has exceeded ten years ; the marriageable age limit has been exceeded. Alas! What am I to do? (40).

"O Brâhmin! I am expressing my sorrow for all that. You are merciful, and all-knowing ; tell me any means, be it asceticism, gifts, vow, or the reciting of any mantrams by which I can maintain my family ; I want wealth just sufficient for that purpose and nothing more. (41-42.)

"O high minded one! Kindly devise and tell me some means by which my family members become happy in this world." (43).

Vyâsa said :—The Brâhmin that used to practice vows when thus asked by the trader told him gladly :—"O trader! Do now the Navarâtrî vow, the most auspicious, and worship the Bhagavatî, perform Homa, and feast the Brâhmiṇs. Have the Vedas and Purâṇas recited and recite then slowly the Śakti mantram and try, as much as you can, to do other concomitant ceremonies ; and your desires will thus be undoubtedly fulfilled. (44 46).

There is no other vow superior to this in this world ; this vow is very holy and will bring unto you happiness. (47).

This vow leads to wisdom and liberation; destroys enemies and increases posterity and prosperity. (48).

In former days, Śri Râma Chandra suffered very much owing to his being deprived of his kingdom ; and, then, on account of his wife being stolen away. Subsequently he performed this Navarâtra vow in Kiskindhyâ, his heart being heavily laden with grief." (49).

Though troubled very much, on acount of the bereavement of Sîtâ, still Râma Chandra observed this Vow of Navarâtra and worshipped the Goddess according to the prescribed rules and rites. (50)

As a fruit of this worship he was able to bridge the great ocean and kill the giant Kumbha Karṇa, Meghanâda, the Râvaṇa's son, and Râvaṇa, the king of Lankâ ; and subsequently he was able to recover his Sîtâ. He installed Vibhîṣaṇa on the throne of Lankâ (Ceylon) and at last returned to Ayodhyâ and reigned there without any enemies. (51-52)

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O best of the Vais'yas! Râma Chandra, of incomparable prowess, was able to obtain happiness in this world on account of the influence of this Navarâtra ceremony. (53)

Vyâsa said:—"O king. That Vais'ya, hearing thus the Brâhmin's words, made him his Guru, was initiated by him in the seed mantra of Mâya and ceaselessly, without any laziness, recited slowly the mantram for nine nights and worshipped the Devî, with great caution and with various offerings. Thus for nine consecutive years he devoted himself to the Japam (reciting slowly) of the seed mantra of Mâyâ till, at last, when the ninth year was completed, the Great Goddess appeared distinctly before his eyes on the night of the great Aṣṭamî tithi (the eighth day of the bright half) and gave him various boons and delivered the Vais'ya from poverty and bestowed on him wealth and his other desired things. (54-55)

Here ends the 27th Chapter on the virgins fit to be worshipped and the Glory of the Devî in the Mahâ Puraṇâm Śrîmad Devî Bhâgavatam by Maharsi Veda Vyâsa in the Third Adhyâya.

CHAPTER XXVIII.

Janamejaya said :—O Muni :—How did Râmchandra celebrate the Devi's Pûjâ, that leads to happiness ? Who was He ! And how was stolen away His Sitâ ? How was He deprived of His kingdom ? Please satisfy me by narrating all these incidents to me. (1).

Vyâsa said :—O king ! There lived, in days of yore, in the city of Ayodhyâ, a prosperous king of the solar dynasty named Das'aratha, He always worshipped the Devas and Brâhmaṇas. (2).

Her had four celebrated sons Râma, Lakṣmaṇa, Bharata and Satrughna. These four sons were equally learned and beautiful and they always did actions agreeable to the king. Of these, Râmachandra was the son of the Queen Kaus'alyâ, Bharata was the son of Kaikeyî, and the good looking Lakṣmaṇa and Satrughna were the twin sons of Sumitrâ. While young, they learned the art of archery and began to play with bows and arrows in their hands. (3-5).

Thus educated and purified, the four sons began to give delight more and more to the king ; one day the Maharṣi Vis'vâmitra came to Ayodhyâ and aked from the king Das'aratha the help of his son Râmachandra for the protection of his sacrificial ceremonies. The king could not cancel the Visvâmitra's request and sent with him Râma, accompanied by Lakṣmaṇa. (6-7).

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The lovely Râma and Lakṣmaṇa accompanied the Muni on his way back. There lived a terrible looking Râkhṣasî, named Tâḍakâ, in a forest on their way, who used to give great troubles to the ascetics ; and Râma killed her with only one arrow. Next he killed Subâhu and shot arrows at another night-wanderer Mârîcha and made him senseless, almost dead and threw him at a great distance and thus saved Visvâmitra from all the obstacles troubling him in his sacrificial ceremonies. Thus fufilling the great work, protecting the sacrificial ceremonies, Râma, Lakṣmaṇa and the Muni Cowsick, the three, started for the kingdom of Mithilâ. On his way, Râma Chandra rescued Ahalyâ from the curse that she was suffering from. (8 11).

At last the two brothers, accompanied by the Muni, reached the city Videhanagar. Justat this time the king Janaka of Ayodhyâ made a vow to give in marriage Sîtâ to anybody who will be able to break the bow of Śiva; Râma broke that bow into two and married Sîtâ, born of Lakṣmi's parts. The king Janaka gave in marriage to Lakṣmâṇa his own daughter Urmilâ. (12-13).

The good and auspicious Bharata and Satrughna married respectively Mâṇḍavi and Śrutakîrti, the two daughters of Kus'adhvaja. (14).

O king! Thus, in the great city of Mithilâ, the four brothers performed their marriage ceremonies, according to the prescribed rules and rites. (15).

The king Das'aratha, then seeing Râma well qualified to take charge of the kingdom, proposed to instal him on the throne of Ayodhyâ. (16).

The queen Kaikeyî, seeing that various articles were being collected for the installation of Râma, asked for the two boons, promised before, from her husband Das'aratha, who was completely under her control (17).

The first request was her own son Bharata's becoming the king of Ajodhyâ ; and the second request was the banishing of Râma to the forest for fourteen years. (18).

Thus Râmachandra went accompanied by Sîtâ and Lakṣmaṇa to the Daṇḍakâ forest, frequented by the Râkṣasas. (19).

The high souled king Das'aratha felt very much due to bereavement of his son, remembered the curse given to him by Andhaka Muni and left his mortal coil. (20).

Bharata, seeing that his father died solely on account of his mother, refrained from becoming the king of Ayodhyâ, the prosperous city and wanted the welfare of his brother Râma. (21).

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Râmachandra went to the forest Pañchavaṭî. One day the youngest sister of Râvana, named Sûrpanakhâ became very passionate and came to Râma; whereon Râmachandra disfigured her by cutting off her nose and ears. (22).

Seeing her nose thus cut away, the Râkṣasas Khara, Dûṣaṇa, and others fought very hard against the powerful Râmachandra. (23).

The truly powerful Râma killed Khara, Dûṣaṇa and all other powerful Râkṣasas, for the welfare of the Munis. (24).

Then Sûrpanakhâ went to Lankâ and informed Râvaṇa of her nose having been cut and of the death of Khara, Dûṣaṇa and others. (25).

The wicked and malignant Râvaṇa, hearing of their death, became filled with anger and, mounting on a chariot, quickly went to the forest of Mârîcha. (26).

Râvaṇa expressed his desire to take away Sîtâ; so ordered that magician Mârîcha to assume the form of a golden deer and go to Râma and entice him away. (27).

The magician Mârîcha assumed the form of a golden deer and reached the sight of Jânaki. Then that variously spotted deer began to move about near the Sitâ Devî. (28).

Looking at the beautiful golden splendour of the body of that golden deer, Sîtâ Devî, prompted as it were by the great Fate, spoke to Râmachandra like other independent women "O Lord! Bring me the skin of the deer." (29).

Râma too, not judging at all, as if it was the work of Destiny, asked Lakṣamaṇa to remain there and protect Sîtâ, took hold of his bows and arrows and went after the deer. (30).

Infinitely skilled in magic, the deer seeing Hari in the shape of Râma sometimes came and sometimes came not within his sight and travelled from one forest to another. (31)

When Râma saw that He had come very far away from His place, He became angry and drew his bow and shot sharp arrows at that deer, the transformed Mârîcha. (32)

The deceitful conjuror Râkṣasa, being thus shot very violently and pained intensely, cried out "O brother Lakṣmaṇa! I am killed" and breathed his last. (33)

This loud awful cry reached Jânakî's ears. She took that voice for Râma's voice and told to Lakṣaṇa in a grieved tone "Lakṣaṇa, go quickly. I fear Râma is killed; hear the voice "O Lakṣmaṇa! come quickly and deliver me" is calling you to go there". (34-35)

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Lakṣmaṇa then replied " Mother ! You are alone in this forest : therefore I cannot leave you thu. even if Râmchandra be killed ". (36)

" O daughter of Janaka ! Râma has ordered me to remain here. Now if I leave you and go elsewhere, then I will be charged with having disobeyed his order. Fearing that, I am unable to leave this place. (37)

" It seems to me, moreover, that some magician has carried Râma away from here ; I am therefore unable to move a step from here and leave you alone. " (38

" Hold patience ; let me consider ; I find no such man as can kill Râma ; I am unable to leave you by any means alone here and to go away, disobeying Râma's orders. " (39)

Vyâsa said :—O king ! Then the young wife of Râma, having handsome teeth, began to cry aloud, fearfully, as if made to do so by Destiny, and uttered the cruel words to the pure Lakṣamaṇa. (40)

" O son of Sumitrâ ! I know why you are so much attached towards me ? I know very well that you have been sent here by Bharata to accompany us simply to obtain me. " (41)

" O vile Kṣattriya, skilled in magic ! I am not that sort of woman acting to my wanton will; never I will accept you of my will as my husband in case Śri Râmchandra be dead. " (42)

In case Śrî Râma does not return, I will certainly commit suicide ; without him I would be very much grieved and afflicted with sorrows; and I would not be able to hold on my life." (43)

" O Saumitrî ! Whether you remain here or do not remain, I won't request anything more to you ; for I am quite unware of your mind ; but this much I like to say to you, where has your intimacy towards your religious elder brother now gone ?" (44)

Hearing thus the Sîtâ Devî's words, Lakṣmaṇa became exceedingly sorry; and, being suffocated with heaving sighs on account of the internal pain told Sîtâ "O ! One born from without any womb ! Why are you uttering so cruel and malignant words ; I clearly see when you are speaking such unworthy words, that some great evil is sure to befall on you very soon. " (45-46)

O king ! Thus saying, the spirited Lakṣmaṇa left Sitâ and went out weeping very much, and, being very much afflicted with grief, traced the footsteps of his elder and went on in search of him. (47)

When Lakṣmana thus departed, Râvaṇa entered into the hermitage in the guise of a deceitful beggar (Bhikṣu wearing a red garb) (48)

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Jânakî took that villain Râvaṇa to be a Yogî and respectfully gave him offerings of worship and forest fruits. (49).

That villain asked Sîtâ humbly, in a gentle tone, "O beautiful! Your eyes are beautiful like Palâsa lotus leaves; therefore it seems that you are not an ordinary woman; how is it that you are here thus alone in a wild forest? O fair one! Who is your father? who is your brother and who is your husband? Being such a beautiful one, how is it that you are in this forest here like an ordinary woman, dumfounded? O good looking one! You are worthy to live in a palace filled with nectar; why are you living, in this hovel, in this wild forest like an ordidary Muni's wife, when your beauty is shining in lustrous beams like a Deva girl?" (50-52).

Vyâsa said:—The daughter of Jânakî, hearing the words of Râvaṇa, the husband of Mandodarî, unfortunately took him to be a good Yogî and replied in the following way:—"Perhaps you have heard that a prosperous king Da'saratha is reigning in the Ayodhyâ city. He has four sons; the eldest of these, Śrî Râm Chandra, is my husband. The king offered two boons to Kaikeyî; due to which Râm Chandra has been exiled in this forest and is with his brother Lakṣmaṇa. (53-55).

"I am the daughter of the King Janaka; my name is Sîtâ; Râm Chandra has broken the bow of Śiva and has married me." (56).

Resting under his prowess of arms, I am resting here fearlessly in this wild forest; seeing a golden deer, he has gone out to kill that for me. (57).

Lakṣmaṇa, too, hearing his voice has gone just now: O Yogî! I am living here depending on the strength of these two brothers." (58).

Thus I have told you all about our living in this forest; shortly they will come and worship you duly. (59).

"The man who has controlled his passions and has become a Yati is like Viṣṇu incarnate; therefore I have worshipped you. O Yogî! Our Â'sram is in the midst of this terrible forest, surrounded by Râkhṣasas. Therefore I am asking you how is it that you have been able to come here in this dress of Tridaṇḍi (a Sannyâsi Yogî); please speak in the name of Truth before me." (60-61).

Râvaṇa said:—"O askance looking one! I am the king of Lankâ, the husband of Mandodarî. O beautiful one! it is for you that I have put on this dress of Yati. (62).

"O beautiful! My two brothers Khara and Dûṣaṇa have been killed in this forest; and being urged by my sister I have come here. (63).

"Now leave your this man-husband, residing in the forest as a pauper, devoid of fortune and wealth; and worship me as a husband. O fair one I am Râvaṇa, the king of kings; you now become my lord." (64-65)

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"O daughter of Janaka! I am the lord of the Regents of the quarters; and yet I bow my head down to your lotus feet; better accept me and fulfil my desires today. (66).

Formerly I asked of you from your father, the king Janaka; but he then said, that he had laid a pledge, "Whoever will break the Śiva's bow will marry my daughter" The Bhagvân Rudra is my Guru; hence I feared to break his bow, and therefore I was not present in your Svayamvara. But from that time my mind is always thinking of you and is in a state of bereavement for you." (67-68).

O beautiful one! Hearing now that you are residing in this forest, I, impelled by my previous fascination for you, have now come hither; and you better now crown my labour with success." (69).

Thus ends the 28th Chapter on the incidents connected with the Nava-Râtri and the description of Râmayaṇam in Srî Mad Devî Bhâgavatam of 18000 verses, by Maharṣi Veda Vyâsa in the 3rd Adhyâya.

Note :—The story about the origin of Sîtâ Devî runs thus:—Râvaṇa, the king of Ceylon (Lankâ) practised very severe austerities and got extraordinary powers. He brought the three worlds under his subjection, levied taxes from all. The Devas and all the other inhabitants of the several worlds paid their taxes, as imposed by Râvana. Râvana sent messengers to the Riṣis and the Munis, the ascetics, dwelling in forests and asked then to pay their taxes. The Riṣis replied that they had no property. But Râvana insisted. The Riṣis gave, then, blood, cutting their thighs, in a jar that was carried to Lankâ. Râvana kept that jar under the custody of his queen Mandodarî, and instructed her that the jar contained poison and that she should not eat that. Mandodarî, however, ate a portion of that, out of curiousity, and became pregnant and gave birth to a daughter. Fearing Râvana, she floated the jar with the daughter, in the ocean, which, floating through oceans and rivers, came and touched the lands of the King Janaka. The peasants while tilling, found that and took the girl to the king, who reared her as his daughter. Thus Sîtâ, born out of the blood of the Brâhmaṇas, took away subsequently the kingdom, life, and all of Râvaṇa.

Another version is this :—As before, the messengers advised the Munis to give something; otherwise Râvaṇa would insist and put them to various troubles. So the Munis cut their thighs and gave blood as their tax, saying that that blood in the jar would cause ruin and desolation to the country where it will be kept. Râvana, hearing this, ordered the jar to be carried to the kingdom of the king Janaka, thus causing ruin to him. The jar was brought and placed in the fields of Janaka.

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Now it happened that there was a very severe drought; rains were absolutely wanting; and a dire famine was imminent. The Brâhmin Pundits informed the king that if the king and his wife ploughed themselves the fields, rains would fall. So the king with his wife did that, the king holding the plough and the queen holding the hand of the king. The foreend of the plough accidentally hit upon that jar, out of which came out Sîtâ Devî with two women Riddhi and Siddhi, waving chowries on her two sides. The two ladies disappeared and Sîtâ Devî looked like a girl. The king Janaka reared her, as if his daughter. Sîtâ Devî used to lift daily with her left hand the bow of Śiva, kept in the king's house, and daily worshipped that, and thus cleansed the place: Seeing this, the king Janaka pledged the vow that, whoever would break the Śiva's bow, would marry Sîtâ.

CHAPTER XXIX.

Vyâsa said :—Hearing these vicious words, Jânakî became very much confounded with fear and began to tremble; somehow collecting herself she began to say :—" O descendant of the family of Pulastya! Why are you, prompted by lust, uttering these sinful words? I am born of the family of Janaka; therefore I cannot act wantonly according to my own inclination. (1-2)

" O ten faced one! Better you go to Lankâ quickly; else Râmchandra will take away your life; you will no doubt incur death for my sake." (3)

Thus saying, Sîtâ Devî went towards the Sacred fire called Gârhapatya, placed in the house, with words " go away " " go away " in her mouth. He, whose wickedness has caused all the Lokas cry out " save " " save ", the same Râvaṇa, of perverted intellect, then assumed his real form. went towards the hut and caught hold of Sîtâ Devi who was crying, bewildered with fear. (4-5)

Sîtâ cried " Râma " " Râma " " Lakṣmaṇa ", and the sinful Râvaṇa caught hold of her and quickly mounting her on the chariot, fast got away." (6)

On the way Jaṭâyu, the son of Aruṇa, met Râvaṇa; and a terrible fight then ensued between the two, when the evil minded Râvaṇa, the king of the Demons, killed Jaṭâyu. Râvaṇa carried Sîtâ to Lankâ. Then Sîtâ cried like a forlorn deer and Râvaṇa kept her in the As'oka forest, (Jaffnâ) surrounded and guarded by the Râkṣasîs. The king of Lankâ tempted Sîtâ with comforting words, and the kingdoms etc., but she never swerved from her own pure and stainless chastity. (7-9)

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On the other side, Râmachandra after killing the deer and taking it was coming back calmly, when he saw Lakṣmaṇa going to him and said "O Lakṣmaṇa! What a great blunder you have committed! Hearing the voice of that villain conjurer, how is it that you have left my dear Sitâ alone and come here! Lakṣmaṇa said :—"O Lord! Being pierced sharply by Sitâ Devi's words (coming like sharpened arrows) and being driven away by her, under the guidance of the Inevitable Destiny as it were, I have come here; there is no doubt in this." (10-12)

They, then, both hurriedly went to their hut, made of leaves; and there not finding Sitâ, they were very much afflicted with sorrows and went in quest of Jânakî. (13)

Rama and Lakṣmaṇa in their search for Sita, came at last to the spot where Jaṭâyu, the king of birds, was lying on the surface of the earth, with his life ultimately on the point of parting away from his body. (14.)

Jaṭâyu said :—Râvaṇa, the king of Lankâ, carried away to-day stealthily Sitâ Devi; I resisted that villain who then fought with me on that account and threw me down on this spot by weapons. Thus saying, the king of birds died; whereupon Râmchandra performed the burning of his dead body as well his funeral ceremonies. Then both of them went out of that place. (15-16)

Then the Lord Râmachandra killed Kabandha and freed him from his curse; and, through his advice, he made friendship with Sugrîva, the king of the monkeys, and was thus bound under a tie. (17)

Next Râma killed the hero Balî as a duty and gave the excellent kingdom of Kiṣkindhyâ to his new friend Sugrîva according to his promise. (18)

Then, he began to ceaselessly think of the stealing away of Sîtâ by Râvaṇa and passed away the four months of the rainy season there with his brother Lakṣmaṇa. (19)

Râma, being very much shaken on account of the bereavement of Sitâ, began to address Lakṣmaṇa thus :—"O Saumitre! The desires of the daughter of the king of Kekaya are now fulfilled." (20).

"Jânâkî will no more be obtained; without Jânaki I will not go back to Ayodhyâ; without Jânakî I won't be able to live any longer." (21).

"Kingdom lost, dwelling in forests happened, father left his body, at last the dear wife is lost; the cruel hands of Destiny are tormenting me now thus; what more it will inflict, how can I say now?" (22).

"O Brother Laks'maṇa! What is to happen is very hard to be known beforehand by men; I cannot say what is written on my fate after this, painful or otherwise." (23).

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'See! Both of us, the descendants of Manu, though born in a royal family, are exiled in forests due to our past deeds. (24).

O Lakṣmaṇa ! It is by Fate, too, that you, abandoning the pleasures of the royal surroundings, have come out with me ; and you, too, are now suffering heaps of dire troubles with me. (25).

No one in our family suffered so much as we are suffering ; why we talk of our family ! No human being was ever born or will ever take his brith that suffered or will suffer like me so many troubles, will be like me incapacitated and a penniless pauper. (26).

O Saumitre ! I am drowned in the ocean of pains and troubles ; What am I to do now ? I have no means to cross this ocean ; I am quite helpless, no doubt. (27).

No money, nor armies, O hero! you are my one and only one companion ; O brother ! On whom shall I be angry when I am suffering on account of my own deeds ?" (28).

" Alas ! The kingdom that could have been compared in prosperity to the Indra Sabha, was almost obtained by me when, in an instant, I lost it and am now in exile in forest. Lakṣmaṇ ! Who can ascertain what is in the womb of Destiny ?" (29).

Oh ! That soft bodied Sîtâ, with her child like nature came out with us in this forest ; but the inexorable Fate has now drowned her, that perfectly beautiful woman, into an ocean of sorrows, difficult to be crossed ? (30).

That fair daughter of Janaka is extremely devoted to me ; she is pure and holy. How will she be able to suffer troubles in the house of the king of Lankâ ! (31).

O Lakṣmaṇa ! Sitâ Devî will never come under the control of Râvaṇa ; how can that excellent chaste woman act like an ordiany public woman ? (32).

O Lakṣmaṇa ! Rest assured that in case Râvaṇa exercises, out of his lordly position, any violence on Sîtâ, she will rather put an end to her life than come under his control. (33).

O Lakṣmaṇa ! And when Jânaki sacrifices her life, I will assuredly do the same ; for, of what use, then is this body to me when that fair Sîtâ has gone away with her life ? (34).

While the lotus eyed Râmchandra was thus weeping and expressing his regrets and sorrows, the religious Lakṣmaṇa consoled him with the following sweet, truthful, words :—(35).

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"O Hero of the heroes! Kindly cast aside this weakness and have patience; I will soon kill that villain demon Râvaṇa and get you back your Sîtâ Devî" (36)

The wise steady persons remain on account of their fortitude, unshaken in their hearts whether in joy or in sorrow; whereas men, of little intellect, indulge in sorrows when they are happy. (37)

Coming in union and going out in disunion, both are under the hands of Destiny; What, then, there is the need for expressing sorrows for this body, which is not soul. (38)

As we have been banished from our kingdom into this forest, as there has happened this bereavement of Sîtâ, so, in proper time, we will again get back Sîtâ Devî. (39)

O Darling of Jânakî! There must come a time when sorrows will be converted into happiness and vice-versa; there will be nothing otherwise. So avoid this sorrow now and have firmness. (40)

There are multitudes of monkeys, who are our helping hands; they will go to all the four quarters and bring back to us the news of the daughter of Janaka; there is no doubt in this. (41)

O Lord! Knowing the way to Lankâ, we will go there and kill by our prowess the villainous Râvaṇa and bring back Sîtâ Devî. (42)

Or we will call Bharata with Satrughṇa and with all the armies we all united will kill our enemy; why, then, are you thus expressing sorrows in vain. (43)

O Lord! our ancestor Raghu, the hero of heroes, the monarch won his victories over the ten quarters; and you belong to that family and are now plunged in grief! (44)

Alone, I can defeat all the Devas and the Demons; and if I get help, is there any doubt, then, in my killing that Râvaṇa, the disgrace of the family of Râkṣasas. (45)

O Powerful One! We may call to our aid the king of Janaka and root out that wicked source of enemy to the Devas. (46)

"O Descendant of Raghu! Like the rim of a wheel, happiness and pain come alternately; it is not that happiness, or pain comes and remains for ever. He whose mind is very much overwhelmed with pain or happiness, is the man who is always plunged in an ocean of misery; and he can never expect to become happy." (47-48)

See! In days of yore, Indra once got addicted into vicious habits; The Devas united put in place of Indra, the king Nahuṣa. (49)

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Then Indra, terrified, relinguished his post and passed very many years into an unknown and unnoticed state within the lotus. (50)

Again, when time changed, he got his own post back ; and the king Nahuṣa fell down on this earth and became transformed into a boa constrictor, (a big serpent) through the curse of a Riṣi. (51)

The king Nahuṣa wanted the wife of Indra and insulted a Brâhmiṇ ; therefore, he was, under the curse of Maharṣi Agasti, transformed into a snake on the earth. (52)

Therefore, O Râghava ! One ought not to plunge in grief, when a danger comes ; rather one should be quite energetic in times of danger and remain firm ; thus, the sages do. (53)

O Lord of the world ! You are high minded, omniscient and omnipotent ; why are you now overwhelmed with grief, like an ordinary mortal. (54).

Vyasa said :—Oh king ! Thus consoled by Lakṣmaṇa, Râma discarded all his heavy sorrows and began to remain with his heart firm and at rest. (55)

Thus ends the 29th chapter on the stealing of Sîtâ and the sorrows of Râma in the 3rd Skandha of Srî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CAAPTER XXX.

Vyâsa said :—O king ! Râma and Lakṣmaṇa, discussing thus, remained silent ; when the Rîṣi Nârada appeared there from the sky above, singing the Rathântara Sâma Veda hymns in tune and musical gamut with his renowned lute. (1-2)

Râmachandra, of indomitable prowess, on beholding him rose up from his seat and gave him quickly an excellent seat and offerings of water for washing his feet. Then he worshipped the Muni and stood with folded hands. When the Muni ordered him, he took his seat close by Nârada. (3-4)

On Râmachandra taking his seat there with Lakṣmaṇa with a grievous heart, Nârada asked him in a sweet tone " O Descendant of Raghu ! Why are you being afflicted with sorrows like an ordinary mortal ? I know that the evil minded Râvaṇa has stolen Sitâ Devi. I heard while in the heavens that Râvaṇa, the descendant of Pulastya, stole away Jânakî, out of fascination, could not know that would be the cause of his death. O Descendant in the family of Kâkutstha ! It is for the killing of Râvaṇa that your birth has taken place ; and for that purpose Jânakî has been stolen now. (5-8)

Note :—The real Jânakî was not stolen ; Her shadow form was stolen.

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O Râghava! The Devî Jânakî, in her previous birth, was the daughter of a Muni and practised asceticism. While engaged in her austerites, in her holy hermitage, Râvaṇa came and looking at her, prayed that beautiful woman to become his wife. Hearing this, she gave a good reproach to Râvaṇa, when he perforce caught hold of her hairs. That ascetic woman got very angry, and, considering her body polluted by the devil's contact, resolved to put an end to her life and cursed Râvaṇa, thus:—"O Villain! I will be born on the surface of the earth, not from any womb but simply for your destruction and ruin." Thus saying, she parted with her life." (9-12)

O Tormentor of the foes! Râvaṇa, the king of the Râkṣasas, mistook a garland for the extremly poisonous serpent and has stolen away Sîtâ Devî, the part incarnation of Lakṣmî, in order to root out his race. (13)

"O Kâkutstha! When the Devas prayed for the destruction of that wicked insolent Râvaṇa, difficult to be subdued, you are born on this earth, in the family of Aja, as a part incarnate of Hari, beyond birth, old age and death." (14)

"O mighty—armed! Have patience; Sîtâ Devî is meditating you, day and night. (15)

Indra himself, the king of the Devas, sends the nectar and the Heavenly Cow's Milk in a pot to Her daily; and She subsists on that alone."

O Lord! On drinking the Heavenly Cow's Milk, the lotus eyed Sîtâ Devî is living without any hunger or thirst! I use to see Her daily." (16-17)

O Descendant of Raghu! I am now telling how that Râvaṇa can be killed. Perform, in this very month of Âs'vin, the vow with devotion. (18)

Fasting for nine nights, the worship of the Bhagavatî, and repeating the Mantram silently and performing the Homa ceremony, observing all the rules, will certainly fulfill one's all the desires. (19)

O the best in the race of Raghu! You should offer the sacrifice before the Goddess of a sacred and unblameable animal, perform Japam and Homa ceremony equivalent to one-tenth of Japam. If you do all this, you will certainly be able to release Sîtâ. (20)

In days of yore, Viṣṇu, Śiva and Brahmâ and the Devas in the Heavens all performed this worship of the Goddess. (21).

Therefore, O Râghava! Every person desiring happiness, specially those that have fallen under great difficulties, ought to do this auspicious ceremony, without the least hesitation. (22).

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O Kâkutstha! Vis'vâmitra, Bhrigu, Vas'iṣṭha and Kâs'yapa all of them did this worship before. When some stole away the wife of Brihaspatî, the Guru of the Devas, he, too, by the force of this worship, got his wife back. Therefore O king! dost thou also celebrate the Pûjâ for the destruction of Râvaṇa." (23-24).

O high minded one! This vow was practised before by Indra for the destruction of Vritra, by Śiva for killing the demon Trinnrâ, by Narâyaṇa for the killing of the demons Madhu and Kaiṭava; so you should also firmly resolve to perform duly this vow with your whole heart. (25-26).

Râma replied :—" O Ocean of Knowledge! Who is that Devî? What is Her influence; whence has She sprung? What is Her Name? And how is that vow to be duly observed? Kindly describe all these to me in detail." (27).

Nârada answered :—" Listen, O Râghava! That Goddess is Eternal and Ever Constant Primordial Force. If you worship Her, all your difficulties will be removed and all your desires will be fulfilled." (28).

" She is the source of Brahmâ, Viṣṇu and others and of all these living beings. Without Her force, no body would be able even to move their limbs." (29).

That Supreme Auspicious Goddess is the preserving energy of Viṣṇu, is the creative power of Brahmâ, and is the destroying force of Śiva." (30).

Whatever there exists in this infinite Universe, whether Temporal or Eternal, She is the Underlying Force of all; how, then, can She have an origin! (31).

Her origin is not Brahmâ, Viṣṇu, Maheśa, Sun, Indra, or the other Devas, not this Earth nor this Upholder of the Earth; She is devoid of any qualities, the Giver of Salvation of all, the Full Prakriti. In the time of the final dissolution of this Universe, She livers with the Supreme Puruṣa." (32 33).

She is also Saguṇa, full of qualities, and is the Creatrix of Brahmâ, Viṣṇu and Mahes a, and has empowered them, in every way, to create the three Lokas. (34).

She is the Supreme Knowledge, existing before the Vedas, and the Originator of the Vedas. The individual souls, knowing Her Nature, become able to free themsevles from the bondages of the world. (35).

She is known by endless names. The Brahmâ and the other Devas might choose to call Her according to their actions and qualities. I am unable to describe those names. (36).

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O descendant in the race of Raghu! Her endless names are formed by the various combinations of the various vowels and consonants from the letter "A" to the letter "Kṣa." (37).

Râma said :—" O best of the Munis! Describe briefly all the rules and regulations as to how that vow and worship are to be performed. With my heart, full of devotion and faith, I will worship the Goddess to day." (38)

Nârada said :—" O Râghava! On a level plot of ground, prepare an altar. Place the Goddess there and fast for nine days. (39)

" O king! I will be your priest and I will, with great energy, carry out this yajna to fullfil the work of the Gods." (40)

Vyâsa said :—Then the powerful Bhagavân Hari, hearing all from the Muni, believed them to be true; and, on the approach of the month of Âs'vin, prepared the altar on the top of a hill and placed the Auspicious Goddess, the World Mother and, observing all the rules, performed the vow and worshipped the Goddess. (41-42)

Fasting for nine days, Râma celebrated the vow and duly offered sacrifices, performed the worship and Homa ceremonies. (43)

When, on the grand night of the Eighth lunar day, the two brothers completed the vow as told by Nârada, the Supreme Bhagavatî was pleased with the worship and appeared before them, mounted on a lion, and remaining there on the mountain top, addressed Râma and Lakṣmaṇa, in a sweet grave tone, like the rumbling of a rain cloud, thus :—" Rama, I am satisfied with your worship; ask from me what you desire." (44-46)

" Râma! You are sent by the gods for the destruction of Râvaṇa and are born as a part incarnate of Nârâyaṇa, in the pure and stainless family of Manu." (47)

It is You that, in ancient times, incarnated as a fish for serving the purpose of the Devas and preserved the Vedas by killing the terrible Râkṣasas for the welfare of the Universe. (48)

It is You that incarnated as a tortoise and held aloft the Mandara mountain, churned the ocean and nourished the Devas. (49)

O Râma! It is You that incarnated, in days of yore, as a boar and held aloft on your teeth this earth. It is You that assumed the form of a Man-Lion and preserved Prahlâda, by tearing asunder the body of Hiraṇya Kas'ipu, by Your sharp nails. (50-51)

" O Descent of Raghu! It is You that assumed, in ancient times, the form of a dwarf and served the purpose of the Devas, by deceitfully cheating Balî, the younger of Indra." (52)

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"O son of Kaus'alyâ ! You incarnated as the son of Jamadagni in the Brâhmiṇ family, extirpated the line of Kṣattrîya kings and gave over this whole earth to Bhagavân Kas'yapa Riṣi." (53)

"So You are now born as the son of Das'aratha, in the stainless race of Kâkutstha, at the request of the Devas, harassed by Râvaṇa. (54)

These powerful monkeys, born as Deva incarnates, all endowed with great power by Me, will help you. Your younger Lakṣmaṇa is the incarnate of Śeṣa; serpent ; this indomitable man will kill undoubtedly Indragit, the son of Râvaṇa. (55-56)

You will kill Râvaṇa ; then you would worship Me, with great devotion, in the vernal season and then enjoy your kingdom according to your liking. (57)

O best of the Raghus ! For full eleven thousand years you will reign on this earth ; and after that re-enter your heavenly abode. (58)

Vyâsa said :—O king ! Thus saying, the Devî disappeared. Râma Chandra became very glad and, completing that most auspicious ceremony, performed the Bejoyâ Pûjâ on the tenth day and gave lots of presents to Nârada and made him go towards the ocean. (59)

O king! Thus stimulated by the Supreme Energy, the Highest Goddess brought front to front, Râmachandra, the husband of Kamalâ, went to the shores of the ocean, accompanied by Lakṣmaṇa and the monkeys. Then he erected the bridge across the ocean and killed Râvaṇa, the enemy of the gods. His unparalleled fame spread every where throughout the three Lokas. (61)

He who hears with devotion this excellent account of the Devî, will get the greatest happiness in this world, and, in the end, will get the final beatitude. There is no doubt in this. (62)

O king ! There are extant many other Purâṇas, but none is equal to this Śrî Mad Devî Bhâgavatam. Know, this is my firm belief. (63)

Here ends the thirtieth chapter on the narration of the Navarâtra ceremony by Nârada and the performance of that by Râma Chandra in the 3rd Adhyâya in Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣî Veda Vyâsa. Here ends the Third Book.

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The Fourth Book.

CHAPTER I.

Janamejaya said :—O Vâsaveya ! the Chief amongst the Munis, the Ocean of all knowledge, O the Sinless One ! the Lord and Well Wisher of our families, I come to you with a mind to ask you certain questions. (1). * Vâsavî is the name of the mother of Vyâsa.

I heard of yore, but I do not know why was that illustrious son of Śûrasena, that powerful Ânakadundubhi, (1) the pious and illustrious Vasudeva, the father of Śrî Kriṣṇa, the incarnation of the God Hari Himself, and who was worshipped even by the Gods, thrown into prison by Kamsa ? (2-3).

Note :—(1). Anakadundubhi is the epithet of Vasudeva, father of Śrî Kriṣṇa, since at Vasudeva's birth, drums called Ânakas and Dundubhis were resounded in the sky.

What faults had he and his wife Devakî committed ? Why that Kamsa, the descendant of Yayâti, killed the six infant sons of Devakî ? And for what reason did the God Śrî Hari incarnate Himself as the son of Vasudeva in the prison house of Kamsa ? (4-5).

How was that Lord of the Universe, Śrî Bhagavân, and the Ruler of the Yâdava clan, taken to Gokula ? Why was He, born of a Kṣattriya family, generally recognised as of the Gopâla (cow-herd) clan ? Why were His father Vasudeva and mother Devaki thrown into prison ? And why did not Śrî Kriṣṇa, of indomitable prowess, and capable to create and preserve the worlds, could release instantly, father and mother from their imprisoned state ? I cannot conceive that the so-called Fate could have any influence on such high souled persons, the father and mother of the Supreme Being, Śrî Kriṣṇa ; who were those sons of Vasudeva that were killed by Kamsa ? And who was that girl child who when struck by Kamsa on a slab of stone, instantly rose up above the sky, assuming the form of Aṣṭabhujâ, the eight armed Goddess? O Sinless One ! Kindly explain unto me how did Śrî Hari manage to perform the house-holder's duties, when he had married the several wives ? and what were those glorious deeds that he did in His this incarnation and how did he finally pass away from his mortal physical coil ? My mind sinks into an ocean of confusion, when I hear of the several things done by Śrî Hari ; some times I find the deeds, not capable of being done by any other than the Supreme Being Himself and sometimes I hear of deeds that can be done by an ordinary man. And, therefore, I cannot decide whether Vâsudeva was the Incarnation of God or an ordinary being. Be pleased to remove these doubts from my mind and describe the life of Vâsudeva in its true light. (9-11).

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In days of yore, the two sons of Dharma were the two best amongst the Riṣis, and were the Devas Nara and Nârâyaṇa. They were very high souled persons and they performed severe austerities for long extending years. They were born as part incarnations of Viṣṇu ; and, for the good of the world, did they, in the Vadarikâ'srama, perform penances, controlling their six passions, and free from desires (12-14).

The all-knowing sages Nârada and others say that the well known Arjuna and Śrî Kriṣṇa of indomitable prowess were the two part incarnations of those two ancient Munis Nara and Nârâyaṇa. (15).

How came those two Devas Nara and Nârâyaṇa to be born in the two bodies of Kriṣnâ and Arjuna, though they did not relinquish their previous bodies ! (16.)

And also when those two Munis had attained liberation, their goal in their Yogas, by performing severe penances, how could they again be born in other bodies ! (17).

If any Śûdra dies performing his own religion, he takes up a Vais'ya body in his next incarnation ; if any Vais'ya died so, he takes up a Kṣattriya body and a Kṣattriya when adhering to his own rites and ceremonies, dying takes up a Brâhmaṇ body in his next incarnation. And if a Brâhmiṇ be free from desires and resorts to the path of peace, when he dies, he becomes free from incarnations and is saved from this disease of getting into the world. (18-19).

Now the reverse seems to take place in the case of Nara and Nârâyaṇa. In spite of withering up their bodies by hard penances, they took up Kṣattriya bodies. Under what influence of Karma, did they take up up birth when they were Yogis ? Or might they, the Brâhmiṇs, become Kṣattriyas owing to some curse ? Whatever it may be, kindly remove my doubts, explaining to me their causes. (20-21).

It is heard that the Yâdava clan suffered destruction through the curse of a Brâhmaṇ and in spite of Śrî Kriṣṇa being the incarnation of the Supreme Being, his family died of the effect of curse from Gândhârî. (22).

How was it that Pradyumna was stolen away by Śambara, the lord of the Asuras ; and for what purpose when Va'sudeva, the Deva of the Devas was present, how was it that his son was stolen away from the lying-in room ? This seems impossible. (23).

Why did not Vâsudeva see, with His inner vision, the stealing away of his son from the impregnable walls of His fortresslike mansion in Dwârkâ ? (And could thus have prevented this !) (24).

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O Muni! After Vâsudeva had gone to Heaven, his wives were plundered by the dacoits on the way. I am very much in doubt on this point. Also I cannot understand why did this event take place just after His translation to Heaven? Again how was Śrî Kriṣṇa, who was Viṣṇu's Full incarnation, born into this world to take off the vicious load of this earth, and to destory the evil-doers, terrified and He fled through the fear of Jarâsandha, evacuated His kingdom of Mathurâ and went with His armies and friends to Dwârka? Vâsudeva came here to destory the evil miscreants and to conserve the religion; how then did He not, as He was all knowing, previously kill those dacoits, who afterward stole and plundered His wives? Was it, that He, being Omniscient did not know those dacoits? He protected the Pâṇḍavas, no doubt, who were high souled, righteous and virtuous; but I cannot understand how did He consider the high souled virtuous persons like Bhîṣma, Droṇa and others as loads of earth and slay them. The devotees of Śrî Kriṣṇa, observing good customs, conducts and practices, Yudhiṣṭhira and his brothers performed the Râjasuya sacrifice, according to rules, giving various offerings to the Brâhmiṇs and depended entirely on Vâsudeva; still, O Muni! they suffered terrible hardships; whither were their virtuous deeds by this time? what horrible sins did they commit that they had to suffer pains and troubles in the assembly. The highly merited Draupadî arose from the midst of sacrificial fire and is born of the part of Lakṣmî, pure and devoted to Śrî Krisna. How did such a glorious woman meet with incomparable terrible pains often and often; how could she be caught hold of by her hair on her head by Duh'sâsan; and carried to the royal assembly, when she was in her menses and extremely terrified and harassed? How did she come to be a slave of Matsya Râj in his kingdom Virâṭ, and though actually crying aloud like a female osprey (eagle) she was highly insulted by Kîchaka! Alas! how could Draupadî be stolen away by Jayadratha, though latterally released by the Pâṇḍavas.? What evil deeds did the Pâṇḍavas commit in their previous births, that they had to befall under so many telling difficulties? (35-39).

O high minded Muni! My ancesters porformed the Râjasûya sacrifice; and still they fell under so many serious difficulties. Kindly explain the causes of these to me. (40).

If it be urged, that they suffered so many serious calamities, due to their actions in their former lives, that seems impossible. Because they are born of the Devas; thus arises my doubt; be pleased to explain to me.

Again how the Pâṇḍavas, the sons of Kunti, of good conduct, and knowing the illusory nature of the world, why did they, out of pretence kill Bhîṣma, Drona and others? (42).

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This appears a riddle to me that these Pâṇḍavas were led to the extermination of their race, being inspired by Hari Vâsudeva, to this horrible act. (43).

Rather to live on begging alms and to live on rice, growing wild or without cultivation, or to live as an artisan or artist than to kill the valiant warriors unlawfully in a battle, simply out of voluptuous greed. (44).

O Best of the Munis! You have preserved this extirpated race by producing the Goloka sons (i. e. sons born by other persons of women after their husbands are dead) of indomitable prowess. (45)

And why did my honoured father, born of Uttara in this respected family, encircle a snake round the neck of a Brâhmiṇ ascetic? (46)

No body, born of a Kṣattriya family, shews signs of hatred and jealousy towards a Brâhmiṇ. Is it that my father shewed such feeling to that asectic, who took the vow of silence!

O Best of the munis—These things and lots of others are troubling my mind with many grave doubts. O. merciful saint! You know every thing; be kind enough to quell this the disturbed state of my mind.

Thus ends the First Adhyâya in the Fourth Book of Sri Mad Devî Bhâgavata Purâṇa of 18,000 verses by Maharṣî Veda Vyâsa.

CHAPTER II.

Sûta said :—The learned Vyâsa, the son of Satyavatî, and the knower of the Purâṇas, when thus asked by Janamejaya, the son of Parîkiṣit, whose heart had become calm, replied in the following words, capable to remove all his doubts. Vyâsa said :—(1.)

O king! You would better know, that in this Universe the course of Karma is not easily comprehensible; even the Devas are not capable to comprehend the wonderful effects of actions; what to speak of men! (2.)

When this Universe composed of the three Guṇas arose, it was through Karma, that everything had its origin (3.)

It was the seed of Karma whence the Jîvas (the individual embodied souls) arose with neither any beginning nor any end. Those Jîvas go on often and often incarnating in numberless varieties of wombs and then go to dissolution. When this Karma ceases, the Jîvas then are never to have any more connection with any other body.

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The Karmas done by Jîvas are of three kinds :—auspicious, inauspicious and mixed (partly auspicious and partly inauspicious) ; of which the auspicious is the Sâttvik Karma, the inauspicious is the Tâmasik Karma and the mixed, is the Râjasic Karma. Thus have been said by the Sages. (6.

These three again are subdivided into three. They are Sanchita (ac-) cumulated), Bhavisya (impending in future) and Prârabdha (commenced.) All these Karmas are in dwelling always with the body. (7.)

O king ! Everybody, even Brahmâ, Viṣṇu and Mahes'a all are under the influence of this Karma ! And they experience pleasure, pain, old age, disease and death, joy and sorrow, lust, anger, greed and other bodily qualities, out of the effects of this Karma, which we call ordinarily Fate. (8-9.)

Therefore love, hatred and other bodily qualities all predominate equally in all bodies Anger, jealousy, hatred, and other similar qualities arise in the Devas, men, and birds owing to some sort of dislikes on previous occasions ; and love, compassion, pity etc. arise out of some sort of likings, existing already. (10-11.)

O king ! No innividual can arise without some sort of action or other. It is through Karma that the Sun traverses in the sky ; it is through Karma that the Moon was attacked with consumption disease ; and it is through Karma that the Rudra holds the disc of skull bone. This Karma, therefore, has no beginning nor end (till Mokṣa) ; now that this Karma is the sole cause in the production of this Universe. (12-13.)

For this reason, this whole Universe, moveable and immoveable, is real ; but Munis are deeply absorbed in meditation to ascertain about its reality or unreality They cannot definitely know it for certain whether this world is real or unreal ; for where Mâyâ is prevalent, the universe is there. Where there is the cause fully existing in all respects, there is no effect, how can we say ? The Mâyâ is eternal and always acts as the Prime Cause of all. (14-16.)

Therefore, O king ! the sages declare that the seed of Karma is eternal. This whole universe changes incessantly, being controlled by this karma. (17)

O king of kings ! They say, it is through the will of Viṣṇu, of unbounded energy and splendour, that all this universe enters, again and again, into all sorts of wombs, whether good or evil (18.)

Now, if the birth of Viṣṇu, of infinite prowess, takes place according to His will, then why is it that He travels through many impious births ? Why is it that Bhagavân Viṣṇu goes, in different Yugas, to take His births in low, vile origins ?

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Where is that self dependent man, who, leaving his abode Vaikuṇṭha and all sorts of pleasures and happiness, desires to live in this mortal temple, filled with urine, faeces and other filthy matters. (19).

No intelligent man will leave comfortable resting places and amorous sports and gathering flowers for the sake of dwelling in this uterus in the womb? (20).

Who likes to live with his face downwards in the womb, when he can enjoy fine heavenly soft downs, puffed up with cotton or silk. (21).

Who will abandon singing, dancing and music, where all sorts of love feelings are being manifested, and think of coming down to this veritable Hell? (22.)

Who will abandon the wonderful ambrosial nectar and prosperity given by Lakṣmî, that cannot be easily renounced, and then like to taste this urine and faeces. (23).

There is no hell more aggravating in the three worlds than this existence in the wombs. The Munis, afraid of these, perform difficult asceticisms in this wondrous world. (24.)

Wise, intillegent persons renounce their kingdoms and enjoyments and resort to forests. Who is there so stupid as to enter willingly in the various wombs? (25).

Worms and insects torment the Jîvas in the womb; the digestive fire of the stomach heats it from below, whereas it is always fearfully tied down on all sides by the flesh, enclosing its fat or marrow. O King; Not a trace of happiness is visible there. (26).

It is far better to live in a prison house, fettered by hard iron chains Whereas it is not desirable to live for a moment in the womb. (27).

It is very hard and painful to be in the womb for ten months. To come out of the hard and terrible womb is extremely troublesome. (28).

Jîvas get trouble in their childhood; they cannot speak, and they do not know what to say, when they are hungry or thirsty; they depend entirely on others and they are grieved. (29).

When the child becomes hungry and cries, the mother becomes anxious. When the child is afflicted with diseases and cries, the mother then knows and administers medicines. (30).

Thus many troubles arise in childhood. Sâges do not therefore find any happiness and do not desire, of their own accord, to come here. (31).

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O king. no sane man would forego incessant heavenly pleasures and prefer before the Devas to this toilsome and painful state of being born in the womb. (32)

O king of kings! All the Devas, Brahmâ and others have to enjoy full the effects of their Karmas done, whether they are pleasant or painful. (33)

O best of kings! The fruits of karma must have to be experienced, whether auspicious or inauspicious, be he a Deva, or human being or an animal; any one who has emboded himself in fine or gross bodies! (34)

Human beings, by dint of their practise of penance, religious austerities, alms givings and sacrifices, rise to Indrahood. Indra, in his turn, when the effects of his good actions cease, comes down to inferior births! there is no doubt of it. (35)

In the Râma Incarnation, the Devas had to incarnate themselves as monkeys; and in the Kriṣṇa incarnation, the Devas had to incarnate themselves as human beings, Cow-herds (Gopas) and Yâdavas. (36)

Thus being urged on by Brahmâ, Viṣṇu Bhagavân incarnates Himself many times, yugas after yugas, to preserve the religion. (37)

O king of mortals! Thus, like a carwheel, Bhagavân Hari incarnated Himself in various wombs successively in a wonderful manner. (38)

The destruction the of Daityas was done by Hari in His many secondary incarnations. (39)

Now I will narrate to you the auspicious facts of the birth of Kriṣṇa, Who incarnated Himself in the family of Yadu (Yadu Kula). (40).

O king! The illustrious Vâsudeva, born of the part of the Muni Kas'yapa, had to take his birth again as a human being due to his previous curse and had to maintain his livelihood by tending cows. (41)

O best of kings! And the two wives of Kas'yapa, Aditi and Surasâ, had to take their births as the two sisters, Devaki and Rohiṇî, on account of the curses cast on them. O Descendant of Bharata! We have thus heard that they were greatly cursed at one time by Varuṇa, the water deity, who got very much angry. The king said. (42)

What fault was committed by Kas'yapa, that he had to take his birth along with his wife as cowherds. And why was it that the Everlasting uninterrupted Âtman Viṣṇu Nârâyaṇa had to take his birth in Gokula. He whose abode is Vaikuṇṭha, who is the Lord of Ramâ! who is Bhagavân and the Supreme amongst the gods, who is the upholder of the universe and the yugas! Under Whose order can such a being abandon his abode and take his birth in the world like an ordinary mortal? there is this grave doubt, then, of mine on this point. (43-47)

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Obtaining this depraved human coil, one is always perplexed with various thoughts, sometimes with lust, anger, jealousy, intoleration, sorrow enmity sometimes with pleasurable feelings, happiness, fear, sufferings, penury, sometimes with straight-forwardness, good or bad deeds, faithfulness, treachery, unsteadiness, supporting others; sometimes with remorse, hesitation, bragging, greed, vain boasting, delusion, or hypocrisy and sometimes with remorse ; these different feelings exist in men. (48-51).

How then can Viṣṇu Bhagavân abandon His eternal pleasures and have recourse to this human birth, full of many perplexing thoughts. (52).

O best of Munis ! What peculiar happiness is there in the pleasures of human births, that Śri Bhagavân Hari has to undertake the burden of dwelling thus in the human wombs ? (53).

O Munîndra ! The sufferings that are experienced, while in the womb, the pain durnig the time of delivery, the misfortunes in the early childhood, the troubles of passionate lust in youth, the greater sorrows and difficulties in the householder's life, all these are existent there; how then Bhagavân Viṣṇu incarnate Himself often in these various human births. (54-55).

What an amount of enormous difficulties had Brahma-born Hari to undertake in His Râma incarnation! That high souled One had to suffer for his exile in forest, for the stealing away of his wife Sîtâ, for the frequent wars, for the final separation from his wife Sîtâ. (56-57)

Likewise in the Kriṣṇa Avatâra, the birth in a prison, the departure to Gokul, tending cows, the killing of Kamsa, departure to Dwârkâ with great difficulty and all sorts of household difficulties were there. Why had He to suffer all these ? (58 59)

Who amongst the wise and the emancipated, of his own accord condescends to take on his shoulders so many hard sufferings ? This is the grave doubt in my mind; be graciously pleased to remove my this grave doubt and make my mind tranquil. (60)

Here ends the Second Chapter in the Fourth Book of Śrî Mad Devî Bhagâvatam of the Mahâ Purâṇam of 18000 verses by Maharṣî Veda Vyâsa

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CHAPTER III

Vyâsa said:—O king:—The incarnation of Śrî Hari and the incarnation of the Amsa Avatâras of all the other Devas are accountable to many causes. (The chief cause being Karma; the minor causes beingmany. (1)

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Hear, now, the cause of the incarnations of Vasudeva (Krisna's father), Devakî and Rohiṇî in detail. (2)

Once, on an occasion, Śrîmân Kas'yapa stole away the Kâmadhenu (the heavenly Cow, yielding all desires) of the Deva Varuṇa for his sacrificial purpose; and though he was entreated by Varuṇa often and often to return the cow, Kas'yapa did not return to him that, the best of all the cows. (3)

Varuṇa became very sorry; he went to Brahmâ, the Lord of the creation and told him humbly all that had happened and about his sorrows. (4).

" O Glorious One ! Maharṣi Kas'yapa is now almost infatuated with his sacrifice ; and though I have tried all my means, he is not returning me my cow. I could not hear the pitiful cries and wailings of the calves on bereavement from their mother; and I cursed Kas'yapa saying "You would go down and take birth in the human world as a cow-herd ; and your two wives also are to go there as human mortals, suffering under the greatest difficulties and dangers." (5-6).

O Brâhmaṇa, ! On seeing the distressed condition of the calves I cursed Aditi a second time that she would be put to prison, her children would be still born, and she would suffer lots of troubles. (7)

O Janamejaya ! Hearing this, the Lotus-born Brahmâ called Kas'yapa before him and asked. (8).

O Fortunate One ! Why have you stolen away all the cows of the Varuṇa Deva, the Guardian of a quarter of the world ? And why have you committed an offence in not returning the cows to Him ?

Bhagavan ! You are intelligent, you know everything fully ; knowing that it is a sin to steal other's property, why have you committed this unlawful act of stealing away the cows. (10).

Oh ! What is the wonderful influence of covetuousness ! Even those that are great are not free from the clutches of greed. Covetuousness is the source of all sins, is unapproved by the Sages and leads to hell. (11).

Lo ! Maharṣi Kas'yapa is not able to leave this vicious habit even now ; what shall I do ? I will hence count greed as more powerful than even Fate, the Ruler of all destinies. (12).

Bessed are those saints that have devoted themselves wholly to the attain ment of peace, who are tranquil-hearted, lead a hermit life and don't ask themselves of any thing from any body. Verily those are blessed. (13).

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This covetuousness is a powerful enemy; it is always unholy and odious. See! Its influence has overpowered the Maharṣi Kas'yapa and has tied him down to an ordinary affection and has urged him to commit a sinful act. (14).

Then the Prajâpati Brahmâ, to preserve and keep the prestige in the name of Justice and Religion, cursed his own very dear grandson Kas'yapa, the best of the Munis, and said:—Go to the earth in your Ams'a, and take your birth in the Yadu clan, be united with your wives and work as a Cowherd. (15-16).

Vyâsa said :—O king! Thus was cursed the Maharṣi Kas'yapa by Brahmâ and Varuṇa to come down to the earth as Amsâ Vatâra to relieve the earth of her burden. (17).

Diti, too, becoming grieved much with sorrows, cursed Aḍiti that seven of her sons would be killed consecutively after their births. (18).

Janamejaya said :—O best of Munis! Why was it that Diti so cruelly cursed his sister Aditi, the mother of Indra? Kindly explain to me the cause of this and oblige. I am sorry to hear of this curse. (19).

Sûta said :—Thus asked by the son of Parikṣhit, Vyâsa, the son of Satyabatî ,himself replied to the king about their causes in the following words:—(20).

Vyâsa said :—Dakṣa Prajâpati had two daughters, Diti and Aditi; these two, of high rank, were married to Kas'yapa; and they were his favourites. (21).

Aditi gave birth to the very powerful Indra, the king of the Devas. Diti, too, asked for a son of the same strength, prowess, and splendour as those of Indra. (22).

Diti, of beautiful dark blue eyes, entreated to her husband and said, "Give me a son, O giver of due respects to every body! who shall be a hero as strong as Indra, religious and of indomitable energy. (23).

The Muni said to her :—O Dear! Be peaceful; I advise you to take a vow, practise a rite, and when the period of your practice will be over, you will get a son like Indra. (24).

Diti promised to act according to his word and took an oath; and when she practised the vow, Maharṣi Kas'yapa impregnated the seed in her womb. Diti also bore the seed in her womb according to the usual rite. (25).

The excellent fair complexioned Diti remained sacred, observed all the rules and, deeply intent on her vow, subsisted only on milk and slept on the ground. (26).

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Thus when the fœtus was fully developed, Diti began to look white and full of splendour. On seeing her thus, Aditi became anxious and thought if there be born of Diti a son like the powerful Indra, then my son will no doubt be deprived of his brilliancy and splendour. (27-28).

The proud Aditi, thinking thus, said to Indra :—O Son ! There, in the womb of Diti, is your powerful enemy. (29).

O Beautiful One ! Even now think out how you can kill your enemy. Before the child is born of the womb, try to destroy it. (30).

Since the time I have looked on my co-wife Diti, of beautiful eyes and proud, this is the one and only thought that troubles the peace in the innermost of my hearts. (31).

The enemy, if he firmly gets hold like a fully developed consumption, cannot be killed; therefore the intelligent persons should destroy their enemies, when they are in their buds. (32)

O Śatakratu ! My heart is being pierced wholly by an iron spoke when I see the womb of Diti ; kill it by any means you can ! (33)

O High minded One ! If you like my welfare, then destroy the fœtus, in the womb of Diti, by any of the existent means, Sâma, Dâna or strength and thus remove the cause of grief in my heart. (34)

Vyâsa said :— On hearing his mother, Indra, the King of the Immortals, thought over all the means and went then to his step-mother Diti. (35)

That evil minded Indra bowed down at the foot of Diti with humility and addressed her with words, sweet but full of poison. (36)

O mother ! You have become very weak, lean and thin in the practise of your vow. I have come to serve you ; order me now what I can do for you. (37)

O chaste one to your husband ! I want to shampoo your feet. To serve one's Guru means to earn righteousness and immortality. (38)

O mother ! I swear, on oath, I don't make any difference between you and my mother Aditi. Saying thus, he touched her feet and began to shampoo her legs. (39)

The beautiful eyed Diti, tired of the vow, lean and thin, thus being shampooed and having full faith in Indra's words, fell to deep sleep. (40)

Seeing her asleep, Indra, with thunderbolt in his hand, took his subtle form and by the influence of his yogic power, entered carefully into her womb quickly and cut asunder the fœtus in the womb into seven parts. (41-42)

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The child in the womb, struck by the thunder bolt, cried out. Indra spoke to the child gently :—"Do not cry," and in the mean while cut each of the seven parts into seven parts again. Thus, O king ! The forty-nine Maruts were born. (43-44)

When the good natured Diti awoke, she came to know that Indra has treacherously cut the fœtus in her womb and became very sorry and angry. (54).

Knowing that all these treacherous acts are really done under the advice of her sister, the truthful Diti, who was under the vow, cursed Aditi, and Indra, saying that as her son Indra has treacherously cut the fœtus in her womb, Indra's kingdom over the three worlds would be destroyed. (46-47)

And as the sinful Aditi has secretly caused the destruction of my son, her sons, too, would also die after their birth consecutively and she would dwell in the prison house in much trouble and anxiety and would also bear still born sons in her next birth. (48-49)

Vyâsa said :—O king ! Maharṣi Kas'yapa, the son of Marîchi, hearing the curse, allayed her anger with loving words. (50)

O Blessed One ! Do not be angry. Your sons would all become very powerful and would be called Maruts. They would be companions and friends to Indra. (51)

O Dear ! Your curse won't be fruitless ; in the 28th Manvantara, at the end of the Dvâpara Yuga, your curse will bear fruit. Then Aditi, sinful for her jealousy and anger, will go down on earth to take the human birth through her Amsa (part) and suffer according to your curse. (52)

Varuṇa, too, had become very grieved and cursed her. And, due to both these curses, this Aditi will be born as a woman. (53)

O King ! The fair complexioned Diti, thus consoled by her husband, became glad and did not utter any more unpleasant words. (54)

O king ! Thus I have narrated to you the cause of the previous curse. O best of kings ! Thus Aditi was born as Devakî out of her Ams'a. (55)

Here ends the third Chapter of the Fourth Book of the Mahâ Purâṇam Śrî Mad Devî Bhâgavatam, of 18,000 verses on the former curse of Vasudeva and Devakî by Maharṣi Veda Vyâsa.

CHAPTER IV.

The King spoke :—O highly honoured and intelligent one ! I have heard the anecdote just related to me by you. I am very much bewildered. This Samsâra (world) is vice incarnate. I wonder how the Jîvas, entangled in its meshes, can again be freed ! (1).

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When the son of Kas'yapa, whose kingdom is the three worlds, can commit such an heinous act, what wonder, then, that any other ordinary person would do more blameable things! (2)

On the pretence of serving and on a solemn oath, when a man can enter into his step-mother's womb and take away the life of the son, what more heinons and dreadful can take place than this! (3)

When the preserver and controller of religion, the ruler of the three worlds can do such acts, you cannot expect that any other person would desert from committing heinous, contemptible acts. (4)

O World Teacher! Indeed my grandfather did unjustifiable horrible mean acts in the battle field of Kurukṣettra. It is really wonderful! (5)

Bhîṣma, Droṇa, Kripa, Karṇa, even Yudhiṣṭhira, who is the part incarnate of Dharma. all these were urged by Vâsudeva into this contrary religious act. These personages are all born of Devâmsas, devoted to religion, and intelligent. These know the transitory nature of this world; how can these commit such mean blameable things! (6-7)

O Glory of the Brâhmiṇs! What faith or regard can we have for a religion, when such high souled persons commit such irreligious acts! Indeed, there is doubt whether religion exists at all or not! O Best of the Munis! My heart is agitated very much on hearing these incidents. (8)

If it be said that the word of the Âptas (seers) is a sufficient guarantee for the entity of religion, it may then be questioned where there is such an Âpta, holding such a pure religious body? All those persons who are attached to woldliness are bent on all worldly objects with their whole head and heart; these, therefore, cannot be Âptas. (9)

When self interest is obstructed, jealousy and anger arise; and to secure one's self interest, out of jealousy, arise untruthful words. (10)

Even the pure, excellent, virtuous Śrî Kriṣṇa, with full consciousness, had to assume under pretence a Brâhmin form for killing Jarâsandha. (11)

Just as the holy S'rî Hari assumed a false appearance to kill Jarâsandha, similarly Arjuna, too, did a false sacrifice to accomplish his ends. Where is, then, one who can claim to be an Âpta? And what proof is there of the existence of such an Âpta? (12).

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What sort of sacrifice was this ? Did it lead to heaven in the next world or did it lead to glory or did it serve the cause of any good will ? Why was it deprived of that peace and rest ? (It was performed with a view to kill Śi'supâla and others). (13).

The Pundits, of yore, declare that truth is the first Pâda, cleanliness, the second; compassion, the third ; and charity is the fourth Pâda (foot) of Dharma (Religion). Thus, devoid of these, how can Religion stand with due regards from all ? (14-15).

How can an act bear good fruits, which has no trace of virtue in it ? It seems no one had any trace of faith and steadiness in one's religion. (The Pâṇḍavas did sacrifice out of arrogance ; how can they be Âptas ?) (16).

Visnu, the Lord of the Universe, assumed His Dwarf (Vâmana) Incarnation with the express object to cheat Vali, the king of the Daityas. Now, O Muni ! The king Bali, performed one hundred sacrifices ; he was the protector of the Vedas, virtuous, charitable, truthful and self controlled ; why was such a man dislodged from his position by Viṣṇu, the Powerful. Who was victorious in this affair ? Was he the Vali, who was cheated ? Or was it Vâmana Deva, the expert in making nice pretence ? Who was the better of the two ? I have got grave doubts on this point. O the best of the twiceborn ! You are the composer of the Purâṇas, virtuous, and liberal hearted. Speak what is true (and thus tranquil my heart). (17-20).

Vyâsa said :—O king ! The victory was certainly Bali's, in as much as he fulfilled his promise and gave over his kingdom of earth to Viṣṇu. And in as much as Viṣṇu in his 5th or dwarf Incarnation deceived Bali, he had to become a dwarf (*i. e.* a small mean person indicated even by the shortness of his body). O king ! There is nothing superior in religion to truth. See ! Śrî Hari even had to become, for his falsehood, a gate keeper of Vali. O king ! It is hardly possible for a human being to observe in every way the injunctions of truth. (21-23).

Powerful, indeed, is Mâyâ, composed of the three qualities and of various forms. By Her is created this Universe, made manifold by the admixture of the three qualities (Sattwa, Rajas and Tamas). (24).

How can you expect therefore, truth to be observed wholly, without the least violation, by a deceiver. This world is made up of the mixture of Rajas ; O king ! Know this as the every day routine of things in nature. (25).

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It is only the Munis and Hermits that can observe pure truth; and that is why they are without any attachment ; they do not accept any thing from any other body ; they are desireless ; and they all have no rough wear and tear of the world. They exist as perfect examples ; their case is quite separate. All the others are caught under the meshes of the three Mâyic Guṇas. (26-27).

O Best of kings ! The Dharma Śâstras, Purânas and the Angas of the Vedas are full of diverse opinions on any one point under consideration; for their composers were under the influence of the different Guṇas. (28).

The Suguṇa persons (*i. e.* persons under Mâyâ) do Saguṇa works (works composed of qualities) and the Nirguṇa persons (*i. e.* persons above Mâyâ) do not do any Saguṇa work. And when the Guṇas are mixed with one another, they cannot remain pure (*i. e.* they exhibit qualities of those Guṇas with which they are mixed). (29).

O king ! One is influenced by Mâyâ no sooner one takes one's birth in this world ; so that no body can remain steady in this pure, steady maxim of truth, untainted by any falsehood or deceit. (30).

The sense organs, Indriyas, confound the Buddhi (reason) and make one follow the path of enjoying sensual things. Mind is attached to senses and follows diverse ways, urged on furiously by the three Guṇas. (31).

O king ! All the beings, Brahmâ down to the moving and non-moving things, fall under the delusion of Mâyâ; She plays with them. (32).

This Mâyâ is always imposing on all ; and She is incessantly making formations and transformations in this Universe ; O king of kings ! The man under the influence of action takes recourse to this untruth (*i.e* actions arise first from this untruth) from the very moment of his birth. (33)

Persons when they do not get their desired objects after they have pondered how to secure the sensual objects, take recourse to pretext, and, from that pretext do many sinful acts. (34)

Lust, anger, and avarice ; these three are very powerful enemies. The Jîvas under their influence cannot distinguish the right from the wrong.

When wealth, might and rank come to a person, he gets deep-rooted Ahamkâra, and becomes very egoistic; from Ahamkâra, delusion comes and, from delusion, insensibility and death ensue. (36)

Here men argue mentally many plans ; and thence jealousy, intolerance and enmity spring in the heart ; next arise, out of delusion, hope, thirst, misery, low-spiritedness, arrogance and irreligiousness. (37-38)

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It is through Ahamkâra that people are led to perform sacrifices charities, visit places of pilgrimages, practise vows and rules for religious rites and ceremonies. (39)

Hence these sacrificial acts, etc, proceeding from Ahamkâra, are unable to remove the clouds of impurity from the mind, as observance of purity and cleanliness does. Especially when any action is done through greed or undue affection, as its motive, it cannot be pure in every respect. (40)

Therefore, at the commencement of any sacrifice, the wise persons look at the purity of sacrificial things; (*Dravya Suddhi*); those articles that are collected without injuring others, are the best in religious acts. (41)

O best of Kings ! If the things, acquired by injuring others, be utilised in any auspicious act, they yield contrary results at the time of fruition. (42)

It is he only, whose mind is very-pure and undefiled, who gets the results wholly auspicious from any sacrificial act. Minds defiled do not acquire their proper desired objects. (43)

When the preceptor and the priests ordained are sincere and pure; moreover, when the place, moment, act, sacrificial things, the mantras, and the sacrificer are all holy, then and there only, the full results accrue in their entirety to the sacrificer. (44-45)

If the sacrifice be intended for the destruction of one's enemy or for a personal motive and one's gain, it converts auspicious results into those that are inauspi-cious and lead to ruin in the end. (46)

Selfish persons are unable to ascertain, which actions are auspicious and which are not; they depend on the circumstances what they call Daiva, and the people do acts sinful instead of virtuous. (47)

The Devas and demons all are created by Brahmâ, the Prajâpati, the Creator; they all are selfish; hence they are at war and war with each other. The Devas are born from the Sattva Guṇa; the human beings are sprung from the Rajas and the birds are sprung from the Tamas. (48-49)

O King ! When the Devas, born of the Sattva Guṇa are always engaged in inimical actions, what wonder, then, is there, that the lower ones would be at war with one another ! (50)

O King ! When the Devas are always discontended, filled with jealousy and envy, at war amongst each other, and obstructors of the ascetics and the austere persons, then know that this Universe has sprung from Ahamkâra (egoism). How can you expect them to be free from feelings of anger, jealousy ; etc. ! (51-52)

Here ends the Fourth Chapter of the Fourth Book, the Mahâ Purâṇam Śrî Mad Devî Bhâgâvatam of 18,000 verses on Adharma by Maharsi Veda Vyâsa.

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CHAPTER V.

Vyâsa said:—O best of kings ! There is no need of dwelling at length on this point ; suffice to say, that in this world, are found persons very rare that are religious, and free from egoism, jealousy, anger, etc. (1)

O king of kings ! Even in the Satya Yuga, the Golden age, this world, moving and unmoving, was covered with feelings of jealousy and anger. What to say in this Kali Yuga (Dark Age) ! (There is no wonder that this world would be full of these vicious things.) (2)

O best of kings ! When the Devas are deceitful, jealous, and filled with feelings of anger, what is to be said with human beings and other lower creations ! (3)

O Lord of the Earth ! It is natural, that injury be inflicted on those persons that commit injury ; but when peaceful persons, void of any enmity, are injured, that is certainly an act wicked and mischievous. (4)

Whenever, any devout ascetic, calm and quiet, is engaged in prayer and meditation, and silent muttering of one's mantrams, the king of the Immortals throws hindrance in his asceticism. (This is certainly a mischievous act.) (5)

(Holy, unholy and mixed persons exist in all the yugas). To those that are holy, all the yugas are the Satya yuga ; to the unholy ones, always it is the Kali yuga (Dark age); and to the mixed ones, always it is Tretâ and Dvâpara. (6)

You will very seldom find a few persons, following really the True Religion ; otherwise, you would have found all the persons in the different yugas religious, appropriate to those yugas. (7)

O king ! In all cases where the conservation of religions and religious affairs are concerned, know that the original wish and desire is the cause. If this desire be impure and sullied, religion becomes also sullied ; for, verily, this impurity in one's desire is one's cause of ruin in every respect. (Therefore, the impure desires are never to be cherished and indulged.) (8)

A son, named Dharma, was born of the heart of Brahmâ ; he was devoted to Brahmajnâna (the knowledge of Brahma), truthful, and always engaged in rites and ceremonies and in accordance with the Vedic religion. (9)

This high souled Muni Dharma was a householder and married duly, according to the proper procedure, to the ten daughters of Dakṣa Prajâpati. (10)

This Dharma, the foremost amongst the followers of truth, impregnated them and had four sons, named respectively Hari, Kriṣṇa, Nara, and Nârâyaṇa. (11)

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Hari and Krisṇa, amongst the four, used to remain always in the practising of the yoga. (12)

Nara and Nârâyaṇa came over to the Himâlayân mountains and, in the hermitage of Badarikâ, commenced the difficult religious asceticism and penance. (13)

The foremost of the ascetics, those two ancient Munis,began to recite that highest mantra of Para Brahma, the Gâyatrî, on the wide spacious bank of the Ganges. (14)

The two Rişis named Nara and Nârâyaṇa, born of Hari's Ams'a, practised excellent tapasyâ for full one thousand years. (15)

The whole Universe, moving and unmoving, became hot through the Fire of their Tapas. Indra became also perplexed. (16)

The thousandeyed Indra became anxious, thought and within himself thus :—What is to be done now? These two sons of Dharma are practising Tapas and are in meditation. If they succeed, they can occupy my excellent seat in Heaven ; how can I break their Tapasyâ and what steps shall I take to hinder them. (17-18)

Lust, anger, and insurmountoble avarice Indra brought into existence and, intent on hindering their tapasyâ, mounted on the elephant Airâvata, went quickly to the hill Gandhamâdan, and approaching the holy hermitage, saw the two ancient Rişis. (19-20)

Their bodies were incandescent by Tapasyâ, as if they were the two rising Suns. Were they Brahmâ, Viṣṇu mainfested there or were they the two shining sources of light? These two Rişis were the sons of Dharma. What would they do with their Tapasyâ ? (21)

Thinking thus, the lord of Śachî seeing them addressed thus:— O highly fortunate ones ! O two Rişis the sons of Dharma ! Please tell me what are your objects? I have come here to give thee excellent boons ; I am very pleased with your Tapasyâ; threfore ask boons from me; and even if they be not worth giving, I will give them to you. (22-23)

Vyâsa said:—The Risis were deeply immersed in meditation and seemed very firm and resolute ; they, therefore, did not reply anything, though Indra, standing before them, repeatedly urged them to ask boons from him. Seeing this, the king of the Immortals began to terrify them with his supernatural enchanting fearful mâyic powers. (24 25)

He created lions, tigers, wolves and other murderous animals and began to terrify the two Rişis with them ; Indra also produced rains, hurricanes and fires very frequently so that they might yield. (26)

In spite of Indra's attempt to terrify them by his wonderful Mâyâ, the two Munis, Nara Nârâyaṇa, the two sons of Dharma, could not be brought under his control. And Indra returned to his own place. (27)

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And he became very sorry and thought thus:—"These two Munis could not be tempted away with boons, nor did they fly away from their place of worship, though terrified with fire, wind, wolves, tigers and lions. No one, I think, would be able to break their meditation. When fear and temptations have not distracted their meditation, they are certainly meditating on the Eternal Mahâ Vidyâ Śrî Bhuvanes'warî, the Prime Force of Nature, the Source of all Mâyâs, and the Goddess the Creatrix of all the worlds, the wonderful highest Prakriti ; what other expert in creating Mâyâ there can be ? Who can break their meditation! (28-31)

Indeed! how can this whole host of Mâyâs that are created by Gods and Asuras overpower those purged of all their sins, who are meditating their Creator, the Supreme Mâyâ, that Illusion by which one considers the unreal Universe as really existent and as distinct from the Supreme Spirit, whence the Gods and Asuras have derived all their supernatural powers. (32)

He in whose heart reign the seed mantras of Vâk, Kâma and Mâyâ, (called Vâgvîjam, Kâmavijam, Mâyâvîjam, no one is able to stand against and overpower him. (33)

O king! Indra, enchanted by Máyâ, did not desist from tempting the two Riṣis, but he went on thinking other means by which their asceticism could be baffled and asked Kâma and Vasanta (the god of Lust and the season spring) to come before him and addressed them, thus :— O Kâma! You now be united with your wife Rati and Vasanta (the God of spring) and go to the hill Gandhamâdan, accompained by all the Apsarâs (celestial damsels) and with all the Rasas (love sentiments.) (34—35)

NOTE :—The Gandhamadan is the mountain like unsurpassable intoxicating happiness of the senses.

There you will find the two ancient excellent Riṣis Nara and Nârâyaṇa practising asceticism in solitude, in the hermitage of Badarikâ

O Manamatha! You better go before them, and with the influence of your arrows, do now my work and make their hearts extremely lustful (36-37)

O Furtunate One! Charm over them by means of your arrows, make them leave their asceticism by magical spells. (38)

Who is there in this world of Devas, Daityas, human beings, that, being whipped by your arrows, do not come under your control ? (39).

When Brahmâ, I, Mahâdeva, Moon and Fire are all fascinated by your arrows, then is there any doubt that these two Riṣis would not be fascinated by them ! (40).

I am sending these public women as your assistants. Rambhâ and other beautiful celestial nymphs would all follow you. (41).

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You alone, or Rambhâ or Tilottamâ alone can do this work. Will there be any doubt if you all unite in this ? (42).

O Good One ! Do this work for me ; I will confer on you your desired objects. (43).

O Manmatha ! I tempted them with boons but these two ascetics, of controlled minds, could not be displaced from their seats. My efforts were rendered useless. (44).

I frightened them very much with all the Mâyic powers ; yet they could not be dislocated from their deep thoughts. It seems that they are quite heedless in the preservation of their bodies. (45).

Vyâsa said :—Kâmadeva, on hearing the king of the Devas, addressed him thus :—O Indra ! To-day I will fulfill all your desires. (46).

But there is one word. If these two ascetics be meditating Viṣṇu, Śiva or Brahmâ or the Sun, then I will be able to bring them under my control. (47).

And if they be meditating on the Great Seed Mantra, the root of all Mâyâ, and the great Kâmavîjam, the king of the Kâma, I will never be able to subdue such a devotee of the Highest Devî. (48),

If these two ascetics have devotedly taken refuge of the Great Power Mahâ Devî, then they will not come under the sight of my arrows. (49).

Indra said :—O Blessed One ! Go now with your assistants, ready to do your work. No body but you, I find, that can fulfill my this beneficial, though very difficult work. (50),

Vyâsa said :—Thus ordered by Indra, they all departed to where the Dharma's sons Nara, and Nârâyaṇa were performing their hard Tapasyâs.

Here ends the Fifth Chapter in the Fourth Book of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER VI.

Vyâsa said :—O king ! First there appeared, on the mountain, the king of the seasons, Vasanta, the Spring. All the trees flowered and became very beautiful; and the bees began to hum round all sides. (1)

Mangoes, Bokul trees, the beautiful Tilaka trees, the good Kimsukas, Sâl, Tâl, Tamâl and Madhuka trees assumed unequalled beauties, ornamented with their flowers. (2).

Cuckoos began to coo coo (warble) beautifully on the tops of trees ; the creepers flowered and began to embrace the trees. (3).

The creatures became enamoured with love and began to look on their paramours with amorous eyes and began to hold pleasant sexual intercourses. (4).

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The southern breeze blew gently, full of pleasant odours and agreeable to touch. The sensual organs became very powerful and could no longer be brought under their control by the Munis. (5).

Then Kâma, united with Rati, hurriedly entered into the Hermitage of Badarikâ with the five arrows in his hands. (6).

Rambhâ, Tilottamâ, and other prominent Apsarâs all went to that beautiful hermitage and began to sing in perfect tune with gamuts, key notes and respective pauses. (7).

The two Maharṣis awoke on hearing the sweet music, the warblings of the cuckoos and the nice hummings of the bees. (8).

Nara Nârâyaṇa became anxious to see the untimely bursting of the Vasanta (vernal season) and the flowering of the trees. (9).

How can the spring season come now at such an untimely season. I see, all the creatures are become extremly amorous with each other and infatuated with passionate lust. (10).

It is very unusual that untimely things should happen. How has this come to pass ? Stuck with wonder, Nârâyaṇa began to speek to Nara with eyes wide apart. (11).

Nârâyaṇa said :—O Brother ! See these trees look very elegant with flowers on them ; the cuckoos are sounding sweet notes on all sides ; the bees are humming on all sides. (12).

The spring, the lion of the seasons, has burst asunder the fierce elephant, the winter season, by its sharp nails, as testified by the budding of Palâsa flowers. (13).

O Brahman ! See how beautiful and excellent has become this hermitage with the presence of the Goddess Spring Lakṣmî ? O Devarṣî ! The Raktâs'oka flower is the palm of her hand ; Kims'uka flower, her excellent feet; Nîlâsoka flowers, her black hairs on her head, the full-blown lotusses, her eyes ; the bel fruits, her breast ; the jolly Kunda flowers, her teeth; Manjari, her beautiful ears; red Bandhu flowers, her lips : Sindhubâra, her wonderful nails ; the peacocks, her ornaments ; the sounds of Sârasa birds, the jingling of her feet ornaments ; the wreathes of flowers, her waist ornaments : the mad gooses, her gait ; Kadamba flower's filaments, her hairs on her body ; O best of asceties ! With all these, the Vasanta Lakṣmî has assumed a wonderful nice appearance. (14 18).

Why has this occurred untimely ? Think over it ; O Devarṣi ! I am struck with wonder ; surely this is obstructive of our penances. (19).

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Hear ! There the Apsarâs are singing sweetly the song, tending to destroy our Tapasyâs ; it seems, these are the means, no doubt, adopted by Indra to pollute our Tapasyâ. (20).

Why is this spring season now generating our pleasures ? It is clear that that Indra, the enemy of the Asuras, is become afraid of our Tapasyâ and is creating these obstructions to disturb our asceticisms. (21).

Lo ! The cool, odorous, and pleasant breezes are blowing ; no other cause can be traced than the wicked deed of Indra. (22).

When the best of the Brâhmiṇs, the Deva Nârâyaṇa was addressing thus, the whole host of Cupid became visible before their sight. (23).

And the two Riṣis were very much surprised on seeing them. (24).

They saw near to them the Cupid with his attendants Menakâ, Rambhâ, Tilottamâ, Puṣpagandhâ, Sukes'î, Mahâs'vetâ, Manoramâ, Pramodvarâ, Ghritâchî, Châruhâsinî, the expert in music, Chandra Prabhâ, the cuckoo voiced Somâ, the lotus eyed Vidyunmâlâ, Kânchana malinî, and others. (25-27).

Eight thousand and five hundred Apsarâs and long multitudes of the hosts of Cupid, the Munis saw and were surprised. (28).

Then those prostitutes of the Devas, dressed with their heavenly ornaments and the heavenly flowers, appeared before the Munis and bowed down their heads on the ground. (29).

The Apsarâs began their enchanting songs, exciting much passion and rarely heard or seen in this world. (30).

The two Munis Bhagavân Viṣṇulike Nara Nârâyaṇa were pleased with their music and addressed them thus:—O thin waisted good looking Apsarâs ! You have come here as guests, I see, from your Heavenly world. Stay here in peace and all comfort ; we will gladly serve you as your hosts. (31-32).

Vyâsa said :—O king ! The two Munis, thinking that Indra has sent these Apsarâs to obstruct their Tapasyâ, were filled with egoism and determined to create, out of their strength of Tapasyâ a new Apsarâ, who would be very much more beautiful and possessing far more heavenly graces than the present ones, who are ordinary looking and clumsy in their behaviours. (33-34).

And the Munis, by clapping or striking their thighs, instantly created a woman, exquisitely beautiful in all respects. (35).

This good looking woman was named Urvas'î, since she was produced from the thighs. And all the other Apsarâs present there were very much thunderstruck on seeing that Urvas'î. (36).

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Then the Muni Nârâyaṇa easily created as many women as there were Apsarâs to serve them. (37).

The just produced Apsarâs brought with them all sorts of offerings in their hands, and, singing and smiling, came before the Munis and with clasped hands bowed down before them. (38).

The heavenly damsels sent by Indra, though enchanting to others, were themselves now bewildered on beholding Urvas'î, beautiful in all respects and produced out of the Tapasyâ of the Munis; and their hairs over the bodies stood on their ends. Then they tried to make their faces as beautiful as they could and began to address the Munis thus:— (39).

O Munis! We are ignorant girls; how can we praise you and the greatness of your Tapasyâ and at your steadiness. Oh! There is no one in this Universe, that is not burnt with the passion by the arrows of our sharp eyesight? But there is no trace of mental disturbance and defilement in you; Oh! Wonderful is your greatness, indeed! (40).

We are convinced that both of you are the Amsas of Viṣṇu and that your treasures are your incessant peace and control of mind. We have come here not to serve you but to hinder you in your penances, that we may fulfill the desires of Indra. (41).

By what good luck of ours we have got a sight of thee, we do not know; we do not know also what merits we did? We have committed a great offence to you; still you have not cursed us. You have considered us as those of your own family and have pardoned us. Therefore our minds are free from sorrow and anxiety. Much praise be to your forgiveness! Wise saints do not squander away their occult powers, derived from austerities, in trivial ways like cursing others. (42).

Vyâsa said:—Very pleased were those two Dharma's sons, the two Maharṣis, self controlled and desireless, to hear these words of those goodly behaved heavenly damsels; they then spoke to the damsels, blazing with the fire of their Tapas. (43).

Nara and Nârâyaṇa said:—O Damsels! We are pleased with you; better ask from us your desired boons; we will instantly grant them to you. You better take with you to your Heaven this beautiful eyed Urvas'î, born of our thighs as a present to your Deva Râja, the Indra. (44-45).

Now peace be to all the Devas; you better go to your own places; do not, in future, disturb the Tapasyâ of others. (46).

The damsels said:—Where will we go now? We have reached your lotus feet through our devotion, and our joy knows no bounds; O Nârâyaṇa the Supreme amongst the Gods! (47).

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O Lord! O Madhusûdana! O Lotus-eyed! If Thou art pleased with us and dost want to give us our desired boons, we disclose to you our wished for object. (48).

O Lord of the Devas! Thou art the Lord of the world; so beest Thou the Lord of us. O Destroyer of the foes! We will gladly put ourselves at the service of your feet. (49).

Let those sixteen hundred and fifty beautiful-eyed damsels including Urvas'î, that are your creation and that are now existing here, let them go unto Heaven by your command. (50).

And we, the sixteen hundred and fifty damsels that have come before, may be allowed to remain here at your service. (51).

O Mâdhava! You are the Lord of the Devas; be true to your word and give us our desires. Those seers, the Munis, who know what is Dharma, declare that it is sin, equivalent to murder, to destroy the hopes of those women that are struck with passion. (52).

We are very fortunate to come here from Heaven and we are filled with extreme love for you, O Deves'a! You are the Lord of the world; you can do all things; therefore do not leave us. (53).

Nârâyaṇa said:—O thin bodied damsels! I am practising at this place the tapasyâ for full one thousand years, controlling my passions; how can I now break it by engaging myself to enjoy sensual things. (54).

I have no inclination to induge in sexual pleasures, tending to destroy the Highest Bliss as well as the Highest Dharma. What intelligent person will like to indulge like a beast in sensual pleasures. (55).

The Apsarâs said:—Of the five senses; sound, etc., the pleasures attained through the sensation of touch are excellent, and are reckoned as the source of Bliss; no other pleasures stand equal to it. Therefore do then fulfill our words, and enjoy incessantly this highest bliss and roam freely in this Gandhamâdan mountain. (56-57).

If you like to go to Heaven, be pleased to know that there is no Superior Heaven to Gandhamâdan (the mountain like intoxicating happiness of the senses). Dost thou enjoy the highest bliss, the pleasant sexual intercourse with us, the heavely damsels in this very beautiful and lovely place. (58).

Thus ends the Sixth Chapter in the Fourth Book of S'rîmad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣî Veda Vyâsa on the origin of Urvas'î.

CHAPTER VII.

Vyâsa said:—O king! The Dharma's son, of excellent prowess, hearing this, the words of these damsels, thought within himself, thus:—what shall I do under the above circumstances. (1)

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If I indulge now in sexual pleasures, I will be an object of laughter amongst the Munis. This present trouble has, no doubt, arisen from my Ahamkâra (egoism.) This Ahamkâra is the first and foremost in ruining one's Dharma. (2)

The wise sages have declared this Ahamkâra as the root of this tree of world. I did not observe the vow of silence on seeing those damsels come here; I have held much conversations with them; therefore I have got into this troublesome anxiety and sorrow. I have created these damsels at the expense of my Dharma and Tapasyâ. The beautiful and lovely damsels sent by Indra are now full of lust; and are bent on ruining my tapasayâ. Now if through Ahamkâra I had not created the damsels, I would not have fallen into this difficulty. Now I am caught firmly in the meshes of my own creation like a spider; what am I to do next? (3—5)

If I abandon these damsels, thinking that there is no necessity to reconsider the matter, then these would be broken hearted; and they would go away cursing me?

Yet I would be free from this present danger at least and then be able to practise excellent tapasyâ in a lonely place. Therefore, now, I will get angry and tell these damsels go away from me. (6—7)

Vyâsa said :—O King! The Muni Nârâyaṇa thought that he would become thus happy; but, at the next moment, he discussed in his mind, thus :— (8)

The second great enemy is anger; it is greater than causing hurt to others; and it is greater than lust aud avarice. (9)

Out of anger people commit murder; this murder is the source of hell and is giving pains to all. (10)

As trees, rubbing against each other, generate fire; and are themselves burnt up in this fire, so fire arising from this body ultimately burns this body to death. (11)

Vyâsa said :— The younger brother Nara on seeing his elder brother anxious and low-siprited, spoke out what is right, as follows :— (12)

O Nârâyaṇa! You are very intelligent and very good; therefore relinquish this feeling of anger and betake to quietude and peace, and kill this dreadful anger. (13)

Do you not remember that it is through this Ahamkâra and anger that our tapasyâ was destroyed on a previous occasion; and we had to fight severely with Prahlâda, the Lord of the Asuras for one full divine thousand years. (14)

O Lord of the Devas! We were put to much difficulties then; therefore O Lord of the Munis! Get rid of this anger; be quiet! The sages declare the peace is the root cause and the only object of Tapasyâ. (15—16)

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Vyâsa said:—On hearing these words of his younger brother Nara, the Dharma's son Nârâyaṇa took to peace. (17)

Janamejaya said :— O Lord of the Munis! The high souled Prahlâda was a devotee of Viṣṇu and of a peace loving heart: how it was that, in the ancient days, the battle took place between him and these Riṣis; how could the Riṣis fight ? There is this great doubt in my mind. (18)

These two Dharma's sons were ascetics and peace loving; how the fight could come to pass between these and the Daityâsuras ? How did these two Riṣis fight with the high souled Prahlâda? (19—20)

Prahlâda was very religious, full of knowledge and very much devoted to Viṣṇu. Nara Nârâyaṇa were sattvik and ascetics; therefore if there had occurred enmity between those, it appears that the religion and asceticism, Tapasyâ and Dharma were matters in name only ; and the labour was spent in vain in the golden age even. What was the value of asceticism and meditation and muttering silently the mantras! No one can make out. (21—22)

Oh ! Persons like them could not conquer their hearts full of anger and egoism ! Anger aud jealousy cannot spring unless there be at the bottom a feeling of egoism (Ahamkâra). (23)

All the passions, lust, greed, anger etc, come out of Ahamkâra (egoism), there is no doubt of it; one hundred lakh years of severe asceticism are rendered quite useless by the cropping up afterwards of a bit of Ahamkâra.

As darkness is dispelled entirely on sunrise, so no trace of religious merit can exist on the rising of a bit of Ahamkâra. (25.)

When Prahlâda could fight with S'rî Bhagavân Hari, then, Oh ! all his merits in this world are rendered of no use whatsoever. (26)

Where is the religious merit and where is peace when the quiet souled persons Nara Nârâyaṇa, the two Riṣis began to fight, without paying any heed to their highest end, the Tapasyâ ? (27)

When Ahamkâra became invincible by the two Riṣis, then what can be expected from the weak trivial persons like us in the matter of subjugating this Ahamkâra ? (28)

Who can be free from Ahamkâra in these three worlds, when the high souled persons like the above were not free from it ? I am now quite confident that, in this Universe, no body was ever before free from Ahamkâra nor will there be any such in the distant future. (29)

One can be free if bound by an iron or a wooden chain ; but when one is pierced by Ahamkâra, one can never become free from it. (30)

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This whole Universe, moving and unmoving, is rolling in this Samsâra (migration and transmigration) polluted by urine and faeces, being covered by Ahamkâra. (31)

Where is, then the Brahma Jnâna ? O Good One in vows ! The Karma theory, according to the Mimâmsakas, seems reasonable and true. (32)

O Muni ! What can you expect from the weakminded persons like me in this Kali yuga, when the great persons are always overpowered with lust, anger, etc. (33)

Vyâsa said :—O Descendant of Bharata ! How can the effect be different from its cause ? Gold and golden ear-rings though different in form owing to upâdhis, are both similar to their original cause, the metal gold.

Thread is the cause of cloth ; therefore as cloth cannot be different from its thread, so this whole universe, moving and unmoving, is sprung from Ahamkâra; then how can it be free from Ahamkâra ? (34-35)

All this, moving and unmoving, including a blade of grass, are fashioned out of the three qualities of Mâyâ ; so if it be formed of those qualities, what repentance can come to those who are wise and know every phenomenon as unreal ? (36)

O Best of kings ! Brahmâ, Viṣṇu or Mahes'a, even these are all rolling in this vast ocean of Samsâra, being bewildered and fascinated by Ahamkâra. (37)

The great sages like Vas'iṣṭha, Nârada and the other Munis are frequently taking their births in this Samsâra. (38)

In this Trilokî, there is not even one embodied soul, who is entirely free from this Mâyâ and has become quiet and immersed in the highest bliss of the Supreme Self. (39)

O Best of kings ! Lust, anger, avarice, and fascination, all, arise from Ahamkâra. These do not leave any embodied person. (40)

Studying all the Vedas and Purâṇas, going to all the sacred places of pilgrimages, making charities, thinking on Paramâtman and worshipping the gods, doing all these, the people still get attached to sensual objects and act like a thief. (41—42)

O Son of Kuru ! In the three yugas, the Satya, Tretâ, Dwâpara, the Dharma had been pierced and wounded very much ; what to say of the Dharma in this Kali Yuga ! (43)

You will find quarrels, avarice, anger raging always in this Kali yuga. Therefore there is no wonder that you will not find any one thinking and doing what is worth thinking, and doing what is not worth doing ? (44)

Free from envy, anger, and jealousy, such persons are rare now-a-days in this Kali yuga. Some peaceful persons exist here and there to keep up the ideal. (45)

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The king said :—O Muni! They are blessed and holy who are free from this fascination of Mâyâ, self-controlled, who have conquered their passions, and who follow good conduct. They have risen above the Trilokî. (46)

O Best of Munis! My high minded father put a dead serpent round the neck of an ascetic without any fault; I am very sorry to think of his act. (47)

Therefore, O Muni! Kindly suggest any means by which I can now redress that act. O Bhagavan! I do not know what will be the result of this act, committed out of the bewildering of intellect. (48)

Fools in search of honey see only honey before them but not the falls, whence they might tumble down and die. So the stupid men do disgraceful acts and do not get afraid of the tortures of hell. (49)

Kindly describe, in detail, how the fight incurred between Prahlâda and Nârâyaṇa in ancient times. (50)

How was it that Prahlâda went out of Pâtâla (the nether regions) and went to the great holy place, the hermitage of Badarikas'rama in the Sârasvata country, the great place for pilgrimage. (51)

O Muni! What was it that led the best of the Munis, the two ascetics to fight with Prahlâda? (52)

The enmity springs where there is wealth, wife, or land. The two Maharṣis were desireless, had nothing of these; how, then, without any cause, they fought such a battle! (53)

Prahlâda was also very religious and knew that those two Riṣis were the Devas; knowing this, why did he fight with them? (54)

So describe in detail the cause of all these. (55)

Here ends the Seventh Chapter in the 4th Book of Śrîmad Devî Bhâgavatam of 18,000 verses on Ahamkâra by Maharṣi Veda Vyâsa.

CHAPTER. VIII.

Sûta said :—Thus asked by the son of Parîkṣit, the king Janamejaya, the best of the Brâhmaṇas, the son of Satyavatî, Vyâsa spoke, in detail, the following :—(1)

The virtuous Janamejaya became very much sorry and despondent when he heard in detail the improper acts of his own father Parîkṣit, the son of Uttarâ. (2)

Owing to insulting the Brâhmiṇ boy, his father had to go to hell; and he was constantly thinking how to release his father. (3)

The son is called "Puttra" for he releases his father from the hell, named "Put". He is the true son that can do so. (4)

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The fortunate son of Parîkṣit became very much tormented and bewil-z dered with fear when he heard what was the fate of his father, who died bitten by a serpent on the top of a palace, due to the curse of a Brâhmiṇ, void of any bathing, charities, and the purificatory acts. (5-6)

When Vyâsa returned home, Janamejaya asked him, the whole course of events of Nara Nârâyaṇa. (7)

Vyâsa said :—O King ! When the terrible Hriaṇya Kas'ipoo was slain, his son Prahlâda was installed on his throne. (8)

During the government of Prahlâda, the chief of the Daityas, the worshipper of the Brâhmaṇas and Devas, the kings on earth began with faith to do many sacrifices for the satisfaction of the Devas. (9)

The Brâhmaṇas were engaged in their Tapasyâ, Dharma, and in frequenting the places of pilgrimages ; the Vais'yas, in their trade ; and the Śûdras, in serving the other three classes. (10)

The incarnation of Hari, the Nri Simha (Man-Lion) made Prahlâda, the king of the Daityas in the Pâtâla (Nether regions) ; and Prahlâda, engaged there, spent his time in the preservation and welfare of his subjects. (11)

Once, on a time, the great ascetic Chyavana Muni, the son of Bhrigu went on his way to bathing in the river Narmadâ, at the place of pilgrimage, called Vyârhitîs'vara. (12)

There he saw the great river Revâ and, while he was descending in the river, a dreadful snake caught hold of him and carried him to the Pâtâla. The Muni was greatly terrified and began to think of the Deva of the Devas, Janârdana Viṣṇu. (13)

On remembering the lotus eyed Viṣṇu, the serpent lost his poison, and Chyavana Muni did not find any trouble, though carried to the Pâtâla. (15)

Then the serpent, coming to know of the power of the Muni, left him for fear that the Muni might curse him ; the snake afterwards repented very much. (16)

Chyavana, the best of the Munis, worshipped by the daughters of the serpents, roamed there and entered once into a beautiful palace of the Nâgas and the Dânavas (17)

While he was walking, he was seen by the religious king of the Daityas, the Prahlâda. (18)

The lord of the Daityas on seeing him worshipped him and enquired of him the cause of his coming there. (19)

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Are you sent here by Indra ? Speak truly, O best of the Brâhmaṇas Is it to pry into my kingdom out of the enmity between the Devas and the Daityas ? (20)

Chyavana said :—What have I to do with Indra ? That I might be sent by him, as his spy, messenger, to your city ! (21)

O Chief of the Daityas ! Know me as Chyavana, the son of Bhrigu, prompt in religious duties and whose eye is illumined by knowledge. Do not fear that I am sent here by Indra. (22)

When I went to bathe in a place of pilgrimage, in the holy Narmadâ and dropped into the river, a poisonous snake caught hold of me (and carried me here). (23)

I took the name of Viṣṇu ; and the serpent, hearing the Viṣṇu's name, became void of poison, and left me here as you see. (24)

O king ! Coming here, I see you. You are a devotee of Viṣṇu ; know me, too, a devotee of the same Viṣṇu. (25)

Vyâsa said—O king ! Prahlâda, the son of Hiraṇya Kas'ipu, on hearing his sweet words, gladly asked him about the various places of pilgrimages. (26)

Prahlâda said :—O Best of Munis ! Kindly describe to me, in detail, which are the places of pilgrimages on the earth, Pâtâla, and in the Heavens, that verily lead to holiness. (27)

Chyavana said :—O King ! He whose body, words, and mind have grown pure, to him, his every footstep is a place of pilgrimage ; he, whose heart is impure and defiled, to him the holy Ganges even is a thing more hated and worse than the Kîkaṭa country (the name of Behâr). (28)

Every holy place will impart holiness to him whose mind is first pure and deprived of sin. (29)

O Best of the Daityas ! On the banks of the Ganges, are situated good many cities, towns, villages, places to assemble, mines, small villages, the living places of the aborigines, the châṇḍâlas, and kaivartas, the Hûṇas, Bangas, the Khasas and the other Mlechchas. (30-31)

The inhabitants of the above places drink at their will the holy Ganges water, equivalent to Brahma, and bathe therein and do other works. (32)

O King ! There not even a single soul becomes pure. What use is a holy place to him, whose heart becomes attached to the sensual objects and who can therefore be called the lost souls. (33)

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Know, O king ! the mind as the principal factor in any religious act or in any holy place. He who wants purity, let him first make his own mind pure. (34)

The residents in any holy place deceive others and thus incur great sins. The sins committed in a place of pilgrimage can never be removed ; they become unending and inexhaustible. (35)

As the fruit, Indravâruṇâ, is never sweet though fully ripe, so whose heart is defiled, he can never be pure though he bathes hundreds and thousands of times in the Tîrtha water. (36)

He who wants welfare of his own and others, he should first make his mind pure ; when his mind becomes pure, then, the purity of material things and the purity of conduct can have any effect ; then and then only resorting to places of pilgrimages becomes efficacious. (37)

Always avoid company with the lowest class of persons in the holy places ; it is far better to shew one's good will and compassion to all the souls (jîvas) by one's intellect and by one's acts. You have asked me about the holy places of pilgrimages ; I will now tell you those that are the best. (38-39)

O king ! The holy Naimis'âraṇya is the first, next Chakratîrtha ; next Puṣkaratîrtha ; there are many others besides these that cannot be counted. O Best of kings ! There are lots of other holy places in this world. (40)

Vyâsa said :—O king ! Prahlâda, the king of the Daityas, on hearing the Muni's words, became ready to go Naimis'raṇya and, with very much gladness, exclaimed to his followers, the Daityas :—O Good Ones ! Get up ; to-day we will go to Naimiṣâraṇya and we will see the lotus eyed, yellow robed Śrî Achyutam, the Viṣṇu. (41-42)

Vyâsa said :—O King ! When thus addessed by Prahlâda, the Demons were exceedingly glad ; and they all marched out of Pâtâla. (43)

The Daitys, and Demons all united went to Naimiṣâraṇyam and filled with much pleasure, they all bathed on reaching that holy place. (44)

There, accompanied by the Daityas, Prahlâda roamed about the sacred places and saw the holy Sarasvatî river and Her pure clean water. (45)

The highsouled Prahlâda bathed in the Sarasvatî river and his mind was satisfied. (46).

The king of the Daityas was very much pleased and he performed ablutions and charities according to due rites in that most auspicious sacred place of pilgrimage. (47).

Here ends the Eighth Chapter in the Fourth Book of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣî Veda Vyâsa on going to the Tîrthas.

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CHAPTER IX.

Vyâsa said :—After performing duly his religious rites there, the son of Hiraṇya Kas'ipu saw before him an unbrageous peepul tree. (1).

There he saw along with the feathers of vultures, the terrible, sharpened under a stone, various glittering arrows, arrayed in due order ; and he was surprised to think who could have kept such arrows, well guarded in this very holy hermitage of the Riṣis. (2-3).

While Prahlâda was thus meditating in his mind, he saw before him, wearing the skin of a black antelope, the two sons of Dharma, the two Munis Nara Nârâyaṇa, loaded on their heads with high clots of hairs. Before them were placed the two white bows named Śârṇgam and Âjagavam, (Pinâka) the bows of Viṣṇu and Śiva respectively, bearing their qualified marks, as well as their two inexhaustible big quivers. (4-5).

The Lord of the Daityas, then, saw those two blessed ones, the two Riṣis Nara Nârâyaṇa, the two sons of Dharma, deeply absorbed in meditation. Seeing this, he became very much enraged, his eyes became red, and he began to address them thus :—O two Ascetics ! Has vain arrogance possessed your mind to destroy religion ? It is never seen nor even heard, that the practice of severe asceticism and the holding of the bows and arrows, were carried into effect simultaneously by one man in any of the Four Ages. These two are contradictory things. That may be worthy in the Kali Yuga ? This asceticism is fit for the Brâhmaṇas ; why, then are the bows and arrows held by you ? There is an irreconcilable difference between the holding of clotted hairs on the head and the holding in the hand of the bows and arrows. Therefore, do you practise religious rites, with feelings befitting your divine positions ! (6-10).

Vyâsa said:—O Descendant of Bharata ! On hearing thus the Prahlâda's words, the Nara Riṣi said :—O Lord of the Daityas ! What matters it to you? Why do you, for nothing, trouble yourself with our tapasyâ. (11).

An able man can accomplish any thing. It is widely known in the three worlds, that we are able to accomplish these two things contemporaneously. O thou of weak understanding ! (12).

In the battle field as well as in asceticism, we can shew our prowess. What have you got to do with us in these matters ? The road before you is unobstructed, you can go wherever you like ; why do you brag of your own merits ? (13).

You are very dull and stupid ; what can you understand of a Brâhmaṇic glory that is very rare and attained with great difficulty ? Those that want happiness need not meddle with the Brâhmaṇas. (14).

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Prahlâda said:—Blunt headed and vain braggarts are you! When I am present in this Tîrtha, I who am the upholder of Dharma, I won't allow you to practise any irreligious things here! O Ascetics! Better show me your skill in fight to-day. (15-16).

Vyâsa said:—O king! The Riṣî Nara on hearing his words replied:—Give us battle if you are so desirous. O wretched amongst the Asuras! In to-day's battle, I will knock your head down, and then you shall never in future desire to fight with any body. (17-18).

Vyâsa said:—On hearing these words, the chief of the Daityas was very much angry and promised to conquer these two self-controlled Riṣi ascetics, Nara Nârâyaṇa by any means whatsoever. (19-20).

Vyâsa said:—Thus saying, the Daitya took up his bow and quickly stretched it with arrow and the bow string made a terrible noise. Then Nara, too, took up with anger his bows and began to shoot arrows at Prahâlda lots of sharpened arrows and weapons. (21-22).

The lord of the Daityas quickly selected the arrows, glittering like gold, and with them tore asunder the arrows thrown by Nara. Nara, seeing his arrows, cut asunder, became infuriated with anger and began to hurl as quickly lots of other arrows. (23).

Prahalâda then cut asunder with arrows, of quick velocity, the Nara's weapons and struck violently on the breast of Nara. Nara, too, with anger pierced the arms of Prahlâda with five quick arrows. (24).

Indra and the other Devas came on their respective aeroplanes to see their fight and began to give cheers sometimes to Nara and sometimes to Prahlâda from above the skies. (25.)

The Lord of the Daityas taking up his bow, began out of furious anger, to hurl various weapons on Nara as incessantly as clouds give rain over the mountain peaks. The Nara Muni now became very much exhausted and weary, being struck with Prahlâda's arrows. (26.)

Nârâyaṇa then seeing Nara exhausted, became very much amazed and holding his unequalled Śârnga bow, began to quit arrows, shining with with golden lustre. (27.)

O Lord of the earth! Then Narâyaṇa and Prahlâda both were desirous to win the victory, and a terrible fight ensued. The Devas gladly poured forth flowers on their heads from the skies. (28.)

The king of the Daityas got very much enraged and began to hurl arrows with tremendous quickness. Nârâyaṇa, the son of Dharma, immediately cut asunder those weapons with his very sharp arrows. (29)

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Nârâyaṇa too, threw arrows sharpend under stones with high velocity and very much troubled the lord of the Daityas, who now became very much restless. (30).

The sky was covered over with arrows and arrows from both the parties and the day looked like the night. Then the Devas and the Daityas were very much astonished and told each other. "We never saw before a terrible fight like this." (33—34.)

Then the Devarṣis, Gandarbhas, Yakṣas, Kinnaras, Pannagas, Vidyâdharas and Châraṇas were all very much confounded. (35).

The two Riṣîs Nârada and Parvata came also to witness their fight; the Devarṣi Nârada told the Parvata Riṣi he never saw before such a dreadful fight. There were awful battles with Târakâsûra and Vritrâsûra and also the battle between Hari and Madhukaiṭava; but they were all inferior and cannot stand in comparison. (36—37.)

It seemed that Prahlâda was very powerful; otherwise how could an equal fight last so long a time with such an accomplished person, perfect with all the supernatural powers and of such heroic deeds as Nârâyaṇa. (38.)

Vyâsa said :—O king! Day and night the Daityas and the ascetic Nârâyaṇâ went on fighting terribly with each other. Then Nârâyaṇa cut off, with the arrow, the bow of Prahlâda; Prahlâda soon took another bow; the expert handed Nârâyaṇa quickly broke into two that bow. Thus though Prahlâda's arrows were repeatedly cut asunder still he began to take up fresh bows and Nârâyaṇa began to cut them repeatedly. (39—42)

Thus, then, when all the bows of Prahlâda were destroyed, the Daitya Râjâ took up Parigha *(iron club)*, became enraged and threw it on Nârâyaṇa's arm. The powerful Bhagavân Nârâyaṇa, seeing the dreadful iron club, cut it asunder with nine arrows and pierced Prahlâda with ten arrows. (43—44.)

Then Prahlâda, enraged, threw the iron gadâ on Nârâyaṇa's thighs. The exceedingly powerful Dharma's son was not at all agitated and stood firm like a rock and taking up arrows quickly cut asunder the iron gadâ of the Daitya. Then the visitors were much startled. (45—47.)

Then Prahlâda, intent on killing his enemy, became very much angry and threw the Śakti darts, spears and missiles instantly on Nârâyaṇa's thighs with great velocity. Nârâyaṇa with one arrow cut that easily into seven parts and with seven arrows pierced Prâhladâ. (48—49.)

Thus for one thousand Deva years the terrible fight lasted between Prahlâda and Nârâyaṇa in that hermitage; and the whole universe was struck with surprise. (50).

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Then Gadâdhara with yellow robes and four hands quickly came there and called Prahlâda. The son of Hriaṇya Kas'ipoo, Prahlâda, seeing the Lord of Lakṣmi, four armed, Nârâyaṇa with lotus and disc in His hands come there, bowed low, and, with folded hands, began to speak to him with great devotion. (51—52.)

O Deva of the Ḍevas ! You are the Lord of the universe and devoted to your devotees. O Mâdhava! I have faught for full one hundred Deva years ; still I have not not been able to defeat these ascetics. I do not know why. I am surprised at it. (53—54.)

Viṣṇu said:—O Forgiving One ! These two Riṣîs Nara Nârâyaṇa are the perfect ascetics, self controlled and born of my Amsas. Therefore you have not been able to defeat them. What wonder is there ! O king! Better go now to your Pâtâla and keep your steadfast devotion on me. O Intelligent one ! Do not quarrel any more with these two ascetics. (55—56.)

Vyâsa said :— O king ! The Daitya king Prahlâda then advised by Viṣṇu went out of that place with his Asura followers ; and the two Nara-Nârâyaṇas began again to practise their Tapasy âs. (57.)

Here ends the Ninth Chapter of the Fourth Book of Śrî Mad Devi Bhagâvaṭam, the Mahâ Purâṇam of 18,000 verses, on the fight between the Riṣis and Prahlâda by Mahariṣî Veda Vyâsa.

CHAPTER X

Janamejaya said:—O Son of Parâs'ara ! There has arisen a great doubt in my mind on hearing just now your words. These Nara Nârâyaṇa are the two sons of Dharma ; they are asceties, calm and quiet, the Ams'as of Viṣṇu ; they reside in a holy place of pilgrimage ! They are filled with the sâttvic qualities, subsisting always on roots and fruits of the forest, the highsouled hermits and truthful. How were they addicted to such warfare ? Why had they left their invaluable asceticisms ? And with what object were they fighting for full one thousand Deva years with Prahlâda. (1 4)

What was the end, O Muni, of their fight with Prahlâda? Kindly explain to me in detail the cause of this warfare. (5)

Women, wealth or any other wordly object can be the cause of any quarrel or fight amongst any persons ; but, in this case, the two ascetics had none of these ; how then this idea of fight sprung within their minds. (6)

And why did they practise such severe austerities ? Was it that they had to overpower others, or enjoy pleasures themselves or to reach Heaven

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that they practised tapasyâ ? What fruits did they eventually obtain from such penances? (7-8)

They became very lean and thin through their asceticism; still how could they fight full one thousand Deva years without getting fatigued. (9)

They were not entangled in this fight for kingdom, or wealth or for women or for any other worldly object ; then why did they fight with the high souled Prahlâda ? (10).

Having no attachment for any worldly object nor any desire to gain any thing therefrom, why did they engage themselves so thoroughly, in such pains giving battle ? (11).

Intelligent persons always do works leading to bliss ; they never do painful works ; this is the long standing rule of the world. (12).

The two sons of Dharma were the Ams'as of Hari, all knowing and adorned with all qualities ; why did they fight, subversive of religion ? (13).

O Mahârṣi ! Even the dull and stupid persons in the world won't go to these deadly battles leaving asceticism and samâdhi, leading to the purification of all desires. (14).

I have heard that Yayâti, the Lord of the earth was dropped from Heaven to this world, owing to his Ahamkâra, though he was a virtuous king devoted to charities and sacrifices. (15).

No sooner Yayâti, said the king :—did As'vamedha sacrifice, etc., with ahamkâra, egoism, he was dropped by Indra with thunderbolt in his hands. So one can see that, without Ahamkâra no fight can occur. The ascetics had no bodily strength ; therefore if they had to fight, it is through the waste of their Tapasyâ that they could do so. (16-17).

Vyâsa said :—O king ! The all knowing sages that have realised the truth or Dharma declare the threefold Ahamkâra arising out the Sâttic, Râjasic and Tâmasic qualities respectively to be the causes of this world. (18)

How, then, can these two Munis being embodied forego their Ahamkâras ? Without any cause, no actions follow ; this is quite certain. (19).

Tapas, charities, sacrifices all originate from the Śattic qualities. And quarrels arise from the Râjasic or Tâmasic qualities. (20).

All arise from Ahamkâra, whether good or bad ; this is quite certain. (21).

There is no other thing that enchains a soul than this Ahamkâra. It is out of Ahamkâra that this Universe is created : how can it be then free from it ? (22).

O King ! Brahmâ, Viṣṇu, Mahes'ha, even these are with Ahamkâras. Then how can you expect other ordinary Munis to be free from it ? (23)

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Encased with Ahamkâra, this Universe is rolling. Births and deaths occur repectively through this Karma. (24).

O Lord of the earth. The Devas, birds and men are revolving in this world like the wheel of a chariot. (25).

In this wide world who can count how many Avatâras Viṣṇu had to take in all sorts of wombs, good or low. (26).

Ordained by the Lord of the Universe, Nârayâṇa Himself had to take the Fish, Tortoise, Boar Mân Lion and the Dwarf incarnations. (27).

Vâsudeva Janârdana the Lorld, had to undertake countless Avatâras births in this world. (28).

In the Vaivasvata manvantara, the Avatâras of Bhagavân Hari are being mentioned to you. Hear ! (29 .

The all pervading Lord of the world, the God of the Gods, had to take several incarnations in this world, owing to the curses inflicted by Bhrigu. (30)

The king said :—There has now again arisen another fresh doubt, why was Viṣṇu cursed by Bhrigu Muni ? (31)

O Muni ! What injury did Hari commit to that Muni, and whereof the Muni Bhrigu cursed him. (32)

Vyâsa said :—Hear, O king ! the cause of the curse ; I will narrate to you. In days of yore, the king Hiraṇyakasipu, the son of Kasyapa often quarrelled with the Devas' ; owing to this incessant warfare, the whole universe was much alarmed and perplexed. (33-34)

And when Hiraṇyakasipu was slain by the Man-Lion incarnation, Prahlâda, the tormentor of the foes, continued his enmity towards the Devas and began to annoy them. (35)

Thus one hundred years dreadful battle occurred between the Devas and Prahlâda, to the astonishment of all. (36)

O king ! The Devas fought very hard and were victorious. Prahlâda was defeated and was sorely grieved, Hearing that the Eternal Religion is the best, he handed his kingdom over to his son Bali and went to the Gandhamâdan hill to practise tapasyâ. (37-38)

The prosperous Bali, too, on gaining his kingdom, began to quarrel with the Devas and the war thus went on. Ultimately the powerful Indra and the Devas defeated the Asuras. (39-40)

O king! Indra, of unequalled prowess, with the aid of Viṣṇu, deprived the Daityas of their kingdom. The defeated Daityas took refuge of their family spiritual guide Śukrâchârya and addressed him thus, O Brâhmaṇa ! You are endowed with your fiery strength of Tapasyâ and you are now

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powerful ; why are you not lending your helping hands to your Daitya followers. O foremost of the councillors. If you do not help us and save us, we will not be able to stay in this earth and will soon have to go down to Pâtâla. 41-42

Vyâsa said :—Thus addressed by the Daityas, the very kind hearted Śukrâchârya said, O Daityas ! Do not be afraid ; I will protect you by my fire of strength and vigour ; and help you with sound counsels and medicines. Be brave and energetic and cast aside your mental agony and sorrow. (43-44)

Vyâsa said :—O king ! The Daityas became fearless under the patronage of Śukrâchârya. The Devas had their spies and knew all about these. They held councils with Indra and settled that before the Daityas had time to dislodge us from our Heaven with the mantra of Śukrâchârya, we will speedily go and attack them. Thus attacked all on a sudden, they will all be slain by us and we will drive them down to the Pâtâla. (45-47)

Thus forming their resolves, with fully equipped arms and weapons, they went out of rage to fight with the Daityas and orderd by Indra and aided by Viṣṇu, they began to kill the Demons. (48)

When the Devas were thus slaying the Demons, they got very much terrified and exclaimed 'O Lord ! Protect us ! Protect us !' and took the refuge of Sukra. (49)

Śukrâchârya, seeing the Daityas very much perplexed and distracted, at once cried aloud out of the influence of his Mantra " No fear, no fear," Then the Devas on seeing Śukrâchârya left the Daityas and fled away to their own places. (50)

Here ends the Tenth Chapter of the Fourth Book of the Mahâ Purâṇam, Śrî Mad Devî Bhâgavatam, of 18000 verses by Maharṣî Veda Vyâsa. on the curse on Viṣṇu by Bhrigu.

CHAPTER XI.

Vyâsa said:—When the Devas retired from the battlefield, Śukrâchârya addressed the Demons thus :—O best of the Demons ! Please hear, what had been told to me by Brahmâ in days of yore. (1)..

Janârdan Viṣṇu is coming here to slay all the Demons. He killed before Hiraṇyâkṣa, the king of the Asuras, in His Boar incarnation. He killed Hiraṇyakasipu by assuming His Man-Lion appearance ; now too, he will kill all the Dâityas, no doubt, with great enthusiasm. (2-3).

Now my mantra force will not be of any avail before Śrî Hari. And without my help you will not be able to conquer the Devas. Therefore, O Demons. wait for some time for me ; I will start to-day to the presence of Śivâ Mâhâdevâ to obtain from him the Mantra Śakti. (4-5).

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I will return, as early as possible, getting the Mantrâs from Śri Mahâdevâ; and with the help of the power of those great Mantras I will be able to protect you thoroughly. (6).

The Daityas said:—O best of the Munis! We are now defeated and our forces are well nigh exhausted; how will we be able to stay on this earth and expect your return for so long a time? (7).

Those who were of great strength amongst us, they all are slain; now we are left very few in number. In this crisis it is not advisable and auspicious for us to remain here in this battlefield. (8).

Śukrâchârya said:—Better you all stay here until I return, getting the requisite Mantra; remain peaceful and engaged in asceticism. (9).

The heroes apply one or other of the following four measures:—conciliation, alliance, gifts and bribery, partitions and sowing dissensions and punishment or open attack according to the conditions of time, place, strength and circumstances. (10).

Intelligent andwell wishing persons do serve their enemies even in times of distress; but no sooner they find that their strength and army have increased, than they try at once to kill all their enemies. (11).

Now, therefore, pretend your meekness and allegiance and adopt peace and remain in your own place until my arrival. (12).

O Demons! I will come back with the Mantra from Mahâdevâ. I will fight again with the Devas, by that veritable mantra power. (13).

O king! Thus firmly making up his mind to have the Mantra, Śukrâchârya went to Mahâdeva. (14).

The Dânavas sent Prahlâda to the Devas for conciliation. The Devas regrded Prâhlâda truthful and they all trusted on him. (15).

Prâhlâda with Asuras addressed thus the Devas with gentleness and and humility. (16).

O Immortals! We all have abandoned our weapons and armour. Now we desire to wear barks of trees and practise asceticism. (17).

The Devâs took Prâhlâda's words to be true and deserted from further fight; were freed of anxiety and felt all delighted. (18).

On the Daîtya's leaving their weapons, the Gods desisted from battle, went to their respective places and freely gave themselves up to pleasures and amusements. (19).

The Daîtyas controlled themselves and practised asceticism in the Kas'yapa's hermitage, expecting the return of Śukrâchârya. (20)

Śukrâchârya went to Kailâsa and made respectful obeisance to the God Mahâdeva. Mahâdeva enquired of the cause of his coming. (21).

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Śukrâchârya said :—I ask for Mantras, O Deva ! from you that are not possessed by Brihaspatî, for the defeat of the Devas, and the victory of the Asuras. (22).

Vyâsa said :—On hearing his words, the all-knowing Śankara Śîva began to think what He would do in this matter. (23).

Certainly, this is with the revengeful object of attacking the Devas, for their defeat and for the victory of the Asuras that this Muni has come. (24).

The Devas ought to be protected by me ; thus thinking, Śankara Mahes'vara advised him an entirely difficult tapasyâ to practise. (25).

Full one thousand years he would practise tapasyâ with feet upwards and head dowdwards, he will have to inhale the smoke of burnt husk. Then he will get the Mantra and his desires will be fulfilled. (26).

That would be done ; thus saying to Śankara, Śukrâcharyâ practised that excellent vow, peaceful and inhaling the smoke of husk to get that Mantra. (27).

The Devas came to know that Śukrâchârya is practing his vow and the Daityas have become arrogant. They then counselled. (29)

And came to the conclusion, took up weapons and arms and went to the Daityas, ready to fight. (30)

The Daityas, seeing the Devas dressed in armour and holding weapons and coming from all sides, became very much afraid and anxious. (13)

The Daityas, seeing this all on a sudden, were attacked with fear and began to address the Devas, proud with their army, in words, full of good meanings and morals. (32)

O Devas ? We have abandoned our arms ; we are now armless ; our spiritual guide is in his tapasyâ, you gave us words of fearlessness ; why then you have come now dressed in full armour and with armies to kill us. (33(

O Devas ! Where is your truth. And where is your religion according to Śruti ? It is stated in Śruti never to kill the weaponless, the fear stricken, and the refugees, (34)

The Devas said :—You sent your good Śukrâchârya, out of pretence to acquire the Mantras ; your asceticism is veiled unter a deceitful object. Therefore we will fight with you certainly. (35)

Be ready now and dress yourself with your arms and ammunitions. " Lo ! Whenever you get any loop hole in your enemies, catch hold of it and kill your enemy" This is the eternal religion. 36)

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Vyâsa said :—On thus hearing the reply from the Devas, the Daityas after consideration quitted that place and fled away with terror. (37)

And they took refuge under the Śukrâchâryâ's mother. She saw the Daityâs very much fearstricken and at once guaranteed to them protection from fear. (38)

The mother of Kâvya Śukrâchârya said :—Don't fear ; don't fear ; cast away fear. O Dânavas ! In my presence, no fear can overtake you. (39)

The Asuras on hearing her words were free from anxiety and pain and remained in that hermitage, in no way now bewildered or agitated, though they had no arms. (40)

Here the Devas, seeing the Daityas flying away, pursued them and entering the hermitage were ready to kill the Daityâs, not taking into account what strength they gained there. The mother of Śukrâ warned the Devâs not to kill ; but, inspite of her hindrance, they began to slay the Daityas. (41-42)

Seeing the Daityas thus attacked, the mother was furiously irritated and told them she would make all of them overpowered by sleep by her tapas strength, clarified intellectual force. (43)

Note:—Is it by the asphyxiating gas ? Or, by poisonous vapours or liquids ?

So saying she sent the Goddess of sleep who at once overpowered the Gods and made them all lie down on the grounds senseless. Indra with the other Devâs lay there dumb, and miserable. (44)

On seeing Indra thus stupefied by sleep, the Bhagavân Viṣṇu told Indra to enter into His body. He would then carry him to another place and he will be better. (45)

Indra entered into the Viṣṇu's body ; and, under His protection, he became free from sleep and fear. On seeing Indra thus sheltered by Viṣṇu and fearless, the mother of Kâvya spoke. (46-47).

O Indra ! I will devour you with Viṣṇu to-day by my Tapas force. All the Devâs will presently see all this and my extraordinary power. (48)

N. B. Is it by making the earth go down, causing a fissure, thus engulfing the whole army ? Or by blowing them up ? Or by showering jets of poisonous gas or hot water or vapour from all sides.

Vyâsa said :—O king ! No sooner the mother spoke thus, than both Indra and Viṣṇu were both stupefied under her magical spell, superior thought power, and a thorough learning of the art of warfare. (49).

The Devâs, seeing them very much overpowered and bewildered, were greatly struck with wonder ; they became desperate and began to cry aloud. (50)

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Indra, on hearing the Devas cry aloud, told Viṣṇu, O Madhusûdana ! I am more bewildered in particular than yourself. (51)

O Mâdhava ! No need of any further consideration. Before this wretch, inflated with pride by her tapasyâ, burns us, better cause her death as early as possible. (52)

When thus requested by Indra who was very much perplexed, Bhagavân Viṣṇu quickly remembered his Sudars'ana disc, casting aside the thought that it is hateful to kill a woman, (53)

The disc, the ever obedient weapon of Viṣṇu appeared instantly at his remembrance ; and Viṣṇu, becoming angry as prompted by Indra held the disc in His hand, and, hurling it off on the Sukra's mother, severed off her head quickly. The god Indra became very glad at this. (54-55)

The Devâs became free from sorrow, got very much pleased and heartily exclaimed victory to Hari and worshipped Him and began to chant His praises. (56)

Indra and Viṣṇu then became free from all troubles ; but they began to fear that Bhrigu (S'ukra's father) would curse them terribly and without fail. (57)

Here ends the Elevenh Chapter in the Fourth Book of Śrî mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharsi Veda Vyâsa, on Śukras' going to Mahâdeva to get the Manṭra.

CHAPTER XII.

Vyâsa said :—O king ! On seeing Viṣṇu killing his wife, and thus committing a dreadful atrocious act, the Bhagavân Bhrigu was very sorry and began to tremble with anger and addressed Madhusûdana thus. (1).

Bhrigu said :—O Viṣṇu ! You have done an extremely sinful act. O intelligent one ! Knowing it, you have done so; what a great wonder! No body dreams of the murder of this Brâhmaṇ's daughter; and you have committed it in deed, black and white. (2).

O Deva ! The Maharṣîs declare you to be Sâtvic, engaged in preservation ; Brahmâ to be Râjasic (creator) and Śambhu Śîva to be Tâmasic (destroyer). Why then is the contrary thing visible in this case? (3).

Why have you become Tâmasic ? Why have you done this heinous crime ? O Viṣṇu ! The females are never to be killed ; this is a known fact ; then why have you killed this woman without any fault. (4).

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You have done a very execrable act. What shall I do to you? It is mete that I would curse you. O Great Sinner! You have pained me very much and made me very weary. I will not curse Indra. You always assume a deceitful appearance and behave like a black cruel serpent; your mind is all full of wickedness; I will curse you. (5-6).

O Janârdana. Those Munis who call you Sâtvic are fools; I have seen to-day that your ways are exceptionally vicious and tâmasic. (7).

O Viṣṇu! I curse you now to take frequent births, suffer very frequently in different wombs, in the earth and thus suffer the pains of remaining in the wombs. (8).

O king! Therefore whenever religion subsides in the world, Bhagavân Viṣṇu incarnates frequently in this human world, due to the curse of Bhrigu. (9).

The king said:—O best of the Munis! Did that Mahâtmâ Bhrigu again marry and lead a householder's life when his wife was thus killed by the lustrous disc Sudars'ana. (10).

Vyâsa said:—O king! The sacrificer Bhrigu angrily cursed Harî and next took that severed head and quickly placed it over the body as before and said:—(11.)

O Devî! Viṣṇu has slain you to day; I will make you regain your life just now. If I am acquainted with all the Dharmas and if I have practised these in my life and if I have spoken truth always, then dost thou regain your life by my religious merit. Let all the Devâs witness my power and strength. If I know the True, if I have studied all the Vedas and if I have realised the Knowledge of the Vedas, then I, sprinkling your body with this cold water, charged with my mantras, will revive you. (12-14)

Vyâsa said:—O king! Sprinkled by the water by Bhrigu, his wife regained her life and rose up at once and felt herself glad and smiled. (15)

All the persons and living creatures seeing her stand, as if awoken from her sleep, at once exclaimed from all sides "well done, well done!" thanked Bhrigu and his wife very much and highly praised them. (16)

Thus seeing the fair complexioned wife regain her life through Bhrigu, Indra and all the Devâs were very much struck with wonder. (17)

NOTE.—Thought power and inhalation of some medicines might have revived her.

Indra then adressed the Devâs:—Now the mother of Śukra has regained her life through Bhirgu; but when Śukrâchârya will receive the mantra after his severe tapasyâ, we do not know what terrible harm he would do to us! (18)

Vyâsa said:—O king! Though the deep sleep that overtook Indra had now left him, yet he became very unhappy, remembering the severe asceticism of Śukra's tapasyâ and his receiving mantras. (19)

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Thinking over deeply in his mind, Indra called his daughter Jayantî and spoke to her with affection. (20)

Go ! Daughter ! I have given thee over to the ascetic Kâvya. Do this service for me, go to Kâvya and help him in his asceticism and bring him under your control. By whatever acts the Muni be pleased, dost thou do at once and please him in every way and thus remove my fear. (21-22)

The large-eyed beautiful Jayantî, hearing her father's words, went to the hermitge and there saw the Riṣî inhaling or drinking the smoke. (23)

On seeing the body of the ascetic, and remembering her father's words she brought the leaves of the plantain trees and began to fan him. (24)

The intelligent Jayantî with no excitement used to bring the pure, clear, cool, and well scented water and place it, with great devotion, before the sage for his drinking. (25)

NOTE.—Here Indra bribed by giving away his daughter.

When the sun was over his head, she used to prepare some protection, with her clothes, from the sun and thus made the shade for him. Thus, in various ways, did she begin to serve the Muni, herself remaining steady in her religion. (26).

She brought sweet and ripe fruits proper according to the Śâstras and used to place them before him for his repast. (27).

In the performance of his daily duties, she used to collect the Kus'a grass of the span of thumb and fore finger, and flowers, white and yellow and placed them before him. (28).

For the Muni's bedding to lie down and sleep, she used to gather soft, green leaves and with them she used to keep his bed ready ; and when the Muni laid himself down, she used to fan him gently. (29).

Never did she exhibit for fear of curse, any gesture or posture calculated to disturb his mind. (30).

The sweet-tongued, thin lady used to praise Śukrâchârya in pleasing and favourable terms. (31).

When the Muni awoke, she placed water before him to wash his face and hands. Thus serving the Muni, did she stay in the hermitage. (32).

The fear stricken Indra used to send messengers to fathom the mind of that self controlled Muni. (33).

Thus did Jayantî serve for good many years the Muni, being void of anger and observing duly her celibacy. (34).

In this way one thousand years passed duly, the God Mahâdeva was very pleased and addressed Śukrâchârya that He had come to give him boons that he desire (35)

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The God Mahâdeva said :— Whatever there exists in this universe, whatever you see with your eyes and whatever can not be described in words, you will be the lord of all these and the conqueror of all. There is no doubt in this. You can not be killed by any creature ; you will be the ruler of all beings and will be reckoned as the best of the Brâhmaṇas. (36—37).

Vyâsa said :— The God Mahâdeva disappeared then and there, after granting him the boons. Then Śukrâchârya saw Jayantî and said to her :— O lady of beautiful hips! Who and whose daughter art thou ? What is the desire in your mind ? What for you have come here ? O one of beautiful thighs ! what is your duty ? (38).

O beautiful eyed ! I am very pleased with all that you have done for me. What do you want ? O one of good vows ! Ask boons from me ; I will grant them even if they be difficult. (40).

On hearing this, Jaiyantî's face became bright with joy ; she said :— whatever I desire, you know that already by force of your Tapasyâ. (41).

The Kâvya said :— Your mental desires I know ; still mention them yourself particularly; I will do good to you in any way you like ; I am pleased with your services. (42).

Jayantî said :—O Brâhmin ! I am the daughter of Indra and I am the younger of my brother Jayanta. Father has given me over to you ; I now like to live with you. Kindly fulfil my desires now. O blessed one ! You better take me and enjoy me according to Dharma. This is my desire. (43—44).

Śukrâchârya said :— O thou of large and handsome hips ! Better enjoy with me for ten years, according to your liking, without being visible to any body. (45.)

Vyâsa said :— Thus saying, Śukrâchârya went to his home and, according to religious observances, married Jayantî and lived with her for ten years under the shade of Mâyâ and unobserved by any body. On the other hand, the Daityas, hearing that Śukrâchârya returned home successful getting his desired Mantra, were very glad and went to his house to pay their respects to him. But Śukra was then living with Jayantî; hence the Asuras could not see him. (46—48).

Then they got very much dejected, sorry and were drooped in spirits ; they searched for him again and again. (49).

Not being able to see Śukra under the shade of Mâyâ, the Daityas were very sorry and got afraid and then returned to their own residences. (50)

On the other hand, the Devas, knowing that Śukra was holding intercourses with Jayantî, Indra, the God of Devas, spoke to the Deva Guru

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Brihaspatî. O Guru ! Advise us what to do under the present circumstances and relieve us from the impending difficulties. (51).

O Brâhmaṇa. Better go to-day to the Dânavas and do that by which our honour may be maintained. You better put the Dânavas under some charm by your magical spell and think and do good to us. (52).

On hearing Indrâ's words and knowing that Śukra is now enjoying with Jayantî, Brihaspatî went to the Dânavas, putting on the appearance of Śukrâchârya. (53).

Going to the Demons, he called on then very politely and sweetly. The Asuras said that Śukrâchârya had come in presence of them. (54).

The Demons were very glad and bowed down before Śukrâchârya and could not make out that he was the false Śukrâchârya, under the mâyic charm of Brihaspatî (55).

Then the false Śukrâchârya asked the welfare of the Daityas? and said :—I went so long for your good : I performed severe tapasyâ and satisfied the God Śambhu and acquired from him the Mantra, the sacred knowledge, and that I will frankly explain to you. (56).

On hearing this, the Demons were very pleased and, knowing that the Guru had been successful, were filled with joy. (57),

They saluted him with joy and began to live quietly and freely and without pains, having got rid of fear from the Devas. (58).

Here ends the twelth Chapter in the Fourth Book of Srî Mad Devî Bhagâvâtam, the Mahâpurâṇam of 18,000 verses by Maharṣî Veda Vyâsa on Bhrigû's curse and the dialogue between Śukrâchârya and the Daityâs.

CHAPTER XIII.

The king said :—What did the intelligent Bṛihaspatî do after he had assumed falsely the appearance of Śukrâchârya, and lived there as the spiritual guide of the Demons. (1).

O Muni ! Brihaspatî is the Guru of the Devas ; he also devotes his time in studying the Vedas ; and is the ocean of all knowledge ; he is the son of the Maharṣi Angirâ and he is himself a Muni. Endorsed with all these good qualifications, how could he deceive the Demons. (2).

In all the religious Śâstras, Truth is declared to be the essence of Dharma ; and the Supreme Self is attained through Truth, so the wise sages say. How can we expect an ordinary householder to be true when such a man as Brihaspatî takes recourse to falsehood with the Demons. (3-4).

If one acquires, as one's wealth, the whole Universe, still one does not require anything more than what is required in feeding one's belly ; how

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is it that Brihaspatî could speak falsehood merely for the sake of his belly ? (5).

O Muni ! The words sung by the ancient virtuous and respectable sages were true and had their corresponding objects denoted by those words ; now they employed the term Śiṣṭa meaning that there were virtuous, respectable persons as denoted by them. When Brihaspatî can even commit such condemnable deceitful acts and speak falsehood, we can expect no virtuous respectable persons in the world. Where then do you find the Śiṣṭa persons, denoted by the word Śiṣṭa, sung by the ancient sages ? The word Śiṣṭa is now meaningless ! (6).

The Devâs are sprung from the Śâtvîc qualities, men from Râjasic qualities and birds, etc. from the Tâmasîc qualities. (7).

When the Gurû of the Immortals, the incarnate of Śâtvic qualities, can become a liar, how can one expect those who are Râjâsîc or Tâmâsîc to follow rigorously the truth ? (8).

Oh ! This Trîlokî is all pierced with falsehood ! Where is the Religion ! And what will be the ultimate goal of all these creatures ! (9).

When Bhagavân Harî, Brahmâ, Indrâ and the best of the Devâs when all can betake to pretext, fraud and trickery and show cleverness in them ; what to speak of men ! (10).

O Giver of honour ! When all the Devâs, Vas'is'ṭha, Vâmadevâ, Vis'vâmitrâ, Brihaspatî and other ascetic Munis get themselves overpowered by lust and anger, when their intelligence gets destroyed by covetuousness and avarice, when they are addicted to vices and are expert in fraud, pretext and trickery, then what fate, alas ! can you expect of Dharma and what help is there of any religious persons ? (11-12).

Alas ! Indra, Agni, Moon, and Brahmâ when these get overpowered by the strong influence of lust, are in illicit love with others' wives, where is the goodness and virtuous behaviour in this Trilokî ? (13).

O Sinless One ! To whom, then, can we look upon as our spiritual guide and our advice and law givers when all the Devâs and Munis are corrupt with avarice ? (14).

Vyâsa said :—O king ! Be he Indra, Brihaspatî, Brahmâ, Viṣṇu or Mâhes'a, whoever is embodied or will put on bodies, he will have to be in touch with the previously mentioned Ahamkâra, and covetuousness and other vices due to name and form. (15).

O king ! Brahmâ, Viṣṇu and Mahes'a are all attached to sensual objects ; and what improper and sinful actions there can be that cannot be committed by persons devoted to sensual objects ! (16).

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It is through cleverness and fraud that any one devoted to sensual objects can easily make oneself as cleverly free from Mâyâ ; but when difficulty comes, then his trickery gets discovered and the respective qualities hidden in him are brought to bear their respective results. Know, then, the three-qualities to be conjointly the cause of all these actions ; as without any cause, no action gets visible. (17).

These discrepancies in the case of Brahmâ and others are caused by the three qualities ; their bodies are all created from Pradhân Mahat and the other 25 Tattvas. (essences). (18).

O king ! Brahmâ and others are subject to death ; then how can you doubt on other things ? In advising others, everybody gives, as it were, good and virtuous advices ; but the burden falls upon their own heads ; they fall off from their advices and act according to their hidden natures; then they yield to lust, anger, envy, egoism and fascination. (19-20)

No one who is embodied can get rid of passions, born of the 3 qualities. O king ! Thus the Trilokî goes, is the saying of the Maharṣis. (21)

This Trilokî, auspicious, inauspicious, mixed, never gets any serious change; its nature remains always uniform. See Bhâgavân Viṣṇu sometimes practises severe asceticism ; Indra, the lord of the Devas some times follows the practices of religious sacrifices. Again you find Viṣṇu Bhagavân, full of youth, fond of the Leelâ, enjoying the company of Ramâ in Vaikuṇṭha ; some times He is the ocean of mercy, is fighting dreadful battles with the Demons and being severely afflicted with their clusters of arrows ; some times he gains victories, some times he gets defeat through the irony of Fate ; thus he gets undoubtedly pleasures and pains. O king ! some time Nârâyaṇa draws all the worlds into his belly and takes his yogic sleep on the thousand headed serpent Śes'a and again he gets himself awakened by Prakriti. O king ! Brahmâ, Viṣṇu, Mahes'a, Indra, the Devas, and Munis all of them, live up to the limit of their ordained time and when the time of Pralaya, the Universal dissolution, ends, this whole Universe, moving and nonmoving, again comes into existence as before ; there is no doubt in this. O king, at the expiry of the ordained time, Brahmâ and all others will die , no doubt. (22-29).

Again, in due course, Brahmâ, Viṣṇu, and Mahes a and the other Devas come out and assume bodies and get all the passions, lust, etc. as ordained. O King ! You need not be astonished ; this Trilokî always goes on accompanied by lust, anger, etc. (30-31).

Persons free from lust, anger and other passions are very rare in this world. He who is afraid of this world does not marry, and thus being free from the attachments to any worldly object, becomes free and

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roams fearless. The Moon stole away the wife of Brihaspatî, and Brihaspatî himself stole away the wife of his younger brother. Thus in this wheel of Samsâra, all the creatures are ever passioned with attachment, avarice, etc. (32-34).

The householder can never expect to obtain freedom. Therefore those who want to be free, should carefully relinquish the idea of the stability of the world and worship the Eternal Mother Full and Sat, Chit and Ânandam. (35).

This world, moving and unmoving, O Mahes'ânî, rolls in madness, overpowered by Her Mâyâ. (36).

Intelligent persons worshipping Her, trample down the three qualities and become free. O king ! No other Path exists for Freedom. (37).

Until one gets the Grace from the Mahes'anî, one never gets happiness. True mercy is not found anywhere else but from Her. Then one should worship the All merciful, being of pure heart. For Her worship leads to freedom, even in this body-hood. (38-39).

He who getting a human frame fails to worship Mahes'anî, gets down from the highest rung of the ladder. This is my opinion. (40).

This Universe, composed of the three qualities, is encompassed with Ahamkâra and fastened to untruth; therefore freedom can never be expected without the worship of That Potent Goddess, O Muni ! O king ! Renounce every worldly object and serve the Goddess Bhuvanes'varî ; this is the highest duty of all. (41-42).

The king said :—What did, then, the Devâguru do in the disguise of S'ukrâchârya ? And when did the real Śukrâchârya come there ? O respected Muni ! Speak on these points. (43).

Vyâsa said :—Please hear what the disguised Brihaspatî in the shape of Śukrâchârya did afterwards. (44).

The demons were made to understand clearly by Brihaspatî ; and then they took him for Śukrâchârya and placed implicit faith on him and began to think of him and him alone. (45).

The Daityas, enchanted and deceived by the magic of Brihaspatî, took now his refuge for acquiring the knowledge from him, since they mistook him for Śukrâchârya. Who is there that is not enchanted by the idea of gaining something? (46).

On the other hand, when the term of ten years was over, S'ukrâchârya, the real Guru of the Daityas, ceased enjoying Jayantî and began to remember his disciples, the Daityas. (47).

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He now began to think that "my disciples, the Daityas, are expecting every instant my return; and I would now go and see them, bewildered with fear. (48).

They are my devotees and I ought to do such that they might not be afraid of the Devas." And then he exclaimed to Jayantî, "O beautiful one! Let my sons take the shelter of the Gods; your term of ten years is to-day over; I now go therefore, to see my disciples; soon I will again come to you. (49-51).

"Be it so", replied Jayantî, the best of those who know religion, "you can go where you like; I am not to destroy your Dharma." (52).

Hearing these words, Śukrâchârya went hurriedly to the Demons and saw the Devâguru Brihaspatî sitting before them in the guise of Śukrâchârya. He was explaining to him the Jaina doctrines, compiled by himself and finding fault with the act of envy, taking revenge and killing and cursing the sacrifices, etc. (53-54).

He was telling them "O Enemies of Gods! Truly, I am telling you words that will, no doubt, prove good to you. Non-killing is the highest virtue; even the enemies ought never to be killed. (55).

It is the Brâhmaṇas, addicted to enjoyments and pleasures of the senses, who want to satisfy their tastes and pleasures that are found in the Veda's injunctions to kill animals; but there is no virtue higher than non-killing animals. (56).

O king! Śukrâchârya was perfectly astonished to hear Brihaspatî, the Guru of the Devas, speaking against the Vedas and began to think that "Brihaspatî is certainly my enemy. My disciples have been duped by this cheat; there is no doubt in this. (57-58).

Fie to Avarice! It is the seed of sin; very strong and the veritable gate to hell: Brihaspatî, even, the Guru of the Devâs, is speaking lies, bound under the influence of this heinous avarice! (59).

Oh! What wonder is this that the Guru of the Devâs, who is the promulgator of all the religious Śâstras and whose word is accepted as the final decision, is now expounding the doctrines of atheists. (60).

When Brihaspatî can become the expounder of atheistic doctrines, impelled by covetuousness: what to speak of those whose minds are not pure and whose intelligence is not sharp? (61).

This Deva Guru, though a Brâhmin, is acting to-day like a rogue, wanting to take away all and is deceiving my disciples the Daityas, who have been confounded by his magic. (62).

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Here ends the Thirteenth Chapter in the Fourth Book of Śrî Mad Devî Bhâgavatam, the Mahâpurâṇam of 18,000 verses on cheating the Daityas by Maharṣî Veda Vyâsa.

CHAPTER XIV.

Vyâsa said:—Thus arguing in his mind, Śukrâchârya smilingly said to the Daityas:—O Daityas! what for have you all been cheated by Brihaspatî, the Guru of the Devâs, in my guise. (1).

I am Śukrâchârya; you are my disciples; this man is Brihaspatî, wanting to serve the Gods. He has cheated you, there is no doubt in this. (2).

This vain villainous person has assumed my form; do not put the least faith in his words. O Daityâs! You are my disciples, follow unto me; leave this Brihaspatî, vain and arrogant. (3).

The Daityâs, on hearing his words were struck with wonder at the resemblance of the two personages and came to the conclusion that "the person just come is the real Śukrâchârya." (4).

Then Brihaspatî, the false Śukrâchârya explained to the Daityas in plain and enchanting words that "the second man just come is the Devâ Guru Brihaspatî; he has come here in my guise. His object is to cheat you. (5).

He has come here to cheat you and serve the purpose of the Devâs; do not believe in his words. (6).

What knowledge I have acquired from the God Śâmbhu, I am teaching it to you; I will make you, no doubt, victorious in the battle with the Devas." (7).

Thus the Daityas, hearing the words of the false Śukrâchârya, thought the false one to be real and placed implicit reliance in his words. (8).

The real Śukrâchârya, then explained them as much as he could, but the Daityâs, owing to the magic of the false Śukrâchârya and to the wonderful effect of time, did not hear his words. (9).

The Daityas thus convinced said to the real Śukrâchârya, "this man before us is our Guru for our welfare and enlightenment, he is the foremost religious Śukrâchârya; for ten years continuously he is giving us advices. You are not our Guru; you appear fictitious and false; you better leave this place and go away." (10).

The dull brained Daityas repeatedly told to Śukrâchârya the reproachful words and bowed down to the false Śukrâchârya, and, saluting him, gladly welcomed him as their Guru. (11).

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The real Śukrâchâya, seeing the Daityas exceedingly attached to Brihaspatî, the Guru of the Devas, and deceived by his words, cursed them out of anger and said :—"As you have not taken my words though I have explained every thing to you, you would lose your knowledge and get defeat. (13-14).

As you have shown disrespect towards me, you will get the fruits of it at an early date and will then understand the deceitful behaviours of that Devâ Guru. (15).

Vyâsa said :—Thus saying Śukrâchârya hurriedly went away, in furiated with anger. Brihaspatî was glad and remained there with his mind calm. (16).

Brihaspatî then knowing the Daityas cursed by Śukrâchâya, assumed his real appeorance, left that place, and hurriedly returned to Indra. He began to say "I have undoubtedly succeeded in my undertaking ; the Daityas have been cursed and left by me too. They are now helpless; so, O Good Sûras ! I have made them cursed, you would better now try to fight with them." (17-19).

Indra heard their Guru and became very glad; all the other Devâs were glad and worshipped him. They held another cabinet, secret council, how to fight with the Daityas; and, then, all uniting together marched out in battle against the Asuras. (20-21).

Seeing that the powerful Devâs are marching towards them ready to fight and knowing their false Guru had fled, the Daityas became very anxious. (22).

They told each other :—Alas! We were enchanted by the Devaguru ; the highsouled Śukrâchârya angrily left us ; now it is our incumbent duty to satisfy him. (23).

That vicious, dirty inside and pure outside, hypocrite Pundit Devâ Guru, who used to go to his brother's wife, has really cheated and has quitted us. (24).

What are we to do now ? where to go ? How to satiate now the anger of Śukra so that he might be glad and help us. (25).

Thus pondering over they all unitedly, shuddering with fear, again went to Śukrâchârya, keeping Prahlâda in front of them. (26).

They all bowed down at the feet of their Guru ; Śukrâ remained silent ; then, bursting with anger and with eyes red, told them. (27).

You were all warned by me that you were being cheated by the Mâyâ of Brihaspatî ; you did not take my word, as worth hearing, though unselfish, pure and leading to your welfare. (28).

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Rather you were influenced by him and infatuated with vanity, you insulted me; now you will have to bear undoubtedly the effects of that Karma. (29).

You are now vitiated from the path of your welfare; go now where that disguised cheat resides for the welfare of the Gods; know me not to be a cheat like him. (30).

Vyâsa said :—O king! When Śukra finished saying his uncertain words, Prahlâda clasped his feet and began to say thus :—(31)

Prahlâda said :—O our Guru Bhârgava! To-day we have come to you in a very distressed condition! O Omniscient! we are your disciples; we are your good sons; you ought not to quit us. (32).

On your departure to get the Mantra, that hypocrite, vicious Brihaspatî getting the opportunity, assumed your false appearance and cheated us. (33).

Peaceful persons do not take any offence committed with ignorance; you know every thing; you know very well that our hearts are devoted to thee and to thee alone. There is no need of telling any thing further to you. (34).

O Highly Intelligent One! By your Tapas, you know our inner minds and relinquish your anger. The sages say that the anger of the saints is not lasting. (35).

O Muni! Water is naturally cool; when in contact with fire it gets hot; but, when the heat is removed, it gets cold shortly after. (36).

O observer of good vows! Anger is like chandâla; sages therefore quit it. Our prayer to you is that you leave your anger and be pleased with us. (37).

If you do not quit your anger and if you make us overpowered with grief and sorrow, O blessed one! We, being abandoned by you, will go down to the Pâtâla. (38).

Vyâsa said :—Bhârgava heard Prahlâda's words and, with his intuitioned eye, came to see the proper state of affairs and was pleased and lovingly said. (39).

You will not have to fear nor to enter into the Pâtâla. You are my Yajamânas; I will certainly protect you all by my never failing Mantra power. (40).

O knower of religion! What Brahmâ of yore told me, I am now telling you accordingly. Hear my truthful words, leading to your welfare. (41).

Whatever is inevitable, doomed to pass, must come to pass, be it auspicious or inauspicious. No one is able in this world to go against the current of Fate. (42).

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Under the influence of Time you are now deprived of strength; therefore you will have to suffer defeat at the hands of the Devas and you will have to go once to the Pâtâla. (43)

Brahmâ said :—When your time to enjoy the sovereignty of the Trilokî had come, you enjoyed the kingdoms of the Trilokî with all its wealth and power. You attacked the Devas and, helped by Time, had been able to trample them under your feet and held your sovereignty for full ten yugas and enjoyed the pleasures without any hitch. (44-45).

You will regain this kingdom in the Sâvarṇik manvantara. Then Bali will come in your family as the grandson of Prahlâda and will conquer the Trilokî and will get name and fame throughout his kingdom. (46).

When the Lord of Vaikuṇṭha had incarnatad as Vâmana and stolen away the kingdom of Vali, then the Janârdan Viṣṇu told Bali, the king of the Demons that "I have taken away your kingdom by pretext to serve the purpose of the Gods; you will become Indra, no doubt, in the coming Sâvarṇika manvantara". (47-48.)

Bhârgava said :—According to the sayings of Śrî Bhagavân Hari, your grandson Bali is now invisible to all creatures and is now passing away his time, very much terror stricken. (49).

Being afraid of Indra, he is now staying in a lonely house as an ass. One day Indra on seeing him enquired of him, in various ways, the cause of his assuming that ass-body. (50-51).

O Lord of the Daityas? You have always enjoyed pleasures of all the world; you are the ruler of the Daityas; you ruled over all the worlds; do you not feel shame now in thus assuming this ass body. The Lord of the Daityas, hearing him, spoke thus. (52).

O Indra—'There is nothing to be sorry in these matters? When the most powerful Viṣṇu can assume fish and tortoise incarnations, then what wonder is there that I by virtue of the force of Time, am now staying as an ass? When you had murdered a Brâhman, you, too had hid yourself in the Mânasa lake in the lotusses; smilarly to-day distressed, I am staying here in this ass body. (53-54).

O Indra! What sorrow or happiness can be to a person who is under the control of Fate. To him everything is alike; for whatever the Time wishes, It can act accordingly. (55).

Bhârgava said to Prahlâda! Both persons Bali and Indra got enlightenment at the mutual conversations; and they went away to their places at their own will. (56).

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O Lord of the Asuras ! I have narrated to you this story indicating how powerful is the Time. Know that the Devas and Daityas and all the human beings and this whole universe is under that Great Fate. (57.)

Here ends the Fourteenth Chapter in the Fourth Book of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18.000 verses on the Daityas' getting back their Śukrâchârya, by Maharṣi Veda Vyâsa.

CHAPTER XV

Vyâsa said :—O king Janamejaya ! Prahlâda was glad to hear the above words of the high souled Bhârgava. (1).

Knowing Fate to be the strongest, he addressed the Daityas:—Never, in this battle will victory be ours. (2).

Then the victorious Demons, infatuated with pride, told Prahlâda :—What is Fate ? We do not recognise it. We ought to fight. O Lord of us :—Fate reigns over those that are idle, not energetic. Has Fate any shape ? Who has created it ? Has any body seen Fate ? However let us gather strength and fight. You are very intelligent and all knowing ; It is proper that you should take our lead in the fight. (3-5).

O king ! When the Daityas spoke thus, Prahlâda, the great Destroyer of enemies, became the general and challenged the Devas to fight. (6).

On seeing the Asuras in the battle field, the Devas, dressed with arms and weapons, began to fight with them. (7).

For full one hundred years the dreadful battle was fought between Indra and Prahlâda ; on seeing this, the Munis were astonished. (8).

O king ! In this fearful battle, the Daityas with their general Prahlâda, the followers of Śukrâchârya, got the victory. (9).

Then Indra, advised by their Guru Brihaspatî, began to remember the Goddess of the Universe, the Most High, the Giver of welfare, the Destroyer of all sorrows and calamities, and the Bestower of freedom, worship Her, and sing hymns to Her with great devotion. (10).

Indra said ! Victory be to the name of the Goddess Mahâmâyâ, the Eternal Mother, the Holder of the trident ! Holder of conchshell, disc, club, and lotus, the Giver of " no fear." Salutation to Thee, the Goddess of the Universe ; Thou art the Supreme Heroine in everything that relates to force, that is described in the Śakti Dars'ana Śâstras. Thou art the Ten Tattvas, Thou art the Mother, Thou art the Mahâvidyâ (the Supreme Knowledge). (11-12).

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† There are many Tattvas; here the ten tattvas are according to the Śakti Dars'ana. There are many Dharma Śâstras. Here Śakti Śâstra is meant.

The Tattvas are those ultimate substances into which these gross manifestations resolve. The tattvas are Mahâvindu, Nâda Śakti, Mis'ra Vindu, etc.

O World Mother! Thou art the Mahâ Kundalinî (the great Serpent Fire); thou art the Everlasting Existence, Intelligence and Bliss; Thou art the Deity of the vital Fire (Prâṇa); Thou art the Deity of the Agnihotra (maintenance of the Sacred Fire and an oblation to It); Thou art the Holy Flame, burning always in the etherial space in the Heart; Salutation to Thee! (13)

Thou dwellest within the five Sheaths (the Annamaya, the Prâṇamaya, the Manomaya, the Vijnânamaya and the Ânandamaya sheaths are the five sheaths here referred to). Thou art the Indweller of the Ânanda maya koṣa, Thou art of the nature of Puchchha Brahma, the end of Brahma. Thou art the Deity of all, the Ânanda (bliss) unblown, O Mother! Thou art the Deity of all the Upaniṣadas. (14)

O Mother! Be pleased unto us; we have become powerless; protect us, O Mother! we are defeated by the Daityas; O Goddess! Thou art endowed with all the powers, Thou art our Sole Refuge in this Universe, in times of distress, and Thou art the Only One, strong and capable to remove all our dangers. (15)

O Goddess! Those who incessantly meditate on Thee are really happy; and those that do not meditate Thee, their fear, and sorrows are never removed; those that want ultimate freedom from bondage and who meditate on Thee always—those pure souls, being free from Ahamkâra, and free from attachment go, no doubt, beyond this ocean of world. (16)

O World Mother! Thy prowess is ever manifested whenever protection is demanded; You always come forward and relieve the distressed; You are the great destroyer! Thou art the Time Incarnate of all these worlds; O Mother! We are fools; how can we appreciate your qualities. (17)

Brahmâ, Viṣṇu, Maheṣa, I myself, Sun, Yama, Varuna, Fire, Air, the high minded munis, Âgama, Nigama (the Tantras and the Vedas, are quite unable to realise Your unequalled prowess; Salutation to Thy Feet. (18)

Those are blessed that are devoted to Thee; They are the great souls; they alway dive in the Ocean of Bliss, being always free from the fangs of this Samsâra. Those that are not Your devotees, cannot cross this Ocean of Samsâra, where the Birth and Death are the billows. (19)

O Goddess! Those that are always fanned by the white châmaras and those that travel always in cars, they in their previous briths worshipped Thee with various things; therefore they have acquired the effects of their meritorious deeds; this is my opinion. (20)

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Those that are always worshipped amongst the human beings, those that go on nice elephants, those that are surrounded by pleasures and enjoy the lovely companions of beautiful coquettish women, those that go surrounded by soldiers, O Goddess ! I consider they worshipped Thee in their previous births, and they are now enjoying fruits of their past deeds. (21)

Vyâsa said :—Thus praised by Indra, the Goddess of the Universe with four arms hurriedly appeared there mounted on a lion. Conchshell, disc club,and lotusses were held by the beautiful eyed Goddess in Her four hands respectively, wearing a red apparel and ornamented with divine garlands. (22-23)

The Goddess being pleased addressed the Devas with sweet words, " Cast off your fear. O Devas ! I will see presently all about your welfare. (24)

Addressing the Devas thus, the Divine Mother mounted on a lion, went hurriedly to the place where the demons were waiting, infatuated with pride. (25)

All the Daityas with their general Prahlâda saw the Goddess before them and were terrified and began to address each other " What are we to do now? " (26)

This Chandikâ Goddess has come here to protect the Devas. She destroyed Mahiṣâsura and Chanḍa Munḍa ; it was She that killed, in days of yore, Madhukaiṭava with evil look. (27-28)

Seeing the demons thus full of sorrowful thoughts, Prahlâda addressed the Daityas :—" It is better not to fight but let us fly away all together. " Then the Daitya Namuchi told the Daityas ready to fly away " If you fly away, this World Mother will instantly kill you all with weapons in Her hands. (29-30)

Do that by which we can protect us. Let us worship the Goddess of the Universe, and, getting Her permission, we will go this very day to the Pâtâla. (31)

Prahlâda said " I will worship the Goddess Mahâmâyâ, the Creatrix, Preservrix and Destructrix of the Universe, the World Mother, and the Assurer of safety to Her devotees. (32)

Vyâsa said :—Thus saying, the knower of the highest knowledge, Prahlâda, the devotee of Viṣṇu, began to sing hymns with folded hands in praise of the Goddess, the Upholdress of the Universe. (33)

I bow down to Thee, the incarnate of the mantra " Hrîm " the Refuge of all, and within Whom this whole Universe, moving and unmoving, is appearing untruly as a snake is mistaken for a garland af flowers. (34)

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O Goddess ! All these Universes, moving and unmoving, have sprung from Thee ; Brahmâ, Viṣṇu and others are Creators, Preservers in name only ; Thou hast created them all. (35)

O Mahâmâyâ ! You are the Divine Mother of all ! When You have created the Asuras and the Suras, how can you then see any difference between the Devas and the Daityas ? (63)

As a Mother makes no distinction between her good sons and bad sons, so You are not to make any difference between us and the Devas; this is our prayer to you. (37)

O Goddess ! You have been sung in all the Purâṇas as the World Mother ; therefore, O Mother ! We are your sons just as the Devas are. (38)

O Mother ! As they have got their interests, so we too have got our interests ; therefore there is no difference betweent he Daityas and the Devas. Therefore if any one makes any difference, it is due to the subtle error. (39)

O Goddess ! As we are attached to wealth, wives, and other pleasures of the senses, so the gods are ; O Goddess ! How then can any difference exist between them and us. (40)

O Mother ! They are the sons of Maharṣî Kâs'yapa ; we also are his sons ; Therefore you cannot have partiality for them before us. (41)

O World Mother ! In You no such difference is visible any where. Therefore do You here preserve equality amongst us both. (42)

The Suras and Asuras all have sprung from the permutations and combinations of the 3 qualities ! Then how the Devas being embodied can possess more qualities than us. (43)

Every embodied soul possesses always cupidity, anger, covetuous ness ; how then can one expect to remain without any quarrels with others. (44)

We think that it is all sport with You to see our opinions different, rather contradictory, and it is You who got us involved in quarrels with each other and it is Your pleasure to witness how we fight against each other. (45)

O Sinless one ! O Châmunde ! Were You not so fond to see our fight, how then, we being brothers are at war against each other. Certainly it is Your Divine Sport. (46)

O Goddess ! I know what is religion, I know who is Indra. It is the very idea to enjoy these sensual pleasures that is the only cause of our incessant quarrels. (47)

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O Mother ! You are the Sole Ruler of this Samsâra; no sensible man can carry out the words of a man who yearns for something. (*i. e.* O Mother, You are the only one that is desireless ; so we can obey your words). (48)

O Mother ! Once the Devas and the Asuras conjointly churned the ocean. At that time Viṣṇu, on the plea of distributing the jewel, and the ambrosial nectar, incurred quarrels amongst them. (49)

O Mother! You have made him the Preserver and Controller of the Universe and the Spiritual Guide of the world, And it was He that took away the Goddess Lakṣmî, the beautiful lady amongst the Deva women. (50)

Indra, the Lord of the Gods, took the elephant named Airâvat, the flower Pârijât, the Heavenly Cow yielding all desires, and the horse Uchchais'ravâ. Thus, through the desires and devices of Viṣṇu, they got all the excellent things. (51)

O ! What a wonder is this that the Devas were considered holy persons, after they had committed such unholy acts ; no doubt the Devas had done a very heinous crime. O Goddess! You can judge Yourself what is the just and unjust thing in this case. (52)

What is Religion ? And where is Religion ? And what are the acts done by a religious man ? What is uprightness, justice, and purity ? You better examine which party has observed virtue ? Who has shown uprightness. justice and purity ? To whom victory and defeat are due ? You are the only one capable to judge all these things. (53)

Alas ! Whom to tell all the conclusions arrived at in the Mimâmsakas. If any one considers, one will find the world is the field of dissensions and quarrels ; the argumentators look to the logical reasoning only ; the followers of the Vedas look to the rules and regulations only ; these so called men of gross ideas they acknowlage that this world is created and preserved by the One only, and yet they quarrel amongst each other. (54-55)

If there be One and only One Lord of this wide infinite Samsâra, then why would there be differences and quarrels amongst each other ? Why is there not seen any agreement in opinion and why do the Śâstras differ and why are there so many differences in the opinions held by the knowers of the Vedas. (56-57)

O Goddess ! This whole Universe, moving and unmoving is selfish ; hence arise so many differences between several opinions. There was no one unselfish in this world and there would be no unselfish persons born hereafter. (58)

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Look ! The Moon stole away perforce knowingly the wife of Brihaspatî ; Indra, knowing what is religion stole away the wife of Gautama; Brihaspatî enjoyed forcibly the wife of his younger ; and also he outraged his elder brother's wife in her pregnant state and cursed the boy in the womb and made him blind. What more to say than Viṣṇu, all full of Sâtvic qualities, severed perforce the head of Râhu. O Mother ! Look to the case of my grandson Bali who used to pay due repects to all, who was the foremost amongst the virtuous, observer of rigorous truth, performerof sacrifices, liberal, peaceful, all-knowing. The pretender Hari, taking the form of a dwarf in his Vâmana incarnation) deceived Bali and took away all his kingdoms. Alas ! Still the intelligent good-persons-reckon the Deva Viṣṇu as the preserver of Religion. What a wonder ! Those who are flaterers become victorious in this world ; and defeat come to those that speak of Dharma.

O Goddess! You are the Mother of all the worlds ; do whatever You like. But You shoud know that the Demons are all under Your protection ; kill or save them as You like. (65).

The Devî said :—O Demons ! Leave you all the anger arising from this warfare and go without any fear to Pâtâla and live there at your ease and happiness. (66).

Better now wait on Time : whether you will get auspicious or inauspicious fruits for your deeds. Know whoever is desireless and unattached, to him happiness is always and everywhere. (67).

Whose mind is avaricious, He does not get peace and happiness, even if he acquires the Trilokî. Even, in the golden age, avaricious persons did not get happiness, though they acquired the fruits of their actions. (68).

Therefore you get yourslves freed of your sins and obey My order and leave the earth and go down to the Pâtâla. (69).

Vyâsa said :—On hearing the Devî's words, the Demons obeyed and bowing at Her feet and preserved by Her, went to Pâtâla. (70).

Then the Devî disappeared ; and the Devas went away to their own homes. Thus the Devas and the Daityas, abandoning their feelings of enmity towards each other, lived in place. (71).

O King !He who hears this fact, gets himself freed from all sorts of calamities and reaches the Highest Peace.

Here ends the Fifteenth Chapter in the Fourth Book of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses, on the truce between the Daityas and Devas and on their departures with peace —by Maharṣî Veda Vyâsa.

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CHAPTER XVI.

Janamejaya spoke :—O best of Munis! How did Viṣṇu, of wonderful deeds, get his incarnation owing to the curse, cast on Him by Bhrigu? what were His different incarnations in different Manvantaras respectively? O Thou, well versed in religion! O Brâhmaṇa! Kindly narrate those sin-destroying deeds of Hari in His several incarnations, that are the source of happiness, peace and welfare to all humanity. (1-2).

Vyâsa said :—O king! Hear, I am narrating to you the incarnations of Śrî Bhagavân Hari which He had in the several Manvnataras and in the several Yugas respectively. (3).

I will tell you now, in brief, what forms He took and what deeds He did in the various incarnations. (4).

In the Châkṣusa Manvantara, the Bhagavân Hari took the incarnation of Dharma; and the two sons of Dharma, Nara Nârayâṇa, were widely celebrated in this world. (5).

Then, in the present Vaîvasvata Manvantara, under the reign of Vaîvasvata Manu in the second Yuga, Bhagavân Hari incarnated as Dattâtreya, in the shape of the son of Atrî Riṣî. (6).

Anasûyâ the wife of Atrî, was desirous to have, as her sons, the three Devas Brahmâ, Viṣṇu and Rudra; and in fulfilment of her desires, the Devas took their births in her womb. (7).

Annsûyâ, was foremost amongst the chaste and virtuous women and on her praying, Brahmâ, Viṣṇu and Rudrâ the Trinity at ance agreed to become her sons. (8).

Brahmâ was born as Soma, Harî was born as Dattâtreya and Rudra was born as Durvâsâ. (9).

In the fourth Yuga, the Bhagavân assumed the beautiful double form in one, the upper part resembling a lion and the lower part a human being to accomplish the noble purpose of the Devas. (10).

It was to kill Hiraṇyakas'ipu that the Bhagavân Hari assumed this appearance, wonderful even to the Devas. (11).

In the Tretâ Yuga, the superior and the best of all the Yugas, the Bhagavân incarnated as Vâmana, (the Dwarf), the son of Maharṣî Kas'yapa, to curb the power of Bali. (12).

The Dwarf Hari took away by pretext, the kingdom of Bali, while he was performing a sacrifice and sent him down into the Pâtâla, (the lower regions). (13).

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Afterwards, in the nineteenth Yuga, known as the Tretâ Yuga, Srî Bhagavân Harî incarnated as Paras'urâma, very powerful and the son of Jamadagnî Riṣi. (14).

He was very beautiful and graceful in his body, truthful and the conqueror of his senses. He extirpated the Kṣattriya race and gave the whole world over to the high minded Riṣi Kas'yapa. (15).

O king! He is the Paras'urâma, the sin-destroyer, the incarnation of Hari, and the doer of wonderful deeds. (16).

After that the Bhagavân Harî incarnated as Râma, the son of Das'aratha. Next in the twenty-eighth Dvâpara Yuga, He incarnated as the very powerful Arjuna and Śrî Kriṣṇa, the Ams'as of Nara Nârâyâṇa. To remove the load of the earth, these two were born; and they fought deadly battles in the battlefield of Kurkṣettra. O king! Thus the several incarnations of Hari arose, according to the requirements of Prakriti. O King! These three worlds are under the control of Prakriti. (17-20).

Whatever the Prakriti wishes at any time, She can fashion the world in that way. And She does this incessantly in accordance with the Word Divine, the Highest Śaki, to please the Puruṣa, without any cessation. (21).

In days of yore, the most ancient Bhagavân, the Highest, above all the qualities of Mâyâ, formless, all pervading, difficult to be conceived, without any decay, self-supporting, without any want, created these worlds, moving and unmoving and He manifested Himself as the Trinity, Brahmâ, Viṣṇu, Mâhesa in the shape of the three qualities Satva, Rajas and Tamas, and which is called the Highest Prakriti. 22-23).

This all auspicious Prakriti shines differently according to the differences in time and circumstances. This threefold Prakriti, the Great Enchantress of the world is creating, preserving the worlds and is destroying them at the end of the Kalpas. (24).

O King! Whenever there takes place the union with this Prakritî, Brahmâ creates, Viṣṇu preserves, and the all-auspicious God Śankara destroys the worlds. (25).

It was She That gave birth to Kâkutstha, the best of the kings; and to conquer the Dânavas, She placed him at a certain place. (26).

O king! Thus all men controlled by the Great Law in this world, enjoy sometimes the pleasures, enjoy sometimes pains and thus exist in the world. (27).

Here ends the Sixteenth Chapter in the Fourth Book of Śrî Mad Devî Bhâgavatam, the Mahâpurâṇam of 18,000 verses, by Maharṣî Veda Vyâsa, on the Birth of the several Avatâras of Viṣṇu and their deeds.

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CHAPTER XVII.

Janamejaya said :—O Muni ! You told before that the heavenly prostitutes sent by Indra in the hermitage of Nara Narâyaṇa became lustful and desired to live with Nârâyaṇa only, whose heart was calm and quiet. (1).

At that moment when Nârâyaṇa was about to curse them, his brother Nara desisted him from taking that step. (2).

Now I ask you what did that triumphant Nâraâyaṇa Muni do, in that critical juncture, when he was repeatedly asked by those prostitutes, sent by Indra, to satisfy their lust ? (3-4).

O Grand Sire ! I am very eager to know the deeds of Nârâyaṇa, leading to one's freedom, Kindly describe in detail and fulfill my wishes. (5).

Vyâsa said :—Hear, O king ! I am describing to you in, detail, what that high souled son of Dharma did. (6).

When Nârâyaṇa Hari was ready to curse them, the Riṣi Nara, seeing this, consoled him and desisted him. (7).

Then the great sage, the ascetic son of Dharma, Nârâyaṇa, leaving aside his anger, began to address them in sweet words with countenance smiling. (8).

O Fair women ! We have determined to practise asceticism in this life ; it does not therefore behove us to accept any wife ; therefore shew your kindness unto us and go back to your Heaven. You would better think that those who know what is religion, they never desire to break the vow of another. (9-10).

O beautiful eyed ones ! In the sexual pleasure, it is the delightful feeling of passionate joy that is requisite ; and we are wanting in those feelings ; then how can we effect that union ? (11).

No action can come out of no cause ; this is all clear. The poets say that the sexual power and pleasure, is the feeling, the mental attitude that corresponds ; and that is the only thing, that lasts. And we have no desire for that. (12).

However my limbs are all very graceful, I am very fortunate and blessed in this world, otherwise how can I be tne object of your sincere love towards me. (13).

You all are very fortunate ; therefore do now shew this mercy unto me "do not break my vow." I pray now that, in a subsequent birth, I may become yonr husband. (14).

O large eyed fair women ! In the twenty-eighth Dvâpara Yuga, I will certainly incarnate on earth to effect the purpose of the Devas ; then you all also would respectively incarnate as the daughters of kings and would also become my wives. (15-16).

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Nârâyâṇa thus consented to marry them in some other next birth ; and consoling them, made them go back to their Heavens. They also abandoned their mental disquietude and, on reaching back to Heavens, they explained everything to Indra. (17).

Indra heard (from these heavenly women) what the two two Riṣis did and saw before him Urvas'î and other women created by Nârâyaṇa from his thighs, etc. and began to extol the merits of the high souled Nârâyâṇa. (18-19).

Indra said :—O ! How wonderful is the patience of the Muni ? What is the wonderful influence of his Tapas ! Oh ! He has created, by the sheer force of his Tapas, Urvas'î and these fair women, unrivalled for their beauties, from his thighs. (20).

The Lord of the Devas thus extolled his merits and became freed from his anxieties. The virtuous Nârâyâṇa, too, devoted himself to the practice of his Tapasyâ. (21).

O king ! Thus I have described to you, in detail, all the wonderful accounts regarding Nara Nârâyaṇa. (23).

O Superior in the descendants of Bharata ! These two Nara and Narâyâṇa afterwards incarnated themselves, due to Bhrigu's curse as the two great heroes Arjuna and Kriṣṇa, to relieve the burden of the earth. (23).

The king said :—O respect giving Muni ! Now describe in detail the life of the Avatâr Kriṣṇa and dispel my mental doubt. (24).

O best of the Munis ! Why were Vasudeva and Devakî, who were chosen by the very powerful Hari and Ananta as their parents, doomed to so many miseries and afflictions. Why had these parents to remain for good many years in the prison of Kamsa, who pleased directly by their Tapasyâ that Bhagavân Janârdana. (25-26).

Why did Kriṣṇa taking his birth at Mathurâ, go to Gokula ? Also what was his object to go to Dvârkâ, situated in the ocean, when he killed the enemy Kamsa ? (27).

Also why did his father, mother ahd relatives, leave their old holy places of residences and go abroad to live in a wretched old country ? (28).

Why was the Yadu race destroyed by the curse from a Brâhmaṇâ ! How did Śrî Kriṣṇa Vâsudeva leave finally His body after He had relieved the burden of the earth and was about to enter into His Heaven ? The evildoers of the earth were slain by Kriṣṇa and Arjuna, of unequalled prowess ; but how was it, that those who plundered the wives of Śrî Hari, were not at all punished by Him ! (29-31)

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The great personages Bhîṣma, Droṇa, Karṇa, the king Vâlhîka, Virâṭa, Vikarṇa. Dhriṣṭadyumna, the king Somadatta were destroyed for relieving the burden of the earth; and the plunderers were acquitted! Kindly explain the cause of this. (32-33).

How was it that those chaste and virtuous wives of Śrî Kriṣṇa got into troubles at the latter end of their lives? There has arisen a doubt in my mind on this point. (34).

Why did the virtuous Vâsudeva leave his mortal coil owing to the death of his sons and why did he die an unusual death? (35).

O best of Munis! The Pâṇḍavas were devoted to Kriṣṇa and they were religious; they had to suffer so many troubles! (36).

Why was Drupadî so very unfortunate and she had to suffer so much miseries, and pains, who was born of Lakṣmî from amidst the sacrificial place and from the altar. (37).

Why did Duhs'âsan drag Her by Her hairs while She was in Her menstruation period, in the hall of audience and why was it that Sindhu Râj Jayadratha, the king of Sindhu, gave Her exceedingly mental troubles? (38-39).

Why was it that Her five sons residing in Her house were killed by As'vaththâmâ? What was the cause that the son of Subhadrâ had to die in the battlefield? (40).

Why did the king Kamsa kill the six sons of Devakî; and why was it that Śrî Hari who was capable of averting the Fate did not at all prevent that? (41).

What a wonder is this that in the matters of Brâhmaṇa's curse towards the Jâdavas, their being killed in the Prabhâsa, the total extermination of the Jadu race and the plundering of His wives, why did He allow Fate to do these great momentous things? (42).

If He was the all-powerful God and He Himself Nârâyaṇa, that why did He incessantly act like a slave towards Ugrasena. (43).

N. B.—Ugrasena was the king of Mathurâ and father of Kamsa. He was deposed by his son; but Kriṣṇa after having slain Kamsa restored him to the throne.

All these bring doubt in our minds regarding Nârâyaṇa Muni that His deeds are always like those of ordinary persons; why did his pleasures and pains resemble those of ordinary human beings? Were he God, why his actions were not Godly? (*i. e.* superhuman). (44-45).

Therefore dost Thou describe in detail all the Divine Leelâs (playful sports) done by Hari of superhuman powers in this world. (46).

O Best of Munis! When one's longevity expires, one dies; then I cannot understand what glory was manifested by Hari in killing the Daitya s? For Fate Killed them; not Hari. (47).

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Was not the doing of Harî like a thief when he stole away the Lady Rukmiṇî and fled quickly to his own place. (48).

What did it mean when he fled to Dvârkâ:city, and quitted his own highly prosperous town Mathurâ simply out of the fear of Jarâsandha? (49).

Did not any body at that time recognise that he was Śrî Bhagavân Hari? O Respected One! Were he Bhagavân, why did He hide himself in Vraja? Please explain the cause to me. (50).

O Muni! These and many other doubts always exist in my mind; you are the best of the Dvijas and blessed; I pray, dost thou remove these doubts. (51).

O best of Munis! Another doubt exists and is not dispelled and that is secret. Was not the taking of the five husbands by Pânchâlî for herself shameful and despised by the society? The good manners and doings are always considered by the learned as the proofs of virtue. Why did those Pâṇḍavas, then, capable in every respect, do this thing like brutes? (52-53).

And what did Bhîshma do living like a Deva in this world? May I ask, was his act of producing two sons by a widow and thus preserving his line of ancestors worthy of his name? (54).

The religious sanction advocated by the Munîs "Procreate sons in any way whatsoever" is simply shameful. Fie to this religious sanction. (55).

Here ends the 17th Chapter in the 4th Book of Śrî mad Devî Bhâgavântâm of 18000 verses by Maharṣî Veda Vyâsa on the questions asked by Janamejaya.

CHAPTER XVIII.

Vyâsa said :— O king! Hear in detail the complete life and the deeds in the in carnation of Śrî Kriṣṇa and also the various wonderful achievements by the Goddess of this universe. (1).

Once on a time, the Earth was very much overburdened by the load of wicked kings and She was therefore very much afraid. (2).

She then assumed the appearance of a cow and went to the Devaloka crying and very much dejected.

Indra, the lord of the Devas, asked him, O Vasundhare! What is the cause of your fear now? Who has troubled you? What afflictions are you merged in? Please tell me all these. (3).

On hearing Indra's words, the Earth exclaimed:—O Respect giver! When You have asked me, I am explaining to you the cause of all my afflictions and sorrows; at present I am overburdened with too much load. (4)

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Now is reigning in the earth Jârâsandha, the king of Magadha, a very very vicious person. Thus the other Śis'upâl, the lord of the Chedis, the uncontrollable Kâs'irâj, Rukmî, the powerful Kamsa, the strong Naraka, the Sauvapati Śâlva, the wicked Kes'î, Dhenuka, and Batsaka all these are now in royal positions. O Lord of the Devas ! These kings are all devoid of the least trace of virtue, quarrelsome against each other, infatuated with vanity, and addicted to vicious deeds. These have become kings as if they were personified Yamas, the Lords of Death, and are constantly troubling me. I am now unable to carry their loads; where shall I go now? This great thought is constantly ailing me. (5—8).

O Vâsava! What to tell ! The Bhagavân in His Boar Incarnation is the cause of all these my afflictions; O Indra! These present troubles I am fallen into only through Him; for when the cruel Daitya Hirânyâkṣa; the son of Ka'syapa stole me away and drowned me in the great ocean, then it was Vîṣṇu in his Boar incarnation that killed him and rescued me from the ocean and then kept me in this my stable position. (10—11).

Had he not then lifted me up, I would have rested safe in the depths of Rasâtala ; O Lord of the Devas! Now I am quite unable to bear the load of these vicious persons. (12).

O Surendra ! The vicious twenty eight Kali is coming quickly in front. Thinking of His influence, it seems to me that I will be very troubled then and will have to go down to Rasâtala. (13).

Therefore, O Lord of the Devas ! I am bowing down before Your feet, Kindly relieve me of my burden and save me from these endless troubles. (14).

Indra said :—O Earth ! I can not do anything for you. You better go and take refuge of Brahmâ. I am also going to Him. He will remove all your troubles. (15).

Hearing Indra's words the Earth hurriedly went to the realm of Brahmâ and Indra and all the other Devas followed Her; and all reached the Brahmaloka. (16).

O King ! The Grand Father Brahmâ saw the Earth coming to him and through the power of meditation, found out the cause of Her coming and said :—O Auspicious One ! why are You crying ? What troubles You have now ? What wicked person has given You troubles. (17-18).

The Earth said :—O Lord of the Earth ! The vicious Kali is coming before ; under Its influence the subjects will be horribly vicious ; therefore I am very much afraid of this Kali. (19).

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In the begining of this Kali Yuga, the ancient enemies, the Asuras have now incarnated on this earth as kings. They will be exremely wicked, quarrel ing against each other, and will be clever in stealing others' things. There is no doubt in these. (20).

O Grand Father ! Now kill these vicious kings and relieve my burden. O Lord! I am very much troubled by the armies of these kings. (21).

Brahmâ said :—O Goddess! I, too, am unable like Indra to remove your load. Let us go to that Viṣṇu, the Holder of the disc. (22).

That Janârdana will remove your burden. I thought of this well before and settled what to do. (23).

Vyâsa said :—Thus saying, the four faced Brahmâ, the Author of the Vedas, rode on His Hamsa Vehicle taking in front the Goddess Earth; and the Devaswent to Viṣṇu and began to praise viṣṇu Janârdana, the Deva of the Devas, with the words of the Vedas with full devotion. (24-25).

Brahmâ said :—Thou hast thousand heads, thousand faces, thousand feet. Thou art the Puruṣa of the Vedas, Thou art the Deva of the Devas, and Thou art Eternal. (26).

O Omnipresent ! Thou art the Past, Present, and Future ! O Lord of Lakṣmî! Thou hast awarded immortality unto us. (27).

Thou art the Creator of universe, the Preserver and the Destroyer ; Thou art the One and the Only goal and thou art the God. Every body knows that all these glories belong to Thee. (28).

Vyâsa said :—O king ! When Brahmâ praised thus, Viṣṇu whose sign was Garuḍa, was highly pleased and appeared before Brahmâ and the other Devas. (29).

The Bhagavân asked them about their welfare and enquired in detail into the cause of their arrival there. (30).

Brahmâ them bowed down to Him and, remembering the cause of the sorrows of the Goddess Earth, said:—O Lord ! Thou art now to relieve the burden of the Earth. (31).

O Thou, Ocean of mercy ! When the end of the Dvâpara yugâ will come Thou art to incarnate in the world and kill the wicked kings and thus to relieve the burden of the Earth. (32)

Viṣṇu said :—I am not independent in these matters ; why I ? Brahmâ Mahes'a, Indra, Agni, Yama, Visvakarmâ, the Sun and Varuṇa and other Devas, no body is independent. This whole uuiverse, moving and

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unmoving is existing under the control of the Yoga Mâyâ; and from Brahmâ up to the clot of grass, all are strung into the thread of Her Three qualities. (33-34).

O One of good vows! Whatever that Yoga Mâyâ, the Supreme Goddess, Whe is All will, Whose mouth is inward, Who does good at all times, what she wills She does that at any time. You should all know that we are entirely under Her control. (35).

You better think that were I independent, what for would I have stayed in the great ocean, incarnating in the Fish and Tortoise Bodies? O Brahmin! What name or pleasure is there in enjoyment in the body of lower animals! What holy merit or any other reward may I expect from being born in the wombs of lower animals? What is the reason that I assume the body of a Boar? or of a Man-Lion? or of a Dwarf? Why was I born as the son of Jamadagnî. Especially why did I, being born of that highsouled Brâhman Jamadagni, and being the best of the Brâhmins, do the most atrocious act like that of a heartless bruteand fill up the lakes with their blood. Alas! I killed the Kṣatriyas mercilessly; to say nothing more than that I killed the sons that were then in the wombs. Were I independent, what for I would have done these horrible and cruel deeds! O Lord of the Devas! See again. In my Râma incarnation I roamed on foot, helpless and without any provision, in the fearful Daṇḍaka forest unfrequented by any body, wearing clotted hair, bark, rags, like a man who feels no shame, and behaved like a hunter and killed many animals. (36-41).

Being under the delusion of Mâyâ, I could not make out the real nature of the golden deer; consequently leaving Jânakî in the thatched cottage, I went out persuing the deer. Though repeatedly warned by me not to leave the place, Lakṣhmaṇa was moved by the qualities of Prakritî, forsook her and went out on my search. (24 44).

Then the hypocrite Râvaṇa, the king of the Râkṣasas, under the garb of a beggar; stole away by force the daughter of Janaka, who had become very lean on account of sorrows. (45).

I was very much distressed owing to the separation from my dear wife, and roamed about weeping sorely in forest and formed friendship with Sugrîva, under the influence of the circumstances. (46).

It was an act of gross injustice on my part to kill Bâlî, the king of the monkeys. I freed him from his curse; afterwards, aided by the monkeys, I had to go to Lankâ. (47).

When my younger Lakṣmaṇa and myself were both enchained under the chain of the serpents, Nâgapâs'a, and were senseless, the monkeys all were astonished. (48).

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Then Garuḍa came and freed us the two brothers, from those Nâgapâs'as ! I considered then what adverse inauspicious circumstances Fate sometimes ordians on our lot. (49).

I lost my kingdom, lived in the foreste, my father died, Jânakî was stolen and I had to suffer extreme troubles in very deadly battles; I could not know what worse fate still awaited for us? (50).

O Suras! What more calamity can you expect to befall any person than—that I was from the very first deprived of my kingdoms and wealth, and had to go to the forest with the princess Sîtâ dwelling in and taking shelter in a dense forest! (51).

At the time of my going to the forest my father did not give a single penny; penniless and helpless I had to get out of Ayodhyâ on foot. (52).

I was compelled to leave my Kṣattriya Dharma and take up the avocation of a hunter and thus to spend fourteen years in forest. (53).

After that, under the benign influence of Fate, I was able to kill that Asura Râvaṇa and got the victory in the battle and was able to bring back dear Sîtâ to Ayodhyâ. (54).

There I succeeded in becoming the ruler of the kingdom Kos'ala with its subjects and got the full kingdom and enjoyed for a few years the pleasures of the world. (55).

The stealing away of Sîtâ took place at the first outset; next I got my kingdom; then the subjects began to circulate the bad name regarding Jânakî; and I being afraid of that, deported her into exile in the forest. At that time I had to suffer again extreme pain and agony due to the separation from my wife. Then the daughter of the Goddess Earth penetrated into the Earth and got down to the Pâtâla. (56-57).

O Devas! When I had to depend on Fate and to suffer so many troubles incessantly, where else can you dare to say that an independent man exists. (59).

Afterwards under the influence of Time, I had to go to Heaven with my brothers. Let all this point to what it may, the intelligent learned people can say what an amount of mishaps takes place to one who is dependent! (59).

O One born from the Lotus! You hear my word; I am in every way dependent; why I? Rudra, You and all those Suras are fully dependent. (60).

Here ends the Eighteenth Chapter of the Fourth Book of the Maha Purâṇam Śri Mad Devî Bhâgavatam of 18,000 verses by Maharṣî Veda Vyâsa on the Devî Earth's going to the Heavens.

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CHAPTER XIX.

Vyâsa snid :—The Bhagâvan Viṣṇu spoke again unto Prajâpati: Brahman ! All these beings fascinated by Mâyâ, cannot know the Real Essence, the Highest Truth.

We, too, are fascinated by that Mâyâ; and hence we also, being blinded by that, do not at all remember That Highest Eternal Puruṣa, calm and quiet, the World-Teacher, the Highest Self, of the nature of Pure Existence, Intelligence and Bliss. (2)

O Brahma ! I am Viṣṇu, I am Brahmâ, I am Rudra, thus ou I-ness ahamkâra has blinded our eyesight ; and we are made unable to recognise That Eternal Highest Self. (3)

As the wooden dolls dance according to the will of the player, the magician, I also am similarly fascinated by the Mâyâ and am thus incessantly rolling about like a dependent man. (4)

O Brahmâ :—In the beginning of the Kalpa, Mahes'vara, You and I saw the wonderful unspeakable form and glory of that Highest Self at the time of Râsamaṇḍala in the Mâṇi Dvîpa where there was the Mandâra Tree and the Devas assembled. Then I also saw that wonderful thing a second time in the Sudhârṇava ocean of nectar, and the most wonderful of it is this:—that until we were able to See that Form, we did not hear anything of Her before ! (5-6)

Therefore, O Devas ! To-day do you all remember that Prime Force, the Highest Self, that all benificent Force that yields all good and auspicious things ; That Very Force will fulfill now all your desires. (7)

Vyâsa said —O king ! No sooner the Bhagavân Hari addressed thus, Brahmâ and the other Devas at once mentally began to meditate on that Eternal Yoga Mâyâ, the Goddess of the Universe. (8)

Being thus meditated, at once appeared before their eyesight the Devî, the Goddess of the Universe, whose colours were like the blood red Javâ flower, holding in two of Her hands noose, hook, or goad, while the third hand indicated favour and the fourth hand bade all discard every sort of fear. (9)

As the web comes out of a spider and sparks come out of fire, so this whole Universe comes out of that Goddess. We all bow down before Her with our humble hearts, full of devotion. (10)

We all salute to that Goddess of the Universe, Bhuvanes'varî, under Whose Mâyic force this whole Universe, moving and unmoving, is recated; Who is All-Intelligence and the Ocean of Mercy. (11)

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This world appears real to him who is unable to realise Her Real Essence; and the world drops off as unreal no sooner he realises Her Presence. We all meditate on that All Intelligent Goddess and we all pray to Her that She may grant unto us more strength to meditate Her and Her alone so. (12)

We all want to know Mahâ Lakṣmî, we all meditate on the Omnipotent; May the Goddess grant unto us strength to meditate on Her so. (13)

O Thou, the Remover of the world's afflictions! Best Thou pleased unto us; O Thou, kind hearted! Do this work for us and promote our good. O Thou, Lord of the Earth! Dost Thou relieve the burden of the earth by killing these Asuras and bring on our welfare. (14)

O Thou, Lotus-Eyed! If Thou dost not show Thy mercy towards the gods, they will never be able to strike their enemies with their weapons in the battlefield. O Goddess! Thou didst verify the truth of this before, when Thou didst assume the apearance of a Yakṣa and utter the following sentences "O Fire! You burn this blade of grass" etc. (in the Kena Talavakâra Upanîṣada.) (16)

O Mother! Kamsa, Bhauma, Kâlayavana, Kes'î, Jarâsandha, the son of Brihadratha, Vaka, Pûtanâ, Khara, Śâlva and other vicious kings respectively are dwelling on the earth. Dost Thou better kill them and relieve the burden of the Earth. (16)

O Lotus-Eyed! Thou hadst killed those Asuras without any effort that were not slain by Viṣṇu or Mahes'vara and they ended their lives, while they were beholding Thy pleasing countenance. (17)

O Goddess! Holding Moon on Her forehead! These Hari, Hara, Brahmâ and the other gods are unable to move a step without the help of Force; nothing to speak any further, the thousand headed King of Serpents is unable to hold this earth even for a moment, were he not provided with the Śakti of upholding this world. (18)

Indra said:—O Bhagavatî! Would Brahmâ be ever able to create this world without the aid of Sarasvatî! Would Viṣṇu, the Deva of the Devas, be ever able to preserve it without the aid of Lakṣmî or would Mahes'vara be ever able to destroy this world without the help of His Umâ; no, never! These Devas, the Trinity, are able to take their respective parts in the keeping up of the world simply because they are united with the forces, incarnate in Sarasvatî, etc., who are again parts of Thee. (19)

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Viṣṇu said ;—O Vimale ! Were we deprived of Thy Force, the Creator would never have been able to create the world, I would never have been able to preserve it and Mahe'svara would never have been able to destroy. Therefore O Devî ! Thou alone art reigning as the Supreme Goddess amidst all the glories in the creation, preservation, and destruction of this Universe. (20)

Vyâsa said :—O king ! Thus praised by the Gods, the Goddess then addressed them :—O Devas ! Let all anxities leave you all ; I will do what the Devas have desired, even if it be very difficult to do in this worled; now explain what is troubling the Goddess Earth. (21)

The Devas replied :—The wicked kings are troubling very much this Earth. She cannot any longer bear their burden; therefore She came crying unto us. (23)

O Bhuvanes'varî ! Now it is Your duty to remove this load of earth. O Auspicious One ! Know this, the desire of the gods. (24)

O Mother ! In days of yore, You have killed the most powerful Dânava named Mahiṣa, attended by lacs and lacs of Dânavas and Daityas ; What to speak ! You have slain Śumbha, Ni's umbha, Raktavîja, the very powerful Chaṇḍa Munda, Dhumralochana, Durmukha, Duhsaha, the strong Karâla and many othe cruel Dânavas.

Now, similaly kill the wicked kings, the enemies of the Gods and save the Earth from their heavy loads. (28)

Vyâsa said :—Thus addressed by the Devas, the Most Auspicious One, the Devî, whose colour was black and who looked askance, said smiling in a tone, grave and deep, like that of the rumbling of a raincloud. (29)

O Suras ! I have already thought over how the burden of those weiked kings, the parts incarnate of Asuras, can be removed. (30)

I will, by My own power, rob them of their powers, of that highly prosperous and affluent Jârasandha, the king of Magadha, and others, the parts incarnate of the wicked Asuras, that are now shining on the Earth. (31)

O Devas ! You would all better go down and incarnate yourselves as part incarnations, impregnated with My power, and help thus in the removal of the load of this earth. (32).

The Deva Prajâpati Maharṣi Kas'yapa would first of all go with his his wife and incarnate as Ânaka Dundubhi Vasudeva, in the race of Yadu. (33).

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The Imperishable Bhagavân Visnu will also incarnate as part, owing to the curse of Bhrigu, as the son of Vasudeva. (34).

O Devas ! I will be born, then, in the womb of Yas'odâ, in Gokula and will accomplish all the ends of the Gods. (35).

I will send Viṣṇu from the prison to the Gokula; also I will transfer Anântâ Devâ from the womb of Devakî to the womb of Rohiṇî ? (36).

They two will grow, day by day, by My Force and at the end of the Dvâpara Yuga, will no doubt kill the wicked kings. (37).

Arjuṇa too, the part incarnate of Indra, will destroy the armies of those kings. Yudhiṣṭhira, the part incarnate of Dharma, Bhîmsena, that of of Vâyu, Nakula and Sahadeva the incarnate of the two A'svins, and Bhîṣma, the incarnate of Vasu as the son of the Gangâ, will take their respective births and exhaust their armies. (38—39).

O Devas ! Now be calm and quiet and go. Let the Earth be also calm and quiet; be confident that I will certainly remove the load of this earth. (40).

I will make the above mentioned Gods as my instruments merely and I will destroy, by My own force, the Kṣatriyas in the battlefield of Kurukṣettra. (41).

Malice, jealousy, foul intention, desire, attachment, vanity, covetuousness, desire for victory, lust, and fascination are the vices that will destroy the Yâdavas. (42).

The race of Yadu will end owing to the curse of a Brâhmana. The Bhagavân also will leave His mortal coil due to a curse. (43).

Now go and incarnate in your respective parts, with your wives, in Gokula and Mathurâ, and be helpers in the work of the Lord. (44).

Vyâsa said :— Saying thus, the Devî. the Goddess of the Universe, the Mâyâ Incarnate of the Highest Self disappeared. The Devas and the Earth went to their respective places. O king Janamejaya ! the Goddess Earth was pleased with the Devi's words, and being quiet, remained surrounded with various medicinal plants and creepers. (45—46).

Then the subjects felt peace and pleasure, the Brâhmaṇs also grew stronger in happiness and porsperity, and the Munis became glad and began to preform their religious acts with fresh zeal and alacrity. (47).

Here ends the Nineteenth Chapter in the Fourth Book of Śrî Mad Devî Bhâgavatâm of 18,000 verses, the Mahâ Purâṇam, on chanting the hymns to the Devî by Maharṣi Veda Vyâsa.

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CHAPTER XX.

Vyâsa said :—O Bharata ! I now narrate to you about the relief of the burden of the Earth, the destruction by the Yoga Mâyâ of the armies at Kuruksettra and Prabhâsa, the two sacred places, and about the birth, due to the curse of Bhrigu, of the Bhagavân Harî, of unparalleled prowess, under the influence of Mahâmâyâ, in the race of Yadu. Now hear. (1-2).

Viṣṇu's taking birth in the world was effected under the circumstances caused by Yoga Mâyâ, to relieve the burden of the Earth ; this is my opinion. (3). N. B :—Prabhâsa is a well-known place of pilgrimage near Dvârkâ, iu Guzerat.

O king ! When the Goddess Mahâmâyâ, the Incarnate of the three qualities can make Brahmâ, Viṣṇu and the other Devas dance incessantly as their Internal Controller, then what wonder, that She would appear charming to the other Jîvas and make them dance incessantly, as woodon dolls. (4).

All the troubles incurred in remaining in the womb, amidst the urine, excreta and tissues, She had brought to bear finally on Viṣṇu by Her ever famous Leelâ (Divine Sport). (5).

In days of yore, in Râma incarnation, She, That Supreme Goddess made the Gods become monkeys and you know very well already, what an amount of trouble Bhagvân Viṣṇu had to undergo by the hard iron chain of bondage, "This is mine, this is I, etc,. imposed by Mâyâ. (6).

The Yogis who want final liberation and who have abandoned all their attachments and who want devotion, they worship the Supreme Goddess of the Universe, the Incarnate of Auspiciousness. (7).

O king ! Who will not serve Her ? A trace of devotion towards Whom effects at once the salvation of the Jîvas. (8).

If any human being utters simply the name "Bhuvanes'varî" (the Goddess of Universe) She gives him the three worlds; and if any one cries and utters for help "Save me," then the Goddess of the Universe, being unable to find anything that She can repay him as a fit recompense for his utterance, becomes Herself indebted to that man. (9).

O King ! Know Vidyâ (knowledge) and Avidyâ (non-knowledge, spiritual ignorance, lower knowledge) Her two forms ; Vidyâ gives liberation ; Avidyâ causes bondage. (10).

Brahmâ, Viṣṇu, Rudra, all these and their Avatâras are Her instruments and are under Her subjection, are if they as all fastened by a cord. 11.

The Bhagavân Harî sometimes resides in Vaikuṇṭha, sometimes resides in the sea of milk and enjoys pleasures, sometimes fights with the powerful Dânavas, sometimes performs extensive sacrificial ceremonies

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sometimes performs severe asceticism and sometimes takes to deep sleep under the guidance of Yoya Mâyâ Thus He never becomes free and independent. 12-14.

O King ! And like Viṣṇu, Brahmâ, Rudra, the other Gods Indra, Varuṇa, Yama, Kuvera, Agni, the Sun, Moon and other celestial gods, the Sanaka and other Munis, Va'siṣṭha and other Riṣis, all are incessantly controlled by the Supreme Goddess, as if they are the dolls in the hands of a playing magician. (15-16).

All the Devas are controlled by the noose of Time, just as oxen are brought under control by men, by strings passed within their noses. (17.)

O King ! Pleasure, pain, sleep, lassitude, idleness, and other passions and feelings are always found inherent in every embodied being. (18).

The Devas are written down by authors in their books as not subject to death or decay ; this statement is merely nominal and not real ; for whoever is always subject to birth, growth, decay and death how can we call him immortal or beyond old age and death ? Why do the Devas get into sorrows, and troubles ? How can they be called gods ? How can one enjoy when one is involved in a trouble ? In this world, it is seen mosquittos and other insects born from water die after a very short time ; so, like these, the Devas at the expiry of their ordained life-period, die too. Then why not the Devas be treated like those insects ? Why not shall we term them, " Mortal "? (19-23).

Some human beings live one year ; some others live upto one-hundred years. the Devas live longer than men ; the life of the Prâjâpatî Brahmâ exceeds those of the Devas ; Rudra lives longer than Brahmâ ; and Viṣṇu lives longer than Rudra. All these are thus subject by turns to birth growth, and decay. (24-25).

Those who are born, they die ; those that die are again born. Thus O King ! In this world all the Jîvas, no doubt, move round and round like a wheel. (26).

The Jîvas are deluded by the network of Moha (charms) and thus deluded. They can never gain final release. So long as Mâyâ exists in them, their delusion is not destroyed. (27).

O King ! At the time of creation Brahmâ and all other things came into existence, in due order, and these will duly dissolve at the time of the Great Dissolution (the Pralaya) ? (28.)

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Whatever is the cause of destruction to any body here, that destroys the body in question. According to the Will Power of the Supreme Goddess, whatever is created by Brahmâ, no none can undo that. Know this as perfectly certain. (29).

Know this the predestined law that the birth, death, old age, diseases, pain or pleasure overtake all the Jîvas according to the perscribed order of Nature ; never these laws fail to operate in their actions. (30).

See ! The Devas that we see with our physical eyes, the Sun and Moon yield pleasure to all ; still they suffer always troubles at the hands of their enemies (*i. e.* Râhu and Ketu, *i. e.* there always take place regularly solar and lunar eclipses, when they are in the ascending and descending nodes.) This suffering is never removed. (31.)

The son of the Sun (Saturn) is always injurious to people ; hence it is termed " Manda" (bad); the Moon was attacked with consumption and bears stain on his body (spots in the Moon disc). What to speak of ordinary men? The great men even are subject to the prescribed laws of Fate and Nature. (32.)

The Creator of the world, the four faced Brahmâ is the author of the Vedas and awarder of Intelligence. He, too, on seeing Sarasvatî, his own daughter, was afflicted with passion. (33.)

When Sati, the wife of Śiva, left off Her mortal coil, Mahâdeva, though He could remove the sorrows of all, was very much moved with passion and greatly afflicted. (34.)

Then, being burnt very much as it were by the fire of passion, he threw himself down into the water of the river Kâlindî ; and the water of that river became black-coloured, as if burnt by the burning fire of the sorrows of Śiva. (35.)

O King ! When Mahâdeva, being infatuated with Kâma, went into the forest of Bhrigu and becoming naked, began to copulate, the ascetic Bhrigu, seeing him in that state, exclaimed "O You are very shameless" and cursed Him thus :—Let your penis dop off just now. Mahâdeva, then to satisfy his thirst for passion, began to drink the water of the lake Amrita Vapî, dug by the Dânavas. (36-37.)

Indra, too, the Lord of the Devas, turned into a bull and carried Viṣṇu on his back on the face of the earth. What to speak where the onmiscience and omnipotence disappeared of Bhagavân Viṣṇu, Who is the First of all created beings and possessed of reason and discrimination ? Oh ! What a great wonder, that He could not know about the golden deer ? (38-39.)

Judge, O King ! for yourself, the great power of Mâyâ, that even Râma Chandra was deluded by passion, and very much grieved for the

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separation from his dear wife Sîtâ, and wept much for Her. Greatly deluded, he began to cry aloud and ask the trees "where has gone My Sîtâ, the daughter of Janaka? Is she devoured by the rapacious animals? or whether is she stolen by some mischievous person? (40.)

O Brother Lakṣmaṇa! I am being consumed by the fire of separation from my beloved; I will commit suicide now; and you too will die due to the separation from me; our mother, too, would die when they will hear of our deaths; Satrughna, too, will be very much afflicted at our death and will not hold his life. The mother Sumitrâ, too, will destroy her life, being afflicted with her son's demise; and then Bharata's and his mother's desires will certainly be fulfilled. (42-44.)

O Sîtâ! I am very much moved by your separation; where have you gone, leaving me here! O dear-eyed, O one of thin waist! come; give life unto me! (45.)

What shall I do? Where shall I go? My life is entirely dependent on you, O daughter of Janaka! I am your darling! Now I am very much depressed owing to your separation. Please come and speak to me words of hope and courage. (46.)

Though Râma, of unequalled prowess, roamed about weeping from forest to forest, yet he could not find out Sîtâ. (47.)

He, who is the Refuge of all the worlds, the lotus-eyed Râma, got entangled into the delusion of Mâyâ and had to take refuge Himself under the monkeys, and with their help, constructed the bridge across the ocean, crossed the ocean and was thus able to kill the valiant warriors Kumbhakarṇa and Râvaṇa. (48-49).

Then Râma got back His Sîtâ before him but suspecting, since she had been stolen by the vicious Râvaṇa, made her take an oath, though it is to be remembered that Râma was all-knowing. (50).

O King! The power of Yoga Mâyâ is very great; what shall I speak of Her great power? This whole cosmos is always urged into activity by Her and thus goes rolling on and on incessantly. (51).

Thus, in various incarnations, Bhagavân Viṣṇu was always under the influence of previous curse and also under the control of Destiny and had to do various functions incessantly. (52).

O King! Now I will speak to you about the birth of Śrî Kriṣṇa in the world for serving the purposes of gods and will narrate His Leelâ (53).

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In days of yore, on the delightful banks of the river Kâlindî, there was a place, called Madhuban, where lived a powerful Daitya named Lavana, the son of Madhu. (54).

That wicked Demon was exceedingly arrogant, on getting a boon, and he used to give an enormous amount of trouble to the Dvijas. Satrughna, the younger of Lakshmaṇ, killed that uncontrollable Daîtya and built a very beautiful city there and named it Mathurâ. (55-56).

The intelligent Satrughna, the destroyer of enemies, installed his two lotus-eyed sons in that kingdom and, when his end came, went to Heaven. (57).

Afterwards on the decline of the Solar race, the Yâdavas, born of the race of Yayâti, occupied that Mathurâ city, giving salvation to all. (58).

O King! There reigned in Mathurâ city one Yâdava king, a valiant warrior, named Śûrasena; and he enjoyed all the pleasures of Mathurâ. (59).

Under the curse of Varuṇa, Vasudeva took his birth as the son of the renowned Śûrasena, as the part incarnate of Kas'yapa. (60).

He took up the profession of a Vais'ya and engaged himself in agriculture. And on the death of his father, the prosperous and wealthy Ugrasena became the King of Mathurâ. The powerful Kamsa was the son of Ugrasena. (61).

On the other hand, the King Devaka had a daughter born to him, named Devakî, the part incarnate of Aditi. She under the curse of Varuṇa, followed Kas'yapa. (62).

The high souled King Devaka performed the marriage ceremony of his daughter Devakî with Vasudeva. (63.)

When this marriage ceremony was over, a voice was heard from Heaven, saying :—O furtunate Kamsa! The eighth son of this Devakî will take away your life. (64.)

The powerful Kamsa, hearing that voice from Heaven, was surprised and took it to be true and became very anxious. (65.)

Kamsa began to argue in his mind. Once he thought "I would to-day destroy her; then my death w'ont take place; for I ca'nt see any other way of escape from this difficulty; again he thought, "she is my sister, daughter of my paternal uncle and therefore fit to be worshipped; how can I kill her!" 66-67.

Lastly, he came to the final conclusion, thus "she is the cause of my death, though she is my sister, fit to be worshipped; to kill her will not

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lead me to sin; for it is enjoyed by the wise:— Do even a sin to avert one's own death." (68.)

The sins can be remedied always by penances. Therefore to save one's life, by committing even a sinful act, ought to be done by the wise. (69.)

The vicious Kamsa thus arguing, holding the scabbard in his hand, drew from it the sword and dragged and caught hold of the newly married handsome woman by her hair to kill her before the presence of the public. (70-71.)

A cry of universal consternation and distress arose on all sides, seeing Kamsa thus ready to kill Devakî; then the warriors, under Vasudeva, at once raised their bows and arrows, ready to fight. (72.)

These wonderfully valorous warriors loudly exclaimed to Kamsa, "Leave Devakî at once" "Leave Devakî at once" and then they were finally able out of their mercy to release the Devamâtâ Devakî, from the hold of the vicious Kamsa. (73.)

Deadly battles ensued then between the powerful Kamsa and those valorous warriors on Vasudeva's side.

Seeing the exceedingly terrible battle, the old Yâdavas asked Kamsa to desist from such a battle and advised him thus. This Devakî is your sister; you ought to pay her respects. Did you not consider even for a moment that she is as yet a girl. O Hero ! You ought not to kill her at the time of this joyous marriage ceremony. (75-76.)

O Valiant Warrior ! The murder of a woman is intolerable ! Destroyer of fame, and most heinous crime ! You should also consider that learned persons ought not to commit such dastardly acts as the murdering of females, depending simply on a voice from heaven, a very ordinary thing ! (77.)

It may be that some of your Vasudeva's enemy has uttered that harmful word, hiding himself from your sight. No reason can be shewn contrary to this. (78.)

We are of opinion that to ruin your name and to destroy the house of Vasudeva, some magician, expert in black magic, your enemy has framed this voice from Heaven. (79.)

O king ! You are a hero; why do you fear the words of a devil. We firmly believe, there is no doubt, that this is done by your malicious enemy to ruin your name. (80.)

O king ! What is destined to take place, will take place ; no one can stand against it otherwise. Therefore, at this marriage festivity, you ought never to kill this your respected sister. (81.)

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O King Janamejaya ! Though made to understand thus by the old wise Yâdavas, the king Kamsa did not desist from his purpose; Śrî Vasudeva, versed in morals, told him "Kamsa ! These three worlds are established on Truth. I say on Truth that I will hand over to you all my sons, born of the womb of Devakî, no sooner they are born. (82-83.)

And if I do not deliver to you all those sons, no sooner they are born, then all my forefathers will fall down into the hell called Kumbîhpâka.

The descendants of Puru, that were present there, hearing his truthful words, praised him repeatedly and told Kamsa "Vasudeva is a high minded personage; he is surely not to tell a lie. Therefore, O Thou, blessed one ! Now leave Devakî and be free from committing the murder of a woman. (85-86.)

O king ! Thus made to understand by the aged high minded Yâdavas, the king Kamsa accepted the truthful words of Vasudeva and abandoned his anger. (87.)

Then the Dunduvis and other sounding instruments were sounded ; and their sounds filled the place ; and all repeatedly uttered jai, jai. (88.)

Then the famous Vasudeva, the son of Śûrasena, thus pleased the king Kamsa and freed Devakî ; and, surrounded by his relatives, he went quickly, without any fear to his own house, accompanied by Devakî. (89.)

Here ends the 20th chapter in the 4th Adhyâya of Śrîmad Devî Bhâgavaṭam, the Mahâ Purâṇam, of 18,000 verses, by Maharṣî Veda Vyâsa, on Devakî's marriage.

CHAPTER XXI.

Vyâsa said :—O King ! Thus, in due course, Devakî, the goddess incarnate, being united according to rules with Vasudeva, became pregnant. (1)

When full ten months were over, a good-looking and beautiful child (male) was first born to Devakî. Then the good-natured Vasudeva remembered his promise, and also what is ordained by Heaven ; and he spoke to Devakî, the part incarnate of Aditi " O fair-looking ! You know that I saved your life at your marriage by swearing on oath to deliver all your fresh-born children to Kamsa. Now has come the time to hand over your child to Kamsa. " (2-4)

O good-haired woman ! Now I will hand your this son to Kamsa. Know Kamsa is very cruel and wicked. I cannot say what step he will take, urged on by Fate, to kill your child. O Sweet One ! We have no hands in the matter. The effects of Karma are exceedingly puzzling. Ordinary persons cannot know them. (5)

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All persons are subject to Time, the Destroyer, and enjoy the merits or demerits of their past deeds. The effects of past Karma are fashioned by the Creator; knowing this, allow me to take away your child. (6)

Devakî said :—O Lord ! Certainly men have to suffer fully the effects of their past Karmas. But can that not be upset by residing in holy places, practising penances and asceticism or by making generous gifts ? (7)

The high minded Maharṣis have fixed rules and penances for destroying the sins of past deeds ; twelve years' vow to observe penances can purify one from sins *e. g.*, Brâhmiṇicide, stealing gold, drinking or stealing the wife of one's preceptor and many others. (8-9)

O Sinless one ! Will not any one be freed from their sinful effects, if they observe practices and penances as are ordained by Manu or other Munis ? If you do'nt accept penances to be sufficiently purificatory, do you mean to say, then, that what the Maharṣis, seers, Yâjnavalkya and other promulgators of religious doctrines have uttered, they did so, as an act of dire falsehood and villainy ? (10-11)

O My husband ! "What is in the womb of Fate will surely come to pass," if this be taken as granted, then the whole Ayurveda (medicinal books) and Mantra vâdas, the science and recitation of mantras or sacred formulae turn out utterly fruitless and false ! (12)

If all the actions are under the control of Fate, then no effect can come out of any effort ; so all efforts are reduced to no effect. If what is ordained by Heaven is to come to pass. then what is the use of taking recourse to any action and Agniṣṭoma sacrifices etc, that are declared to lead to Heavens. Judge ! If Heaven or Fate you consider all-in-all, then the whole Vedas, the revelations from God's mouth turn out false; if the Vedas be false, then there is no reason why the whole Dharma will not be destroyed. (13-16)

N.B.—Fate is here denounced.

Now when it is seen that effects do come out whenever any exertion is made, then you ought to think out carefully and find out some means to avert danger. Therefore do you judge and find out a good way of preserving the life of this new born baby.

The learned people say that to tell a lie is not a sin, if you can thereby save a life, and have an honest motive for the welfare of all. (17)

Note :—Here is a diplomatic statement !

Vasudeva said :—O blessed one ! I now tell you what is truth and the matters connected with truth. (18)

Effort, application and manifestation of energy are certainly the duties of man ; but their effects are all under the Great Destiny or Fate.

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The Pundits knowing the ancient lore say that there are three kinds of Karma mentioned in the Purâṇas and Âgamas:—First, the Sanchita Karma (done in past births); the Prârabdha Karma, the Karma already done; and the Vartamân Karma (Karma in hand). (19-20)

The Karma, auspicious and inauspicious, done in many previous lives and preserved in seed forms, remains always inherent in a human soul. Urged on by this Karma, the Jîvas quitting their previous bodies, enjoy Heaven or Hell as effects of these, their own acts. (21)

According to their good or bad works, the Jîvas acquire the higher happy body and enjoy various pleasures in the Heavens, or they take up very painful vicious bodies and suffer various pains in hell. (22-23)

At the expiry of the above period in Heaven or Hell, when there comes the time of his assuming another body, the Jîva becomes conscious of the subtle body (Linga Deha) and takes his birth again. When the Linga Deha comes into existence, the part of the Karma done in various previous births that are ripe and ready to yield their fruits, gets attached to the Jîva by God (or Destiny). (24-25)

Therefore the collective effect of Karma done in previous births always exists in a Jîva's body. O Fair-eyed One!—The effects of Prârabdha Karma, ripened and ready to yield their fruits must have to be experienced by a Jîva, whether happy or unhappy. (26)

O beautiful young woman! Penances, performed according to rules, destroy the effect of Karmas that are in hand and are weak, (*i. e.* not yet accumulated strongly as to remain in seed forms.) (27)

The Prârabdha Karma, those acts out of all the previous acts done in previous births that are fully mature and ready to yield their fruits) cannot be averted; their effects must have to be experienced and then they can die away; they cannot be expiated by penances or any other remedial measures. Therefore you must hand over unconditionally your new born babe unto the hands of Kamsa. (28)

O Goddess! I have never done any blameable action, nor have I told any lie. Therefore do you fulfill your truth and hand over your baby. O Devakî! Dharma is the only thing permanent and real in this fleeting world. Even the births and deaths of high souled persons are subject to the great Destiny. Therefore the Jîvas ought not to be sorry when there is no help for it. (29-30)

O dear one! What shall I say to you! Know this much that his life is spent in vain who is lost to Truth. O beautiful one! Whose this life is destroyed, what can he expect in the life to come! (31.)

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Therefore, O Goddess ! Give me your baby and I will hand it over to Kamsa. If we can observe this truth, we will meet with ample rewards afterwards ; there is no doubt in it. (32.)

Where there are pains and pleasures for the Jîvas, there it is highly incumbent on us to do good and meritorious deeds. If we can act according to Truth, we will certainly get good fruits. (33)

34. Vyâsa said :—Thus addressed by Vasudeva, the husband of Devakî, who was very much grieved and intelligent, gave over the newly born baby, her whole body trembling, to the hands of Vasudeva. (34.)

The virtuous Vasudeva took that baby and went out to the Kamsa's palace. On the way, the people, seeing him thus, were very much astonished and began to praise him. (35).

The people said :—" O people ! See how Vasudeva is sensible to keep his words ! He is taking his son to hand over to Kamsa. This truthful and highsouled man, free from malice, is going to give up his son to the hands of Kamsa who is the Death Personified. See his wonderful patience ; this man's life is really high, noble and true. (36-37.)

Vyâsa said. O King ! Vasudeva, thus praised, reached at last the Kamsa's palace and handed over his newly-born son to Kamsa. (38.)

The King Kamsa, too, was very much astonished to see this wonderful patience of Vasudeva. Then he held aloft the child and laughed and said :— 'O son of Śûrasena :—You have been blessed to-day by giving me your son just now. But the voice from Heaven said that your eighth son will be the cause of my death; this your first son is not my cause of death. Therefore I will not kill this baby ; you can take your baby back to your home.

O High-minded One ! Let me have your eighth son brought here, when he will be born ; I hope you will positively do it." (39-41.)

The cruel and wicked Kamsa returned the child and said :—" Let this child go back safely to his home." (42.)

When the king Kamsa said thus, Vasudeva, the son of Śûrasena gladly took his child back and came home. Then the King Kamsa told his ministers :—that the Heavenly voice told that the eighth son would be the cause of his death ; and so there was no necessity to kill that child. There was no need to incur sin by killing the first child. (43-44.)

The ministers, hearing the king Kamsa's those words, began to praise him very much and exclaimed repeatedly " Well done " " Well done." They went away to their respective homes, when ordered to do so by Kamsa. (45.)

Now Nârada, the best of the Munis, arrived to Kamsa. The king Kamsa, the son of Ugrasena, stood up at once and offered him water to wash

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his mouth and with green grass and rice worshipped him devotedly and enquired of his welfare.—He then asked the Muni about the cause of his untimely arrival there. The Maharṣi Nârada then smilingly and with sweet words repeatedly uttered "Kamsa," "Kamsa" and then said, O blessed one! I went perchance to Sumeru Mountain. There Brahmâ and other gods formed an assembly and were thus thinking out plans that Viṣṇu, the Supreme God, would take His birth in the womb of Devakî, the wife of Vasudeva to kill Kamsa. (46-49.)

Now I ask you, you are very expert as a politician; then why have you not killed the son of Vasudeva? Kamsa said:—"I will kill the eighth son according to the Heavenly Voice". (50.)

Nârada said:—O King! Now I understand that you do not understand any thing of politics, leading to auspicious or inauspicious results; especially when you are quite ignorant of the Mâyâ of the Devas, then what shall I say to you! (51.)

The truth is this:—the warriors, looking after their own welfare, never overlook the weakest of their foes. What have you understood when the Heavenly Voice uttered:—"the eighth son." It means the children counted from the first and then finished upto eighth; it may mean first, second, third or upto eighth. Never forego your enemies; then why have you desisted in killing your enemy when you got that enemy in your possession. Nothing is shewn of you in this act save dire foolishness, and ignorance. (52-53.)

Thus saying, the Maharṣî Nârada vanished quickly. Kamsa, of little understanding brought back the son of Vasudeva and killed him by dashing him against a stone and was relieved. (54.)

Note:—This human body is a microcosm; the universe is the macrocosm. God resides in the centre and controlls the two. In this human body also live the Devas and the Dânavas. The left half of the body, the Îḍâ side, is the seat of the Devas. The right half, the Pingalâ side, is the seat of the Dânavas. In this body war is always going on between the Devas and Dânavas. Sometimes the Devas get victory: sometimes the Dânavas win. God is in the centre, the heart and controlls the two.

Here ends the 21st Chapter of Srî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses composed by Veda Vyâsa, on the killing of the sons of Devakî.

CHAPTER XXII.

Janamejaya asked:—O grand-father! What bad act did that child commit, that no sooner he was born than he was killed by Kamṣa? (1).

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Especially, Maharṣî Nârada is the the best amongst the Munis and foremost amongst the Brahma-vids (Knowers of Brahma), always doing virtuous acts, and learned ; why did he become the agent in this very sinful act ? (2).

Pundits declare that the doers and stimulators of any evil deed both are equally responsible ; then how is it that Nârada, being the best of the Munis, instigated the wicked Kamsa to do this evil act ! (3).

I am very much in doubt on this point. Kindly describe, in detail, the act that the child did as the result of which he had to meet with this fate of being killed. (4).

Vyâsa said :—The Devarṣi Nârada is alway fond of seeing quarrels brought about amongst parties ; he always likes thus to see the fun. Here specially to serve the gods' purpose he went to Kamsa and incited him to such an act. (5).

Really he never intends to speak a lie ; he is always truth speaking, pure hearted, and alway ready to serve the gods. (6).

Thus the six sons were born to Devakî ; and Kamsa, too, killed those six sons consecutively as they were born. These six sons named Ṣaḍgarbha, were killed just after their births, owing to their hvaing been previously cursed. (7).

O King ! Hear why they were cursed before. In the reign of Svâyambhuva Manu, were born to Urṇâ, the wife of Maharṣi Marîchi, the six powerful sons, all of a virtuous disposition. (8).

Once, on an occasion, the Prajâpati Brahmâ, on seeing his daughter, became passionate, and was ready to hold sexual intercourse with her. At this, those six sons laughed at him. Brahmâ cursed them saying "You all go quickly and take your births in the wombs of the asuras". Therefore those six sons became the sons of Kâlanemi in their first birth. At their second birth, they became the sons of Hiraṇyakas'ipu. This second time they had the fear of curse in their minds and therefore were born endowed with knowledge. (9-11).

In this birth they became peaceful and, collecting all their energies, they began to practise austerities. Brahmâ was pleased at this and asked the Ṣadgarbha to take boons. (12).

Brahmâ said :—O my sons !—I was, very angry to you before and cursed you ; now I am very much pleased with you ; ask boons from me that you all desire. (13).

Vyâsa said :—Hearing Brahmâ's words, they were very glad and becoming very anxious to secure their objects of desire, said:—O our grand

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sire ! To-day thou art pleased unto us ; now favour us with our desired boons. That we may be invulnerable to all the Devas, human beings, the big serpents the Gandarbhas, and the Lord of Siddhas, (semi-divine beings supposed to be of great purity and holiness and said to be particularly characterised by eight supernatural faculties called Siddhis). (14-15).

Vyâsa said :—Brahma told them "what you have asked, you would certainly get ; O blessed ones ! better go now ; my words will be found to be literally true. No doubt in this. (16).

Granting them boons, Brahmâ went away ; they then became very glad. O best of Kurus ! Hiraṇya kas'ipu began to think " my sons now have pleased the Grandsire Brahmâ and are now regardless of me" and got very angry and said :—You all are become very proud on account of receiving boons ; and since you have ceased your good feelings towards me I also henceforth cut off my connection with you. Now better go to Pâtâla ; you will be known in this world as Ṣaḍgarbha. (17-19).

At present you would be always involved in deep sleep and remain in Pâtâla for many years ; and when you will be born one after another in the womb of Devakî, then your father Kâlanemi of previous birth will be born as Kamsa ; and he would be cruel hearted and surely kill you all, no sooner you be born. (20-21).

Vyâsa said. Thus because they were cursed, they took their births repeatedly and Kamsa, too, being urged on by the same curse, killed those sons of Devakî, the Ṣaḍgarbha, no sooner they were born. (22).

In the seventh womb of Devakî, Ananta made his appearance. The faetus in the womb was attracted by Yoga mâyâ and placed in the womb of Rohiṇî. But there was the rumour that there was miscarriage in the womb of Devakî in the fifth month ; and this became known to the public. (23-24).

Kamsa came to know that there had been miscarriage. That wicked soul became exceedingly glad to hear this gladdening news. (25.)

And at about this time the Bhagavân, the Protector of the devotees appeared in the eighth womb of Devakî to serve the purpose of the gods and to relieve the load of the Earth. (26.)

The King said:—O best of Munis ! " You have described the part incarnations of (1) Kas'yapa as Vasudeva and (2) of Bhagavân Hari to relieve the burden of the Goddess Earth as prayed by Her ; and (3) of Ananta Deva ; but you have not described the part incarnations of the other Devas. How the other Devas incarnated as their parts on this earth, kindly describe them now." (28).

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Vyâsa said :—The part i carnations of Suras and Asuras on this earth, and their names I am now saying to you in brief ; hear. (29).

Vasudeva was the part incarnation of Kasyapa, Devakî was of Aditi, Baladeva, of Ananta ; Vâsudeva Śrî Kriṣṇa, of Srimân Nârâyṇa ; the son of Dharma existing even at that time in his physical body ; Arjuna, of Nara, the younger brother of Nârayâṇa. (30-32).

Yudhiṣṭhira was part incarnate of Dharma, Bhimasena, of Vâyu , the powerful twins of Mâdri, Nakul and Sahadeva, of As'vinî-kumâras ? (33).

The valiant hero Karṇa, born of Kuntî, was part incarnate of the Sun, and the high minded Vidura, the knower of the Supreme Essence, was incarnate of Yama, the king Dharmarâj. Droṇa, the Âchârya of the Kurus and the Pâṇḍavas was the part incarnate of Brihaspatî ; and his son As'vatthâmâ was part incarnate of Rudra Deva. (34).

Śantanu was the part incarnate of the Ocean ; his wife, of the river Ganges in human form. It is stated in the Purâṇas that the king Devaka was part incarnate of the Lord of Gandarvas. (35).

The Grand-father of the Kauravas, the foremost of the heroes, Bhîṣma Deva was the incarnate of Vasu ; Virâṭa, the Lord of Matsya was the part incarnate of Maruts ; Dhritarâṣṭra, of the Daitya Hamsa, the son of Ariṣṭa Nemi ; Kripa and Krita Varmâ, of Maruts ; Duryodhana, of Kali and Śakuni, of Dvâpara ; Suvarchâkhya Somapraru, of the son of the Moon; Dhriṣṭadyumna was part incarnate of Fire and Śikhaṇḍî of Râksasa ; Pradyumna was part incarnate of Sanatkumâra ; the king Drupada was part incarnate of Varuṇa ; Draupadî, of Lakṣmî ; Draupadi's five sons, of Visve-devâs ; Kunti was incarnate of Siddhi ; Mâdri, of Dhriti ; Gândhârî, of Mati ; the wives of Śrî Kriṣṇa were the heavenly public women ; thus all the Devas came as their part incarnations, urged on by Indra. (36-41).

Amongst the Asuras, Śis'upâla was the incarnate of Hiraṇya Kas'ipu; Jarâsandha, of Biprachitti, Śalya, of Prahlâda; Kamsa, of Kâlanemi and Kes'î, of Haya Śirâ. The Asura named Ariṣṭa of the form of a cow that was killed by Kriṣṇa was the son of Bali. (42-43).

Dhriṣṭaketu was part incarnate of Anuhrâdha, Bhagadatta, of Vâskala; Pralamba, of Lamba; Dhenuka, of Khara. (44).

Châṇûra and Mus'ṭika, the two athletes, were part incarnates of Vârâha, and Kis'ora, the two dreadful Daityas. (45).

Kubalaya, the elephant of Kamsa, was part incarnate of Ariṣṭa, the son of Diti. Vakî was the daughter of Bali, Vaka was her younger.

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The powerful son of Droṇa, As'vatthâmâ, though known as the part incarnate of Rudra, was really born of the four parts of Yama, Rudra, Cupidity and Anger. (46-47).

The Daityas and Râkṣasas that were born to relieve the heavy burden of the Earth were all incarnates of Asuras. O king! I have thus narrated to you in order the incarnations of the Suras and Asuras, as they are stated duly in the Purâṇas. (48 49).

When Brahmâ and the other Devas went to Viṣṇu and prayed to Him, then Hari gave to Brahmâ one hair of a black colour and one hair of a white colour. The Bhagavân Srî Kriṣṇa was born of that black hair and Saṇkarṣaṇa Baladeva was born of the white hair. They were both the incarnations of Viṣṇu. (50-51).

Note here the black is the younger and the stronger; and they also represent the polarities. The Jîvas are points of those hairs.

He who hears with devotion the story of these part incarnations, becomes freed of all sins and passes away his time merrily, surrounded by his circle of friends; there is no doubt in this. (52).

Thus ends the 22nd chapter in 4th book of Śrîmad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa on the part incarnations of the several Devas.

CHAPTER XXIII.

Vyâsa said :— The six sons of Devakî being thus killed by Kamsa and the seventh womb being miscarried, Kamsa began, when Devakî was pregnant for the eighth time, to think of the cause of his own death, as advised by Nârada and watched carefully, day and night, so that this time there would be born a son and there be no miscarriage. (1-2).

On the other hand the Bhagavân Hari came down and rested on the body of Vasudeva as part incarnate and then entered into the womb of Devakî, in due order. (3).

That very time the Goddess Yogamâyâ, of Her own accord, entered into the womb of Yasodâ in order to help the workings of the gods. (4).

Rohiṇî, the wife of Vasudeva was anxiously dwelling at that time through the fear of Kamsa in the Nanda Gokula; Balarâma, the part incarnate of Ananta, took his birth there as Her son. (5)

Kamsa then imprisoned Devakî, who was being worshipped by gods, and engaged servants to take care of her. (6).

Vasudeva, too, entered into the prison with his wife Devakî, thinking of his issue and also being attracted by his attachment towards his wife. (7).

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Viṣṇu, here, the Deva of the Devas, to accomplish the purpose of the gods began to grow regularly in the womb of Devakî, being incessantly adored and praised by the gods. (8).

When the tenth month was complete, on the eighth day of the dark fortnight, under the star Rohiṇî, Kamsa became much bewildered with fear and called on his Dânava followers and said "you must all carefully protect Devakî in the prison." (9-10).

The son born from this eighth womb of Devakî will turn out my dire enemy; therefore do you all very carefully protect that child, my death incarnate (so that the child may not be transferred anywhere else). O Daityas! I will be able to sleep without any anxiety then, when I will be successful. Kill this eighth son of Devakî who has become the source of my constant worries and endless troubles." (11-12).

Equipped with swords, shafts and bow and darts do you all incessantly watch with eyes open on all sides, leaving off your sleep and drowsiness. (13).

Vyâsa said:—Thus ordering the Demons, the king Kamsa who had become worn out with this anxiety and was bewildered with fear, went quickly to his own palace room; but he could not find any trace of happiness. (14).

On the other hand, Devakî, at dead of night, in that prison, told Vasudeva "O king! My birth pain has come; I see here many guards, terrific, who are watching and protecting us; what shall I do now? Yasodâ, the wife of Nanda, promised me before this "O respected one! Your heart is almost burnt up with the fire of grief; therefore do you send to my house your son; I will protect it with utmost care; and especially to incur Kamsa's faith and belief, I will give you another son. O Lord! This is now a very hard moment; what are we to do now? (15-18)

And again how are you to exchange the two sons? However let what may come, come to pass; now the moment of child birth has come; I am possessed by a feeling of shame not liable to be overcome.

You better turn away your face; there is no other remedy here. (19).

Thus saying to that blessed Vasudeva, worshipped by the gods, Devakî, at dead of night, delivered a wonderful child. (20)

The blessed Devakî looking on that exceedingly beautiful child, was struck with wonder and told her husband, her whole body being filled with joy. (21).

O Lord! Look at the face of your new born child, a very rare thing to see such a face as this. Alas! The son of my paternal uncle, Kamsa, will kill my this new born child. (22).

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"Kamsa will do so." Saying this, Vasudeva took up that child in his arms and began to look amorously at the face of that child of wonderful deeds. (23.)

Thus looking, Vasudeva thought "What can I do now so as to relieve me from my sorrows owing to the future destruction of this child. (24.)

While Vasudeva was thus anxiously pondering over, the Heavenly Voice clearly said thus :—"O Vasudeva ! Quickly go to Gokula with this child. The keepers and guards I have made dead asleep by My Mâyâ, The eight very strong doors are now lying wide open. You better free yourself from your chains and take this child, keep it in the house of Nanda and bring Yoga Mâyâ from there and come back here." (25-27.)

Thus hearing the Heavenly Voice, he cast his glance at the doors and found them all wide open. O King ! Very quickly then he took the child and stepped out of the prison, quite unnoticed bythe guards and watchmen. Going to the banks of the Jumnâ he found there the daughter of Kalindi, flowing with great force and became anxious. (28-29.)

But the river Jumnâ instantaneously turned out to be easily fordable, just knee deep ; then Vasvdeva, guided by Yoga Mâyâ, crossed the Jumnâ and betaking to an unfrequented road arrived at Gokul at dead of night. There, at the doorway of the house of Nanda, he began to see the cows, buffaloes, the wealth and property of Nanda. (30-31.)

At that very moment, there was born of Yos'odâ, the Mahâ Devî, the part of the Divine Yoga Mâyâ, the Incarnate of the three qualities. (32.)

Then the Mahâdevî Yoga Mâyâ, assuming the appearance of a female artisan, taking that divine female child in her arms came there and handed her over to Vasudeva. (33).

Vasudeva, too, delivered his child over to the lotus like hands of the Devî and, taking the female child instead, quickly returned with his heart full of joy. (34).

He went unto the prison and kept that female child in the bed of Devakî and remained aside, fearful and anxious. (35.).

But that child, the moment she was lulled to sleep, began to cry in a sonorous voice ; the royal guards at once woke up on that cry, and being bewildered with fear, hurriedly went to their king and said "O King ! Come quickly. Devakî has brought forth a child." (36-37.)

The King of the Bhojas, hearing their words, went there quickly and saw the doors open, called on Vasudeva "O blessed one ! Let me have the eighth son of Devakî, my death incarnate ; I will at once kill that enemy of mine, born as part incarnate of Hari." (38-39.)

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Vyâsa said :—O King ! Hearing Kamsa's words, Vasudeva handed over to him the female child crying and very much bewildered with fear. (40.)

At the sight of the female child, the king was very much astonished and began to think that the Heavenly Voice and the Seer Nârada's words turned out false. (41.)

How can Vasudeva be able to bring about, in this dreadful place, the unnatural act of turning male into a female. Especially my guards are carefully watching the place. There is no doubt in this. (42.)

How has this female child come here ? Where has that eighth born child gone ? I ought not to doubt in this matter. For the ways of Time are mysterious ! (43.)

Thinking thus, the cruel King Kamsa caught hold of that female child by her legs and, raising her high up in the air, was going to strike her against a stone, when the female child slipped out of his hands and flying into the air assumed a divine appearance and gently spoke to Kamsa, thus :—" What will you get by killing me ? Your powerful enemy is already born on the earth. O vilest of men ! Disgrace to your family ! He, the Excellent Human being Who is very diffcult to be worshiped will certainly kill you." (44-46.)

Saying thus, the auspicious female child, able to go anywhere according to her will, disappeared. Kamsa astonished returned to his own home and, becoming impatient with fear and anger, called all the Dânavas Baka, Dhenuka, Vatsa and others, and addressed them thus :—" O Dânavas. Go all of you to serve my purpose. Kill any where the child whom you see just born. (47-49.)

Let Pûtanâ, expert in killing children go to-day to Nanda's Gokula. My order is this :—Any child recently born they must kill. (50.)

Dhenuka, Vatsaka, Kes'i, Pralamba, and Vaka etc., all should remain in Gokula to carry out my order. (51.)

The cruel king Kamsa, thus ordering the Demons, went away to his own palace, and, thinking on this matter over and over again became, very much afflicted with fear and his mind got immensely depressed. (52.)

Thus ends the 23rd Chapter in the 4th Skandha of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa, on the birth of Śrî Kriṣṇa.

CHAPTER XXIV

Vyâsa said :—Oh the other hand, there, at the house of Nanda, early in the next morning, commenced the grand birth day festivity. Kamsa cam

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to know, afterwards, by his spies as will as by general rumour, that at Gokulâ, in the house of Nanda, a very joyous festival on a grand scale was being performed ; he also knew before that the other wives of Vasudeva, his animals and his servants were all staying at Nanda's residence in Gokula. (1-2).

O Bhârata ! Thus all these gave reasons to Kansa to suspect the place Gokula. Especially Nârada told him before that the residents, the cowherds at Gokula, Nanda and others, their wives, Devakî and Vasudeva were all Devas incarnates ; and consequently they were his enemies. (3-4).

Thus being brought to more confidence by Nârada's words, that vicious Kamsa, the disgrace to his family, was very angry and sent there his demons Pûtanâ, Baka, Vatsa, the great Asura, the powerful Dhenuka, Pralamba. They were all killed by Kriṣṇa, of unsurpassable prowess. Śrî Kriṣṇa held aloft also the hillock Gobardhana (to protect the cow herds and cows etc.) Hearing all these, Kamsa became certain also of his own death. (5-7),

Lastly when the evil minded Kamsa heard that the Daitya Kes'î was also slain, then he made arrangements for a sacrifice, known as Dhanur-yajna ; and under this pretext wanted to bring over there at Mathurâ the two brothers Kriṣṇa and Balarâma. (8).

The evil minded Kamsa to effect the death of those two, Râma and Kriṣṇa, of unsurpassable prowess, sent Akrûra to Gokula to bring them over to Mathurâ. (9).

Akrûra, the son of Gandinî, under the orders of Kamsa, went to Gokula and brought the two boys on a chariot to Mathurâ. (10).

On arriving at Mathurâ, Râma and Kriṣṇa first broke the bow; killed Rajaka, the elephant Kubalaya, Châṇûr, Muṣṭika, Śala, Tos'ala and other athletes andwarriors. Last of all, Hari, the Lord of the Devas, holding Kamsa by his hair, killed him with utmost ease. (11—12).

The enemy-destroyer Kriṣṇa removed the sorrows of his father and mother and released them from their prisons and gave over the kingdom of Mathurâ to Ugrasena (the father of Kamsa.) (13).

The high minded Vasudeva, then, with the triple girdle made of Munja grass, performed the Upanayana ceremonies (wearing the sacred thread round the body) of Râma and Kriṣṇa and made them accept the vow of Brahmacharya. They then departed to the hermitage of the holy Muni Śandîpana to acquire knowledge. Learning all the vidyâs (knowledges) there, they returned quickly to Mathurâ. (14—15).

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The two sons of Ânakadundubhi stayed there and on attaining their twelfth year, became proficient in all the branches of learning and became very powerful. (16).

That time Jarâsandha, being grieved at the killing of his son- in- law Kamsa, collected a strong and numerous army and marched to Mathurâ. (17).

Seventeen times Jarâsandha, the king of Magadha, attacked Mathurâ and seventeen times he was defeated by the ingenuityof that highly intelligent Śrî Kriṣṇa, who was of firm resolve and was then residing in Mathurâ. (18).

Lastly, Jarâsandha sent the Kâlayavana (Black Yavana) to invade Mathurâ. These Yavanas were brave and the lords of all Mlechchâs (untouchables) and extremely terrific to the Yâdavas. (19).

Note :—Kâlayavana—A king of Yavanas and enemy of Kriṣṇa and an invincible foe of the Yâdavas. Kriṣṇa finding it impossible to vanquish him in the field of battle, cunningly decoyed him to the cave where Muchukunda was sleeping who burnt him down.

Yavana means a Greek, an Ionian; then any foreigner, or barbarian (the word is applied at present to a Mahomedan or a European also).

Hearing that Kâla Yavana was coming to attack the Yâdavas, Kriṣṇa the destroyer of Mâdhu, called all the Yâdavas and Baladeva and addressed them thus :—"O blessed ones! Now a cause of great terror has appeared amongst us; Kâla Yavana is being sent by our powerful enemy Jarâsandha to attack Mathurâ. Now what to do ? It is better to save one's life by leaving aside all our homes, wealth and army. (20—21).

You should all know that is the place of our fathers and forefathers where we can safely and happily dwell; where there is a constant source of anxiety and uneasiness that, though the place of our fathers and forefathers, ought to be avoided; never ought any one to dwell there. (22).

If you want to dwell at ease and comfort, you ought to dwell in that country or place which is adjacent to a sea or a mountain; where there is no fear from an enemy, the sages will always remain there. (23).

See! The Bhagavân Hari, being afraid, as it were, of his enemy has taken refuge on the body of the thousand headed Śeṣa serpent as his sleeping place and is sleeping at ease and comfort on the ocean. It seems likely that the enemy of Trîpurâ, the great Śiva is also dwelling on the Kailâs'a mountain. (24).

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We, too, are being constantly worried by our enemies here ; therefore we ought not to live here any longer. We should all go to Dwârkâ city with our friends, relatives and wealth. (25).

Garuḍa, the king of the birds, has given us the detailed information of the city Dwârkâ. That beautiful city is situated on the sea shore in the vicinity of the Raivataka mountain. (26)

Vyâsa said:—The Yâdava chiefs, hearing Śrî Kriṣṇa's utterances fraught with their welfare, were ready to depart to that place Dwârkâ, attended by their friends, relatives, and appurtenances. (27)

They then collected their camels, mares, and buffaloes and filled their conveyances with wealth, jems and precious stones and marched out of their place. (28)

Râma and Kriṣṇa went in front; the Yâdavas and other subjects then marched in groups (several parties). (29)

Marching some days, they all reached Dvârâvatî. Then the portions of the city that were dilapidated or destroyed, Śri Kriṣṇa had them repaired by engineers, artisans and craftsmen. (30)

Placing the Yâdavas there, Kes'ava and Baladeva quickly returned to Mathurâ and began to stay in that desolated city. (31)

The extremely powerful king of the Yavanas arrived then at Mathurâ. Śrî Kriṣṇa knowing that the Yavana chief had come there, went out of the city. (32)

The Bhagavân Madhusûdana, the destroyer of the boastings of Asuras and other people, dressed in yellow robes, appeared on foot before the Kâlayavan with smile on his lips. (33)

Seeing the lotus-eyed Kriṣṇa before him, the treacherous Lord of the Yavânas, pursued him on foot to catch hold of him. (34)

Where the powerful Râjarṣi Muchukunda was sleeping soundly, the Bhagavân Hari led Kâlayavana there. (35.)

There Śrî Kriṣṇa, saw Muchukunda and vanished away at once; the king of the Yavanas on arriving there found the Râjarṣi (the royal sage) there in deep sleep. (36)

The wicked Yavana mistaking Muchukunda for Śrî Krîṣhṇa, gave him a good kick. The powerful king Muchukunda got up and was very angry; his eyes became red and reduced that vicious Yavana instantly into ashes. (37)

When Muchukunda burnt the Yavana, he saw the lotus-eyed Kriṣṇa; he bowed down to that Supreme Deva, Vâsudeva, and went to forest. (38)

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Śrî Kriṣṇa then went back to the city Dwârkâ with Râma and made Ugrasena there the king and began to enjoy at his will. (39)

At the marriage ceremony of Śisúpâla, at the palace of the king of Vidarbha, Janârdan Viṣṇu carried away by force Rukminî, the bride elect from the Svayambara assembly (where the husband is self elected by the bride herself) and afterwards married her according to the rule called Râkhṣasa Vidhi (one of the eight forms of marriage in Hindu Law in which a girl is forcibly seized and carried away after the defeat or destruction of her relatives in battle.) (40.)

"Afterwards He brought also Jâmbavatî, Satyabhâmâ, Mitravindâ, Kâlindî, Lakṣmanâ, Bhadrâ, and auspicious Nâgnajitî (the daughter of the king Nagnajit) on various occasions and married them. O Lord of the earth! These eight women were the best and most beautiful of Śrî Kriṣṇa's wives. (41-42)

Rukminî first gave birth to the beautiful child Pradyumna and Śrî Kriṣṇa performed the religious ceremony at the birth of his child. (43.)

Then the powerful Dânava named Śamvara stole away the little baby from the lying-in-chamber and carried him to his own city and made him over under the charge of Mâyâvatî. (44)

Coming to know that His son had been stolen away, Śrî Kriṣṇa became very much overpowered with sorrow and took the shelter of the Supreme Goddess, the Devî, with a heart full of devotion. (45)

Sri Kriṣṇa then began, to chant, in sweet auspicious tone, hymns in alphabets, conveying the highest meanings, in adoration of the Yoga Mâyâ, Who slew Vritrâsura and other Daityas with ease and alacrity. (46-47)

"O Mother! I, in my former birth as the son of Dharma, appeased You by my ascetic practices in the hermitage of Badari and worshipped You with various offerings; O Mother! Have you now forgotten all my devotion to You? (48)

O Mother! Has any evil minded enemy stolen away my son from the lying-in chamber? Or have You Yourself done this to make a fun and see the amusement? It seems that some one of my enemies has done so to insult me; however, You, O Mother! ought not to put your devotee under this shameful condition. (49.)

O Mother! This Dwârakâ city is well guarded; a very strong fort is built in its middle and my place is in the midst of that again; and the lying in-chamber is again in the middle; I therefore must say that it is due to my bad luck that the child is stolen away! (50.)

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O Mother ! I did not go to the house of my enemy; the Yâdavas also did not go there; this city is guarded by valiant soldiers; then how is it, under what charm, the baby has been stolen ? O Mother! Now I come to know that it is due to Your Mâya; such things are common due to Your Mâyâ in the three worlds. (51)

O Mother! When I am ignorant of your deepest mysteries, how can there exist any one among the little minded Jîvas that can know your doings ? My watchmen could not see anything, where my child was taken away and who has stolen it. O Mother! I come to the conclusion that it is hidden behind the screen of Your Mâyâ. (52)

O Mother! It is not strange with You; to the chaste woman, Rohiṇî Devî, though situated at a great distance and not connected with any male persons, You, in the fifth month, moved away the son to my knowledge from the womb of my mother; and thus Baladeva was born to Rohiṇî. This is now known to all. (53).

Mother ! You are incessantly creating, preserving, and destroying this whole universe by the mixture of the three qualities. Who can know Your sin-destroying doings ? Mother ! There is no need of dwelling at length. Suffice it to say that You, no doubt, are doing all that are being done in this whole universe. (54).

You first create the joy at the birth of a child; again You load us with heavy burdens of sorrows due to the separation from that child ; thus you are always sporting; otherwise how my joy at the birth of my child would thus be rendered quite useless ? (55).

The mother of that child is always weeping like an ewe, straying from a flock ; she is giving vent to her sorrows always to me; O Kind-hearted ! Being thus endowed with illimitable prowess and understanding, do You not know my troubles ! O Mother ! You are the only source of consolation to one, suffering from the sorrows of this world. There is no doubt in this. (56).

O Goddess ! The wise seers say that the birth of a child in any house is the highest bliss there, and the death of a child is the greatest sorrow that can befall to any house. Therefore, O Mother! What shall I do in this ? What shall I say more than that my heart is going to burst, due to the disappearance of my child. (57).

O Mother ! I will perform all the necessary sacrifices, take up vows, perform all sorts of worship to the entire satisfaction of the Great Fate (Ordainer of things); You be pleased to remove my sorrow. O Mother ! If my son be alive, kindly shew him once to me. Mother ! There is no other than You Who is fully capable to destroy this my pain and sorrow, raging in my heart. (58).

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Vyâsa said :—He who brings into practice, things that are considered impracticable for the Devas and removes the load of the Goddess Earth with ease and alacrity, the same Saviour of world, Śrî Kriṣṇa thus chanted hymns in adoration of the Great Goddess. The Devî then became visible to him and said. (59).

O Lord of the Devâs! Do not any longer be sorrowful and miserable; there had been a curse on you before; and, for that reason, the Daitya Sambara has stolen away your son by his demonaic magic. (60).

Therefore, when your son will grow sixteen years old, then he will, by My Grace, kill the Daitya perforce and will return to you. There is no doubt in this. (61).

O king! Thus saying these words full of hope and confidence, the Great Goddess Chandikâ, of formidable prowess, disappeared. Kriṣṇa too, quitted his sorrows, due to the bereavement of his child, and began to spend his time in happiness and peace. (62).

Here ends the Twenty-fourth Chapter of the Fourth Book of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa on the stealing away of Pradyûmna.

CHAPTER XXV.

The King said:—"O Best of Munis! Hearing these sorrows of Śrî Kriṣṇa, the part incarnate of Viṣṇu Bhagavân, I am in doubt on your utterances. (1).

Behold! Bhagavân Vâsudeva is the part incarnate of Nârâyaṇa; how could the AsuraŚambara steal away His son from the lying-in-chamber! (2).

The beautiful Dvârakâ city is specially well-guarded; the lying-in-chamber is again within the centre of that; under these circumstances, how was it that the Daitya could enter there and steal away the child! (3).

O Son of Satyavatî! How was it that Vâsudeva could not know that! this appears very strange to me! (4).

O Brâhmaṇa! Please explain to me why was that child stolen away from the lying-in-chamber, though Śrî Kriṣṇa was staying there at the city; and how was it that he was not able to know this beforehand! (5).

Vyâsa said:—"O King! The Mâyâ called Śâmbhavî (Pârvati's) is the cause; it fascinates and deludes the minds of human beings. Thus it is known to us. Who is there in this world that is not deluded by this Mâyâ? (6).

The Jîvas, no sooner they are born as human beings, are immediately overcome with human qualities; the Deva or Asura qualities or their natures do not then visibly exist. (7).

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O King! Hunger, thirst, sleep, fear, lassitude, delusion, sorrow, doubt, pleasure, egoism, old age, disease, death, non-knowledge, knowledge, displeasure, envy, jealousy, pride and weariness all these human qualities are seen to exist in human embodiments. (8-9).

Behold! The night wanderer Râkṣasa Mâricha assumed, by his Mâyâ, the form of a golden deer and came before Śrî Râmchandra; and Râmchandra was not the least aware of it. Then the stealing away of Sîtâ, the death of Jaṭâyu, Râma's going to the forest on the very day of his installation to the throne of Ayodhyâ; the death of his father due to his bereavement, all these Śrî Râmchandra did not know a bit beforehand. (10-11).

When Râvana stole away Jânakî and carried her by force Râma did not know this before or after that event had happened. He wandered from forest to forest in search of Her, like a quite ignorant man. (12).

Afterwards He killed Bâli, the son of Indra and with the help of the monkeys, erected a bridge across the ocean, and, crossing it, went to Lankâ. (13.)

He sent the chief monkeys to all the quarters in search of Sîtâ and had to undergo all the troubles of deadly battles in the great battlefield. (14).

The most powerful Raghunandana was tied down by Nâgapâs'a (snakes) and was afterwards freed from it by Garuḍa. (15.)

Then, being furiously enraged, the great Râghava slew Kumbhakarṇa, Nikumbha, Megha Nâda and Râvaṇa. (16).

The Janârdan Râmchandra was not aware of the innocence of Sîtâ; and therefore He made her take an oath about the purity of Her character and even made Her undergo an ordeal of fire. (17).

Afterwards Râmachandra, the son of Das'aratha, had to banish his dear blameless Sîtâ on the mere ground of bad name, imputed to her by some ignorant person and that he would be thus blamed by the public (18).

He did not know that Kus'î and Lava were His two sons, born in the forest. Afterwards when the Muni Vâlmikî told him, He came to know of them. (19).

Behold also Râmachandra could not know about the departure of Sîtâ to Pâtâla; getting angry once He was about to kill his brother Lakṣmaṇa even. (20).

Râma, the slayer of the Râks'asa Khara, did not know that Kâla Puruṣa was coming to him. He, incarnating in the human body, did acts all becoming to a man. Similarly Śri Kriṣṇa, the descendant of Yadu, taking human birth did acts all like a man. What more discussion can there be in this? (21).

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Lo! From the very outset He fled, out of fear of Kamsa, to Gokula; afterwards he fled out of fear of Jarâsandha to the Dwârkâ city. (22).

Knowing all the rites and ceremonies of the Sanâtan Dharma (the Eternal Religion) He stole away Rukmiṇî who was chosen as bride elect by Śis'upâla. This act was very unreligious of Him. (23).

Śambara Daitya stole away his newly born child and Kriṣṇa lamented for this. Afterwards on coming to know of the real state of things from the Goddess Bhagavatî, He was very glad. Therefore it can be easily seen from all these circumstances that He had to yield to pleasures and to undergo remorse like ordinary human beings. (24).

Again, under the orders of his wife Satyabhâmâ, He had to go to Heaven to bring the Pârijâta tree and He had to fight with Indra. This shows clearly that He was under the subjection of His wife. (25).

In that battle Hari with disc in hand defeated Indra, the Lord of the Devas, took away the Kalpa tree and retained the prestige of His respected wife (whom He had offended). (26).

Again Satyabhâmâ tied down Hari against a tree and presented Him as a gift to Nârada; afterwards she, the passionate woman, freed Kriṣṇa on paying an equivalent of gold coins. (27).

On seeing Rukmiṇî's many sons, Pradyumna and others, all qualified with diverse qualifications, His wife Jâmbabatî prayed to Śrî Kriṣṇa with humility, so that she may have also many beautiful sons. For her sake, Kriṣṇa firmly resolved to practise tapasyâ and went to the place where the great devotee of Śiva, Upamanyu, was staying. (28-29).

Hari desiring to have sons engaged Upamanyu as His spiritual guide and obtained from him the Mantram called Pâs'upata Mantra and became a Dundee (holder of a staff) and shaved His head. (30).

In the first month He subsisted on fruits only and meditated on Śiva and repeated silently the Śiva mantra. Thus He practised very severe austerities. In the second month He subsisted on water only and stood on only one leg. In the third month he lived on air only and stood on the end of His great toe. (31—32).

Thus time passed away. In the sixth month the God Rudra, holding Moon on His forehead, was pleased with His asceticism and devotion and appeared before Him on that spot. The God Mahâ Deva came on a bull; He was attended by Brahmâ and Viṣṇu, Indra and the other Devas, Yakshas and Gandarbhas and addressed thus :—" O high minded Kriṣṇa of Yadu's descent; I am pleased with Your severe asceticism; now ask Your desired boon; I will grant it just now. I fulfil all the desires of all my devotees;

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what desire, then, there can be that is not fulfilled, when I am seen by the devotees ! (33—36).

Vyâsa said :— The son of Devakî was very glad to see the God Śamkara and fell prostrate at His feet. Then that eternal supreme God of the Devas began to recite hymns in praise of Him in a tone as deep as the rumbling of a cloud. (37—38).

Kriṣṇa said :—O Deva of the Devas ! O Lord of the world ! You alone destroy the misfortunes and sorrows of all the beings. O Destroyer of Asuras ! You are the Cause and Creator of this universe. I salute Thee. (39).

O One having a blue throat ! I bow down to Thee ! O Holder of trident ! I again and again salute Thee ! O Lord of Pârvatî ! You destroyed Dakṣa's sacrifice. I salute Thee. (40).

I am blessed by Thy sight and think myself as having discharged all my duties and satisfied. O Virtuous One ! My human birth is crowned with success by saluting Thy feet. (41).

O Lord of everything ! O three-eyed! I am tied down to this world by my attachment towards my wives; now I take refuge unto Thee to free me from these bonds. (42).

O Destroyer of sorrows ! I am very much troubled on attaining this human birth; O Bhava! I am afraid of this world ; and hence I take refuge unto Thee ; now save me. (43).

O Destroyer of cupidity ! I experienced a good deal of troubles in the womb; next out of fear to Kamsa I had to go to Gokula where I suffered much pains; there I had to obey the orders of cow-herds; there I had to attend as Nanda's cow-herd, the pasturing of his cows and was constantly suffocated with the awful dust thrown up by the cows; I had to wander constantly in the wild forests of Brindâban. (44—45).

O Omnipresent One ! I had to leave my dear ancestral place, the city of Mathurâ, a rare place to be found anywhere else, out of the great fear of Kâla Yavana, the king of the Mlechchas and had to go to Dwârakâ city. (46).

O Lord ! In order to preserve the cause of religion, I had to hand over the best prosperous kingdom to Ugrasena, due to the curse of Yayâti. My elders made him the king of the Yâdavas; following their examples. I gave him the kingdom and am now serving him always like his servant. (47—48).

O Śambhu ! The householder's life is exceedingly troublesome ; it makes one subject to one's wife and go against his religion. There we are

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always dependent on others; and no word is heard or dreamt even, how to free oneself from those bondages of the world. Oh! What an irony of Fate. (49).

O Destroyer of cupid! My wife Jâmbavati, on seeing the sons of my wife Rukminî has urged me to practise this Tapasyâ so that she might get excellent sons born to her also. (50).

O Lord of the Devas! O Lord of the world! I am engaged in this asceticism with the desire to get sons; O Deva! I feel shame in asking you for the sons! (51).

You are the lover of your devotees; You give eternal freedom; You are the Lord of all the Devas. By worshipping and satisfying You, who is so fool as to ask for this trivial and transient thing! (52).

O Omnipresent One! O Śambhu! O Lord of the world! Knowing You as the giver of salvation, I, still deluded by Mâyâ, ask from You, being requested by my wife, this happiness that sons be born to me of my wife. (53).

O Śamkara! This world and its concerns are the abode of all sorrows; it is the cause that brings in all sorts of pains and troubles, and it is transient and will go to destruction. I know all these; still my mind does not desist from it. (54—55).

Vyâsa said:—O great and powerful king! The God of Gods, Mahâ Deva, thus praised and adored by Govinda, the Destroyer of enemies, replied :—" You will get many sons. (56).

You will get 16,100 sixteen thousand one hundred wives and no doubt you will get ten sons of each of them. These sons will be very powerful and valorous. (57).

The good-looking Śamkara saying these words remained silent; then Śrî Kriṣṇa bowed down at the feet of Girijâ, the wife of Samkara. Then the Goddess Pârvatî addressed repeatedly to Vâsudeva and said :—O mighty armed! O Kriṣṇa! O best of human beings! You will be the typical exemplary householder; (all people will try to follow you). When one hundred years will pass away, your race will be extinct, due to the curse of the Brâhmaṇa and Gândhâri. (58—60).

Your sons and the other Yâdavas will lose their senses on drinking liquor; they will kill each other in the battle field and thus will be extirpated. (61).

Note.—Here Viṣṇis and Andhkas are meant.

Then you and your elder brother Balabhadra (Balarâma) will give up your bodies and will ascend to the Heavens; O Mighty Person! Do not grieve in matters that cannot be avoided. (62).

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You should know that there can be no remedy to what will inevitably come to pass; therefore no one is to grieve for them; this is all along my view. (63).

O Madhusûdana! After Your death, due to the curse of Aṣṭâvakra Muni, your wives will be forcibly stolen away by indomitable robbers. There is no doubt in this. (64).

Vyâsa siad:—When Devî Pârvatî thus spoke, Śambhu, with the other gods disappeared; Kriṣṇa too, bowed down to Upamanyu and went back to the city Dvârkâ. (65).

Therefore, O King! Though Brahmâ and the other Devas are heard to be the lords of the world, still they are all being tossed hither and thither by the waves of the ocean of Mâyâ. They are all like wooden dolls, subject to Mâyâ. (66-67).

As their previous karmas, so their several manifestations in the field of action, by the Great Mâyâ, the incarnate of Para Brahma. (68).

She has no differences nor any want of mercy; That Goddess of the universe is always leading the Jîvas towards the Eternal Freedom. (freedom from Mâyâ). (69).

Had She not created this world, moving and unmoving and if She had not remained there as the Controller of the Jîvas in the shape of unshakeable consciousness the Kûṭasthya Chaitanya, this whole world would have become devoid of any consciousness, like an insentient substance and would have dissolved in the Tâmasî mâyâ (sheer darkness). There is no doubt in this. (70).

Therefore that Goddess of the Universe has, through Her mercy, created all these worlds and Jîvas, and resting incarnate in each Jîva, is directing each and every of them according to his karmic merits and demerits. (71.

Therefore it is a matter not to be doubted that Brahmâ and the other gods are all under this Mâyâ; the Suras and Asuras are subject to Her. (72).

Therefore, O king! Know this as certain that the Great Goddess moves and enjoys freely according to Her will; She is not dependent on any body. Therefore it is the duty of every one to serve and worship, with whole head and heart, that Devî. (73).

In these three worlds there is nothing higher or more excellent than Her. Therefore this birth cannot be crowned with success in any other way than remembering that Highest Force, the Parâ Śakti and Her place. (74).

One should always think, without any difference, that Eternal World Mother, thus "Let me not be born in that family which has not that Supreme Goddess for its presiding Deity; I am that Goddess Bhagavatî and no other; I am Brahma, untouched by sorrows." One should hear first from the mouth of one's Spiritual Guide; next by hearing Vedânta and

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other religious scriptures, one should first form an idea of that Bhagavatî; and then if one daily meditates on That Goddess, the Highest Self incarnate with one minded devotion, one will get, within a short period, the Eternal Freedom; else there is not the least chance, even if one performs lots of innumerable good works of becoming free. (75-77).

Śvetâs'vatara and other pure hearted Riṣis obtained this freedom from the bondages of Mâyâ by meditating, in their hearts, this Highest Self and nothing else. (78).

Btahmâ, Viṣṇu and the other Devas, Gaurî, Lakṣmî and other goddesses, all worship This Supreme Goddess, of Sachchidânanda Para Brahmâṇî. (79).

O pure-hearted king! I answered all that you asked me, terrified with the fears of this world; what more do you want to hear? (80).

O king! I have described this wonderful Purâna narrative, destructive of sins, productive of virtue. He who daily listens to this Bhâgavatam equal alike to Veda, becomes freed from all sorts of sins and goes to the region of the Highest Goddess and passes his time in the midst of the Highest Glory. There is no doubt in this. (81-82).

Sûta said "O Riṣîs! This Srî Mad Bhâgavatam, called otherwise the Fifth Purâṇam was recited, in detail, in days of yore by Vyâsa. Whatsoever I heard from him, I have now told exactly the same to you." (83).

Here ends the 25th Chapter in the Fourth Skandha of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses, by Maharṣi Veda Vyâsa on the Devi's Highest Supremacy.

Note:—The best mantra is the whole hearted devotion to one's Guru, and devotion and surrender of one's Self to the Supreme Mother, doing works without attachment to the fruits thereof. This will lead to dispassion and Renunciation. To one who is faithful in this, all the other mantras will be duly revealed and all his desires will be found to be true and fulfilled.

Here ends as well as the Fourth Skandha.

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OM TAT SAT.

ŚRÎ MAD DEVÎ BHÂGAVATAM.

THE FIFTH BOOK.

CHAPTER I.

1-5. The Riṣis said :—"The great legendary story, the life of Śrî Kriṣṇa, supremely divine, destructive of all sins, has been narrated by you, O Sûta ! But, O Blessed One ! You, though highly intelligent, have dwelt on it not at a great length ; hence many doubts are cropping up in our minds. A very difficult tapasyâ was performed by Vâsudeva, the part incarnate of Viṣṇu, who had to go to forest to worship Śiva. Next, it has been known that the Devî Pârvatî, the part incarnate of the Great Mother, the Mother of the universe, the Supreme, and Perfect offered boons to Śrî Kriṣṇa. How did it then come to pass that Śrî Kriṣṇa, being himself the God, had to worshop Pârvatî and Mahâdeva ? Is it that Śrî Kriṣṇa was inferior to Mahâdeva and Pârvatî ? This is our doubt."

6-7. Sûta spoke :—"Hear then, the reasons, O noble Riṣis ! that I heard from Vyâsa; I will now sing before you those meritorious deeds of Śrî Kriṣṇâ." The son of Parîkṣit, the intelligent Janamejaya had also the same doubts that you now have, when he heard the story before from Vyâsa ; and he asked the same questions that you now ask.

8-11. Janamejaya said :—"O son of Satyavatî ! I have heard from you much about the Supreme Goddess, the Highest Cause ; still the doubts are not leaving me. O Fortunate One ! Kriṣṇa the Deva of the Devas, the Viṣṇu incarnate, worshipped Śambhû and had to perform dire penances ; this is my great wonder! He is the soul of all the Jîvas, the One Ruler and Lord of this world and He is able to confer all the Siddhis; how is it, then, that the Lord Hari had to perform very difficult asceticism like an ordinary mortal. He who is able to create this universe, moving and non-moving, He who is able to preserve and destroy it, why did He practise such a terrible penance."

12-54. Vyâsa said :—"True it has been said by you that Vâsudeva, the Janârdana, is the destroyer of the Daityas and He is able to create

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and preserve the Devas and do all other acts for them. But the Great Lord assumed a human body ; therefore he had to perform his duties like a man and observe the Varṇa and Âs'rama Dharmas pertaining to human beings. Respecting the elderly persons, worshipping the spiritual teachers, doing service to the Brâhmaṇas, adoring and propitiating the Devas, feeling sorrow at times of sorrow, feeling pleasure at times of happiness, feeling dejection or expressing censure or scandal, or having sexual intercourse with women, in other words, to feel lust, anger, greediness and other passions when their proper time arises. All these are natural to all human beings; how can, then, Śrî Kriṣṇa though intrinsically of pure qualities, become Nirguṇa (devoid of human qualities) when he assumed a human body which is Saguṇa, *i. e.*, with qualities. O Ruler of men ! The extinction of the Yâdava race by the curse of Gândhârî, the daughter of Subala, and the curse of a Brâhmiṇ, Kriṣṇa's leaving his human coil, the stealing away of his wives, the robbing of their wealth on the way by the dacoits of the Âvîra tribe, Arjuna's becoming powerless to hurl any weapons on those dacoits, Kriṣṇa's not knowing anything about the stealing away of Pradyumna and Aniruddha from his Dvârkâ palace, these all correspond verily to exertions and failings apropriate to human bodies. Again the Ṛiṣî Nârâyaṇa is the part incarnate of Viṣṇu, and Vâsudeva is the part incarnate of the Ṛiṣî Nârâyaṇa ; hence what wonder is there, if Vâsudeva be seen to adore and propitiate Śiva ? Śiva is the God of gods; and He is the Lord of all the causal bodies that exist; in the state of Suṣupti (deep sleep). In this respect, Śiva is the creator of Viṣṇu and Viṣṇu worships Him in this light. Râma, Kriṣṇa and others are all part incarnations of Viṣṇu; so there is no wonder if they worship Śiva. The letter A is Bhagvân Brahmâ ; the letter "U" is Bhagvân Hari; the letter "M" is Bhagvân Rudra and the half letter *m* is Mahes'varî, the Supreme Mother of the universe. [illegible] sages, therefore, consider Viṣṇu superier to Brahmâ; they again consider Rudra superior to Viṣṇu and Mâhes'varî (Turîya State) again superier to Rudra. The speciality of the half letter is that it can never be uttered ; it is the symbol of the Eternal Devî. In all the S'âstras, therefore, the superiority of the Devî is established. Viṣṇu is superior to Brahmâ; Rudra is superior to Viṣṇu. Therefore no doubt can arise in Kriṣṇa's worshipping Śiva. It is through the will of Śiva that a second Rudra originated from the forehead of Brahmâ to offer boons to him (*i. e.*, to Brahmâ). This second Rudra is venerable and entitled to all worship; what to speak of the First Rudra ? O King ! It is through the proximity of the Devî that the importance and superiority of Śiva is thus established. Thus the incarnations of Hari arise in yugas after yugas through the intervention of the Yoga

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Mâyâ ; so there is no need to discuss on this point. Why to Achyuta alone, to Brahmâ and Śiva also She gives troubles for getting involved into incarnations, She the Yoga Mâyâ who is indirectly, with the twinkings of Her eyes, creating, preserving and destroying this universe. It is the Yoga Mâyâ that caused Kriṣṇa to be transferred from his lying-in-chamber to the village Vraja and then protected him in the house of the cowherd Nanda ; afterwards took him to Mathurâ for the destruction of Kamsa, whence he was led again out of Jarâsandha's fear to the city of Dvârkâ. It is She that created from Her Ownself the eight Nâikâs (the leading mistresses) and also sixteen thousand and fifty women for the pleasure and enjoyment of Kriṣṇa Bhagwân, the incarnation of Ananta (Viṣṇu Bhagavân) ; thus Kriṣṇa Bhagavân was made completely subservient to them just like a perfect slave. When a young woman, though she is alone, can bind a man down by the network of Mâyâ, like a strong iron chain, what wonder is there that the sixteen thousand and fifty women would make Kriṣṇa play in their hands like a Śuka bird and make him an instrument to serve any purpose that they liked. Śrî Kriṣṇa got himself so much under the control of Satyabhâmâ that He went gladly under her commands to Indra's heavens to get the Pârijâta flowers. There he had to fight with Indra and subsequently stole away the Pârijâta tree and gave it to Satyabhâmâ as a very valuable ornament to be kept in her room. Behold ! The same Kriṣṇa, by His own prowess, defeated Śis'upâla and others for the preservation of religion and then stole away Rukmiṇî, the daughter of Bhîma and afterwards married her as his legal wife ; where is the rule, then, observed that it is a sin to take away another's wife ? Thus all embodied beings get themselves subdued by Ahamkâra and do acts, good or bad, confounded and deluded by the network of Moha that always drags one down below. From the Mûlâ Prakriti are born Brahmâ, Viṣṇu, and Hara and from the Tâmasic Ahamkâra of Prakriti is created this whole cosmos, moving and non-moving. The lotus-born Brahmâ becomes free when he is free from Ahamkâra ; otherwise He becomes engaged in this world affairs. When freed from this Ahamkâra, all the Jîvas become free ; and their houses, wealth, wives, sons and brothers are quite powerless to tie them down ; but when bound by Ahamkâra, the Jîvas come under their control. O king! This Ahamkâra is the cause of bondage to all the beings ; " I am the doer, this work is done by my power ; or this I will do myself" thinking thus, the embodied beings fall themselves under this bondage. An earthen pot cannot be made without earth ; no effects can be visible without a cause; consequently Viṣṇu is preserving this universe, because of this Ahamkâra (imposed on

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him by Prakriti). The human beings are alway drowned in their cares and anxieties simply because they are bound by this Ahamkâra; when they become free from this Ahamkâra, their cares and anxieties at once vanish. Moha (delusion) comes out of Ahamkâra ; world and the enjoyments thereof come out of Moha ; otherwise how can it be accounited for, that Hari and others, the mine of all good and auspiciousness, take their several incarnations in various wombs ? Neither Moha nor this world comes to those that are bereft of Ahamkâra. Men are of three kinds, Sâtvic, Râjasic, and Tâmasic ; O king ! Brahmâ, Viṣṇu and Śiva are sprung respectively from the Râjasic, Sâtvic, and Tâmasic Ahamkâras. In these three, the three Ahamkâras are always to be found, so the Munis, that have realised the Real Essence, declare. They are all bound by this Ahamkâra ; there is no doubt in this. The Puṇḍits of dull intellect, and deluded by Mâyâ declare that Viṣṇu takes various incarnations out of his own free will ; for when it is seen that men of even inferior intellects do not entertain any desire to enter into the wombs, painful and terrible ; how will Viṣṇu, then, the Holder of the discus, like to come into this womb ! The slayer of Madhu, the Vaiṣṇavas say, entered all at once into the wombs of Kaus'alyâ and Devakî, full of faesces and other dirty things, of His own free will. But you must think out what happiness can Madhusûdana, quitting his Vaikuṇṭha Heavens, attain in this womb, full of so many troubles, and where arise, like poisons, hundreds of cares and thoughts to torment an individual ! Especially when it is seen that human beings perform asceticisin, sacrifice Yajñas and do various charities, that they would avoid thus entering in wombs, which is very painful and terrible. How can Bhagavân Viṣṇu be called independent ? If so, He would never have yielded to enter into various wombs. Therefore, O king ! Know this that this whole universe is under the control of Yoga Mâyâ ; the Devas, men, birds, what more everything from Brahmâ down to a blade of grass are all under the control of Yoga Mâyâ. Brahmâ, Viṣṇu and Hara all are bound by the rope of Her Mâyâ. So they roam easily by Her Mâyâ from womb to womb like a spider.

Here ends the First Chapter of the Fifth Book on the superiority of Rûdra over Viṣṇu in the Mahâ Purâṇam of Śrîmad Devî Bhâgavatam by Maharṣi Veda Vyâsa, consisting of eighteen thousand verses.

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CHAPTER II.

1-2. The king said :—" Lord ! You have described fully the glory of the Mahâ Mayâ Yoges'varî ; now describe Her Life and Character ; I am very eager to hear them. This whole universe, moving and nonmoving, has been created by Mahes'varî ; who is there that desires not to hear Her Glory!"

3-7. Vyâsa spoke :—" O king ! You are very intelligent ; I will describe in detail all this to you ; whoever does not describe Her Glory to the peaceful and faithful, is certainly low-minded ? In days of yore, a terrible battle ensued between the Devas and Dânava forces on this earth when Mahiṣâsura was the Ruler of this world. O king ! Mahiṣâsura went to the mountain of Sumeru and performed a very severe and excellent tapasyâ, wonderful even to the gods. O king ! Meditating on his Ista Devatâ (the deity for his worship) in his heart, elapsed full ten thousand years, when Brahmâ the Grandfather of all the Lokas, was pleased with him. The fourfaced Brahmâ, arrived there on his vehicle, the swan, asked Mahis'âsura ' O One of virtuous soul ! Ask from me what is your desired object ; I will grant thee boon."

8. Mahiṣa said.—"O Lord, Lotus-eyed ! I want to become immortal ! therefore O Thou, the Grandfather of the Devas ! Dost thou do for me so that I have no fear of death."

9-11. Brahmâ said :—" O Mahiṣa ! Birth must be followed by death, and death must be followed by birth ; this is the eternal law of nature. Then know this as certain that when one is born, one must die ; and when one dies, one will be born. O Lord of the Dânavas ! What more to say than this, that high mountains, vast oceans, and all the beings will die when time will come. O Ruler of the earth ! You are virtuous ; therefore ask any other boon than this immortality ; I will grant that to you"

12-13. Mahiṣa said :—" O Grand Sire ! Grant, then, that no Deva, Dânava, nor human being of the male sex can cause my death. There is none among women who can cause my death. Therefore, O Lotus-eyed ! Let woman be the cause of my death ; how can women slay me ! They are too weak to kill me!"

14. Brahmâ said :—" O Lord of the Dânavas ! Your death will certainly occur, at any time, through a woman ; O Highly Fortunate One ! No man will be able to cause your death."

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15. Vyâsa said :—" Thus granting him the boon, Brahmâ went to his own abode ; the lord of the Dânavas, too, returned to his place, very glad."

16. The king said :—"O Bhagavân ! Whose son was this powerful Mahiṣâsura ; how his birth took place? and why, too, did he get a body of a buffalo ?"

17-26. Vyâsa said :—" O king ! Rambha and Karambha were the two sons of Danu ; these two Dânavas were far famed in this world for their pre-eminence." " O king ! They had no issues ; hence, desirous of issues, they went to the sacred banks of the Indus (Pañcha Nada) and there performed severe asceticism for long years." Karambha got himself submerged in water and thus began his severe tapasyâ ; while the other, Rambha, had recourse to a juicy peepul tree (haunted by Yakshiṇîs) and there began to worship Fire. Rambha remained, engaged in worshipping the Five Fires ; knowing this, Indra, the Lord of S'achî, was pained and hurried thither, being very anxious. Going to Pañcha Nada, Indra assumed the form of a crocodile and caught hold of the legs of the wicked Karambha and killed him. Hearing of the death of his brother, Rambha got very much enraged and wishing to offer his own head as an oblation to the Fire, he wanted to cut off his own head; he, being infuriated, held the hairs of his head by his left hand, and, catching hold of a good axe, by his right hand, was on the point of cutting it, when the Fire gave him knowledge, desisted him from this act and spoke thus :—" You are stupid; why have you desired to cut off your own head ; killing one's ownself is a great sin ; and there is no means of deliverance from this sin. Why are you then ready to execute it ?" Do not seek your death now ; what end will that serve you ? Rather ask boons from me ; thus you will get your welfare."

27-31. Vyâsa said :—" O king ! Hearing thus the sweet words of Fire, Rambha quitted the hold of his hairs and said :—O Lord of the Devas ! If thou art pleased, grant my desired boon that a son be born unto me, who will destroy the forces of my enemy and who will conquer the three worlds." " And that son be invincible in every way by the Devas, Dânavas and men, very powerful, assuming forms at will, and respected by all." The Fire said :—" O highly Fortunate ! You will get your son, as you desire ; therefore desist now from your attempting suicide." O highly fortunate Rambha ! With any female of whichever species, you will co-habit, you will get a son, more powerful than you ; there is no doubt in this.

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32-50. Vyâsa said :—"O king ! Hearing thus the sweet words of the Fire as desired, Rambha, the chief of the Dânavas, went, surrounded by Yakṣas, to a beautiful place, adorned with picturesque sceneries ; when one lovely she-buffalo, who was very maddened with passion, fell to the sight of Rambha. And he desired to have sexual intercourse with her, in preference to other women. The she-buffallo, too, gladly yielded to his purpose and Rambha had sexual intercourse with her, impelled as it were by the destiny. The she-buffalo became pregnant with his semen virile. The Dânava, too, carried the she-buffalo, his dear wife, to Pâtâla (the lower regions) for her protection. On one occasion, another buffalo got excited and wanted to fall upon the she-buffalo. The Dânava was also ready to kill him. The Dânava came hurriedly and struck the buffalo for the safety of his wife ; whereon the excited buffalo attacked him with his horns. The buffalo struck him so violently with his sharp horns that Rambha fell down senseless all on a sudden and finally died. Seeing her husband dead, the she-buffalo quickly fled away in distress and, with terror, she quickly went to the peepul tree and took refuge under the Yakṣas. But that buffalo, excited very much and maddened with vigour, ran in pursuit of her, desiring intercourse with her. On seeing the miserable plight of the weeping she-buffalo, distressed with fear, and seeing the buffalo in pursuit of her, the Yakṣas assembled to protect her. A terrible fight ensued between the buffalo and the Yakṣas, when the buffalo, shot with arrows by them, fell down and died. Rambha was very much liked by the Yakṣas ; so they cremated his dead body for its purification. The she-buffalo, seeing her husband laid in the funeral pyre, expressed her desire to enter also into that fire. The Yakṣas resisted ; but that chaste wife quickly entered into the burning fire along with her husband. When the she-buffalo died, the powerful Mahiṣa rose from his mother's womb from the midst of the funeral pyre ; Rambha, too, emerged from the fire in another form out of his affection towards his son. Rambha was known as Raktavîja after he had changed his form. His son was thus born as a very powerful Dânava and became famous by the name of Mahiṣa. The chief Dânavas installed Mahiṣa on the throne. O king ! The very powerful Raktavîja and the Dânava Mahiṣa, thus took their births and became invincible of the Devas, Dânavas and human beings. O king ! I have now described to you the birth of the highsouled Dânava Mahiṣa and his getting the boon, all in detail.

Here ends the Second Chapter of the Fifth Book on the birth of Mahiṣa Dânava in the Devî Bhâgavatam, the Mahâpurâṇam composed of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER III.

1-14. Vyâsa said :—" The very powerful Asura Mahiṣa, puffed up with vanity on his getting the boon, obtained sovereignty and brought the whole world under his control ! He, being the paramount power, began to protect the sea-girt earth acquired by the power of his own arms, over which he had the sole sovereignty, there being no other rival king nor any cause of the slightest fear. His Commander-in-Chief was then the very powerful Chikṣura, maddened with pride ; and Tâmra was in charge of the Royal Treasury, guarded by many soldiers. There were, then, many generals Asilomâ, Viḍâla, Udarka, Vâskala, Trinetra, Kâla, Bandhaka and others, very proud, and each in charge of his own corps respectively and occupying this sea-girt earth. O king ! The powerful kings that reigned before were made subservient and tributary; and those, that fought valiantly befitting the Kṣattriya line, were slain by Mahiṣa. The Brâhmaṇas over the earth became subservient to Mahiṣa and gave their Yajña offerings to him. When that Mahiṣâsura got the sole sovereign sway of this world, he, proud of his boons, desired to conquer the Heavens. Then Mahiṣa, the Lord of the Daityas, desirous to send an envoy to Indra, the Lord of Śachî, instantly called for the messenger and spoke to him thus :—Go, O hero ! O valiant one ! to Heaven." Act as my messenger and tell Indra fearlessly thus :—"O thousand-eyed one ! Quit the Heavens ; go anywhere you like, or offer your service to the highsouled Mahiṣa ! "He is the lord ; and if you take refuge unto him, he will certainly protect you. Therefore, O Lord of Śachî, better seek the protection of Mahiṣa. " If, O Balasûdana ! Not willing, wield your Vajra at once; we know your powers ; you were, in days of yore, conquered by our ancestors." " O chief of the Sûras ! You are the paramour of Ahalyâ ; your strength is well known, give battle or go anywhere you like."

15-21. Vyâsa said :—" Hearing the messenger's words, Indra became very indignant and laughed and said :—"I did not know, O you stupid, that you were maddened with vanity ; I will shortly give medicines for your master's disease." " Now I will extirpate him by the roots ; wise persons do not slay messengers ; I therefore let you go. Better go and tell him what I say :—" Son of a buffalo ! If you are willing to fight, better come and do not delay.'' " O Enemy of horse ! (Buffaloes and horses are always at war with each other) Your strength is well known to me ; you are a grass eater and your appearance is stupid, idiotic ; out of your horns I will make a good bow.' " You depend on your horns for your strength;

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that I well know. You are clever in striking with your horns ; you don't know anything about warfare ; therefore I will cut off your both the weapons and render you powerless. You are very much puffed up with vanity due to that.

22. Vyâsa said:—"Indra having spoken thus, the messenger quickly returned to his haughty master Mahiṣa, and saluting, spoke:—

23-28. The messenger said :—"Indra counts you not even a fig, as he is surrounded by his Deva forces and considers himself quite sufficient. It ought one's servant to speak true and pleasant before one's master ; how can I utter the words before my master, that are spoken by that brute Indra." Whereas the well known maxim reigns in my mind withal that I am your well-wishing servant and I ought to speak truth before you, my master, and that truth is to be pleasant to hear also. If pleasant words I speak only, then I fail in my duty; at the same time, harsh words ought not to be spoken by me, your sincere well-wisher. My Lord ! The cruel poison-like words that come from the mouth of an enemy, how can I, a servant of yours, utter those harsh sayings ! O Lord of the Earth! I will never be able to utter those rude sayings that Indra has spoken.

29-53. Vyâsa said:—"Hearing the messenger's words full of meaning, the grass-eater Mahiṣa Dânava got very angry and, waggling his tail behind his back, passed urine; then his eyes reddened with anger, he called the Dânavas before him and said:—" O Dânavas ! The Lord of the Devas is firmly resolved on battle; therefore collect your forces; we will have to conquer that devil, the chief of the Sûras. Who can stand for him as my rivâl here ! If hundreds and thousands of warriors like Indra come, I do not fear any of them at all; O Dânavas, we will thoroughly put an end to him. His heroism is before those only that are peaceful and quiet, before the ascetics that have become lean and thin by the penances; he is licentious and can only seduce other's wives by craftiness and arts. He is a thorough rogue and hypocrite, vicious and fault-finding; otherwise why does he put obstacles before others, depending for his strength only on the beauties of the Apsarâs or heavenly prostitutes. He is treachrous to his very core; therefore he, being afraid at the very outset, took oaths, and entered into agreement with the high-souled Namuchi; afterwards, when his time turned favourable, that villian broke his treaty and treacherously killed him." Again the powerful Viṣṇu is a thorough master of treachery and hypocrisy, the mine in taking oaths and can only show his vanity and is expert in that. He can assume many forms at will by his Mâgic power." For these very reasons Viṣṇu had to take the form of a boar and

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kill Hiraṇyâkṣa; and again he had to take up a man-lion form to kill Hiraṇya Kas'îpu. O Dânavas! Never shall I surrender myself to Viṣṇu, for I never place my trust in the words or deeds of Viṣñu and his Devas. What can Indra or Viṣṇu do against me, when the most powerful Rudra is not able to fight against me in the battle-field! I will instantly defeat Indra, Varuṇa, Yama, Kuvera, Fire, Sun and Moon and get possession of their Heavens. On our conquering the Devas, we all shall get our share of Yajñas and we along with other Dânavas drink the Soma juice and enjoy ourselves in Heaven. O Dânavas! I have got the boon; what do I now care for the Devas. My death is not from men. too. What can a woman do to me? O my emissaries! Call without any delay the chief Dânavas from the nether regions and the mountains and make them my generals? O Dânavas! I can alone conquer all the Devas; only to make the war arrangements look nice, that I am taking you to defeat them. There is no fear of mine from the Devas, consequent on the boon conferred on me. I will kill them by my hoofs and horns. I am not to be killed by Suras, Asuras, as men; therefore get yourselves ready to conquer the Devas. O Dânavas! After conquering the Heavens we will be garlanded with Pârijâta wreaths and we will enjoy the Deva women in the Nandana Garden. We will drink the milk of the heavenly milching cow (the cow that yields all desires) and, intoxicated with the heavenly drinks, we will hear and see the music and singing the dancing of the Gandarbhas there. You will all be served there with various bottles of wine by Urvasî, Menakâ, Rambhâ, Ghritâchî, Tillottamâ, Pramadvarâ Mahâsenâ, Miṣra Keṣî, Madotkatâ. Viprachitti and others. Then be all ready at once for this auspicious occasion to march to Heavens and fight there with the Suras. And be pleased to call that pure-souled Muni Śukrâchârya, the son of Bhrigu and the Guru of the Daityas and worship him and tell him to perform sacrificial ceremonies for the safety and victory of the Dânavas. O king! Thus, ordering the chief Dânavas, the wicked Mahiṣa went to his abode, with gladness.

Here ends the Third Chapter of the Fifth Book on the Daitya armies getting ready in Śrî Mad Devî Bhâgavatam, the Mahâpurâṇam by Maharsi Vedavyâsa of 18,000 verses.

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CHAPTER IV.

1-17. Vyâsa said:—O King! The messenger of the Dânavas having departed, Indra, the lord of the Devas, Yama, Vâyu, Varuṇa, and Kuvera and other Devas, called an assembly and addressed thus:—"O Devas! the most powerful Mahiṣa, the son of Rambha, is now the king of the Dânavas; he is particularly expert in hundreds of Mâyâs (mâgic) and has become haughty on the strength of his boon." O Devas! Mahiṣa has sent his messenger; he wants to take possession of the heaven; he came down to me and spoke thus:—"O Indra! Quit your this heaven and go any where you like, or be ready to pay your homage to the highsouled Mahiṣâsura, the Lord of the Dânavas." The Dânava Chief never becomes angry with his opponent who becomes submissive like a servant; if you surrender and serve him, he will, out of mercy, grant an allowance to you. O Lord of the Devas! If this does not like you, then collect your forces and be ready for fight; no sooner I return, the Lord of the Dânavas will come here at once ready to give battle to you. Thus saying, the messenger of that wicked Dânava departed. Now what are we to do? O Devas! Think on that. O Devas! Even a weak enemy is not to be overlooked by a powerful opponent, especially when the enemy is powerful by his own powers and is ever energetic, never is he to be overlooked. It is always incumbent on us to make our efforts, as best as we can, both by our body and mind as far as lies in our power; the result, victory or defeat depends entirely on Fate. It is useless to make treaty with a deceitful and dishonest person; we therefore never should make treaty with this person; you are all honest; that Dânava is dishonest; therefore ponder and ponder deeply and ponder again; do you that which is proper. It is not advisable to go out at once for fight when we are unaware of our enemy's strength; let us therefore send spies truthful, honest, motiveless, quick, to ascertain their strength, those who can easily enter amongst our enemies and yet who have no relation, nor any interest with them. The arrangements of their forces, their movements, their numbers, they will ascertain correctly; who are their generals, what is their number and what is their strength, they will thoroughly examine and return here quickly. First, we will ascertain the strength of the forces of our opposite party and then we will decide at once whether we will start for battle or seek protection within forts. Wise persons always consider before they act; any act done rashly leads in all respects to many troubles, and anything done after mature

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prejudgments leads to happiness; so the wise do. The Dânavas are all one in their heart and mind ; therefore it is not advisable, in any way to apply the principle of Bheda (sowing principles of discord). Let our spies go there, ascertain their strength, return and inform us; we will then judge what principle is proper and apply to the expert Dânavas. Any act done contrary to policy and expediency will undoubtedly produce effects contrary in every way just like a medicine which we have not tried already.

18-22. Vyâsa said :—O King ! Thus counselling with the Devas, Indra sent expert spies to ascertain the true state of affairs. The spies, too, went into the abode of the Daityas, with no delay and made their searches thoroughly into every nook and corner and returned and told Indra all the strength of the Dânava forces. Indra was very much startled to know, then, of their arrangements. He immediately bade all the Devas be ready for battle and called for his High priest Brihaspati, expert in giving advices and began to consult with him how to carry on the warfare with that indomitable enemy, the Lord of the Asuras. On Bhihaspati, the best and famous of the Angirâ family, taking his excellent seat,

23-25. Indra thus said :—"O Guru of the Devas ! O Learned ! Please say what are we to do now in this critical juncture ? You are omniscient; to-day you are our guide. The Demon Mahîṣa has become very powerful, very haughty ; surrounded by Dânavas he is now coming to fight with us. You are expert in mantras; find out the remedy for us. Śukrâchârya is the remover of all obstacles on their side; and that you are our safe guard is well known to us.

26. Vyâsa said :—Hearing these words of Indra, Brihaspati, who is always ready to effect the Deva's purposes, thought intently on the subject, said very shortly thus :

27-51. Brihaspati spoke :—O Lord of the Devas! O Venerable One ! Be peaceful; have patience; when a difficulty comes, one should not, all on a sudden, lose one's patience. O Chief of the Immortals ! Victory or defeat is completely under the control of destiny : therefore intelligent ones should always be patient. O Śatakratu ! What will unavoidably be done must come to pass; knowing this as certain, one would always be an enthusiast and exert one's powers. Everything is guided by Fate. Knowing this, the Munis devote themselves at all times solely filled with energy in their meditation and Yoga practices for their final liberation. Therefore, to show one's energy, according to the rules of the daily

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practices, ought to be indespensably done ; and one should not repent or feel pleasure on failure or success ; for that is under Fate. Success sometimes comes without the exercise of one's own powers, as seen in cases of the lame and the blind ; and that is not the reason why one should be very glad. The embodied beings are all under Daiva (Fate) ; therefore even if success be not attained, though one's own powers are exercised thoroughly, no one is to blame for that. O Lord of the Suras ? What to say of forces, Mantras, or advices, what if chariots or weapous, nothing is to lead to success ; It is Daiva, and only Daiva that makes one successful. This whole universe is under Daiva ; it is, therefore, that we see powerful persons suffering pains, and weak ones getting happiness ; the intelligent ones sleeping without any food and fools enjoying merrily ; distressed persons getting victory and powerful ones suffering defeats ; what cares, then, ought one to entertain in this. O Lord of the Suras ! Whatever is inevitable to come to pass, be it success or failure, one will lead one's energies to that end ; therefore one needs to consider beforehand whether one's energies will be successful or not. In times of distress, one sees distress too much ; and in times of pleasure, one seeks pleasure too much ; one's self, therefore one should not surrender to one's enemies, pleasure and pain. Pain and suffering is not felt so much in patience as is felt when impatient ; therefore one must practise patience when pain or pleasure comes. Indeed, it is very difficult to bear oneself up in distress or happiness ; therefore wise persons try not to let these feelings crop up at all from the very beginning. "I am always full, undiminishable, I am beyond these Prâkritic qualities. Who is there to suffer ? What is suffering ? " Thus one ought to think at that moment. I am beyond the twenty-four Tattvas ; what pleasure or pain can, then, arise to me ? Hunger and thirst are the Dharma of Prâṇa ; pain and insensibility is the Dharma of mind, old age and death belong to this physical body. I am free from these six diseases ; I am Śiva. Grief and delusion are the qualities of this body ; what then do I care for them ? "I" am not the qualities of the body nor "I" am the soul pertaining to that. I am beyond the seven transfigurations, changes, *e. g.* Mahat, etc., I am beyond this Prakriti, Nature, and beyond the sixteen changes wrought out by Prakriti; I am therefore eternally happy, I am beyond Prakriti and its transformation, then why am I to suffer pain always ? O Lord of the Suras ! Think on these and be without any passion. O Śatakratu ! This attachment is the root of all miseries ; and non-attachment is the source of all happiness ; non-attachment, therefore, is the chief means of the extirpation of all your troubles. O Lord of Śachi ! Nothing can be happier than contentment. In case you do find it difficult to practise dispassion, apply, then, discrimination and

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think of Fate, that what comes inevitably to pass. O Lord of the Suras ! Actions already done connot die out without their effects being enjoyed. O Best of the Suras ! Let all your intelligence be brought to action, let all the Devas lend their helping hands to you ; what is inevitable must come to pass ; what then can you care for your happiness or pain ? O King ! Happiness is felt for the expiation of good deeds and pain is felt for the expiation of bad deeds ; therefore wise persons get thoroughly delighted when their puṇya ends. O King ! Judge and hold a council to-day ; then try your best. But what is unavoidable will come to pass, even if you try your best.

Here ends the Fourth Chapter of the Fifth Book on the counsels given by Indra in the Mâhâ Purâṇam Śrî Mad Devî Bhâgavatam of 18,00 verses by Maharṣi Veda Vyâsa.

CHAPTER V.

1-6. Vyâsa said:—The thousand-eyed Indra, hearing this, again asked to Brihaspati that he would make preparations for war against Mahiṣâsura. Without effort kingdoms are not attained; no—nor happiness, nor fame, nor anything; those who are weak, they extol effortlessness ; but the powerful never praise that. Knowledge is the ornament of the ascetics and contentment is the ornament of the Brâhmaṇas ; but those who desire lordship over powers, effort and prowess to destroy one's enemies are their excellent ornaments. O Muni! I will kill this Mahiṣâsura by my heroism as I had, of old, destroyed Vritra, Namuchi and Balâsura. You are the Deva Guru; therefore you and my thunderbolt are my strength. The immortal Hari and Hara also will help me in this. O Guru! Preserver of my honour and prestige ! Now recite the mantras calculated to remove all the obstacles towards my victory. I, too, am making preparations and raising up my own forces to wage up war against that Dânava Mahiṣa.

7-13. Vyâsa said:—On hearing Indra's words, Brihaspati smiled and said "O Lord of the Devas! I see you are bent on fight. I will neither stimulate you to fight nor shall I make you desist from the purpose. The issue is doubtful. There may be defeat or there may be victory. O Lord of Sachî! You are not to blame at all in this matter; what is written in the Book of Fate will come to pass, be it victory or defeat. I am not aware of the future in this respect. O Child! You know already what an amount of suffering I had to endure in times gone by when my wife had

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been stolen. O Destroyer of the enemies! My wife had been stolen by Moon who turned out my enemy; living in my stage of an householder, I was put to all sort of miseries, deprived of all my happiness. O Lord of the Suras! I am renowned in all the worlds as a man of much wisdom and intelligence. Where then was my intelligence, when Moon carried away, perforce, my wife. O Lord of the Suras! To my mind, the success or failure depends entirely on destiny; yet intelligent ones should always resort to efforts and be energetic.

14-17. Vyâsa said:—O King! On hearing the words of Brihaspati, pregnant with truth, Indra went with him to Brahmâ, took his refuge and saluting him said:—O Grand Sire! The Dânava is collecting a big army, and wants to conquer and take possession of the Heavens. All the other Dânavas have enrolled themselves in the list of his army; they are eager to fight and they are all very powerful and skilled in arts of warfare. I am therefore very afraid and have come to you. You know everything; please help me in this matter.

18-20. Brahmâ said:—We all will go to-day to the Mount Kailâs'a and take Śankara with us and go to Viṣṇu. There all the Devas, assembled, will hold a council and consider the time and place, when it will be settled whether it is proper or not to fight. For one who dares to do any act without considering one's strength and without any judgment, certainly courts his own downfall.

21-35. Vyâsa said:—O King! Hearing this, Indra with the other Lokâpalas and Devas, headed by Brahmâ, went to Kailas'â. Then they came to Śankara and sang vedic hymns to him. Mahes'vara became very much pleased and they taking Him went to Vaikuṇṭha, the abode of Viṣṇu. Indra saluted Viṣṇu and sang hymns to him, and told him about his errand thus:—"Mahiṣa has become very haughty on account of the favour bestowed on him and therefore we are very afraid (and therefore ask your help to relieve us from this danger). Viṣṇu, then, hearing the cause of fear, told them:—"We all will fight and kill that Demon." Vyâsa said:—O king! Thus settling the question, Brahmâ, Viṣṇu, and Hari and Indra and the other Devas riding on their own Vâhanas (means of conveyance) respectively dispersed. While Brahmâ on his vehicle Swan, Viṣṇu on his Garuḍa, Śankara on his Bull, Indra on his elephant Airâvata, Kârtika on his peacock, and Yama, the god of death on his Vâhana, the Buffalo, were on the point of going with the other Deva forces, the army of the Dânava Mahiṣa met them on their way, all fully equipped with arms and weapons. A dreadful fight then ensued between the Devas and the Dânavas.

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Arrows, axes, Prâsas, Muṣalas (clubs), Paras'us (pick axes), Gadâs (clubs), Pattis'as, Śûlas (tridents), chakras (discus) Śakti (weapons), Tomaras, Mudgaras, Bhindipâlas, Lângalas, and various other deadly weapons appeared on the scenes with which they fought against one another. The Commander-in-Chief of Mahiṣa, the very powerful Chikṣura, shot five sharp arrows at Indra. The ever-ready and light-handed Indra, too, with his arrows cut off all of them and struck at his heart heavily with his Ardhachandra (half moon) arrow. The Commander-in-Chief, struck by this arrow fell senseless on the back of his elephant. Indra, then struck the trunk of the elephant with his Vajra (thunderbolt); the elephant then severely struck with the Vajra fled away into the Dânava's forces, The Lord of the Dânavas seeing this, got very angry and addressed the general Viḍâla "O Hero ! You are very powerful ; go then and kill first that haughty Indra; then kill Varuṇa and other Devas and come back to me."

36-57. Vyâsa said :—The very powerful Asura Viḍâla, on receiving the order came up at once to Indra, mounted on a very furious elephant. Seeing him coming, Vâsava shot at him angrily with very terrible and most powerful arrows that looked like deadly snakes. But the Demon, too, cut off those arrows at once with his excellent arrows and quickly shot at Vâsava fifty arrows, sharpened on stones. Indra cut off all those and, being infuriated, shot again sharp deadly serpent-like arrows at him, and cutting, off again all his emenies' arrows by arrows discharged from his bow, struck the elephant's trunk with his Gadâ (club). The elephant, being thus struck on his head, cried aloud in a distressed tone and being afraid turned back, thus killing the Dânava forces as he fled away. The general Viḍâla, seeing the elephant fleeing away from the battle-field, mounted on a beautiful chariot and instantly appeared before the Devas to fight with them. Seeing the Dânava coming again on a chariot, Indra shot at him sharp arrows after arrows like venomous snakes. The powerful Dânava, too, infuriated hurled at him terrible arrows; then a sharp conflict ensued between Vâsava and the Dânava. Finding the Dânava powerful, Vâsava's senses were confounded with anger; he then took his son Jayanta before him and began to fight. Jayanta stretched his bow tight and shot at the breast of the Dânava swelled with pride, five sharp arrows with his full strength. Thus shot at by the network of arrows, the Danava fell unconscious on the chariot; the charioteer then fled away with his chariot from the battle-field. Thus on the Dânava Viḍâla becoming unconscious and being taken away from the field, the Dunduvis (drums) of the Devas were resounded and great acclamations

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of "Victory to the Devas" were heard. The Devas were very glad and sounded hymns before Indra; the Gandarbhas began to sing and the Apsarâs began to dance. O king! Hearing the loud acclamations of victory to the Devas, Mahiṣa became very angry and ordered the Dânava Tâmra, the destroyer of enemy's pride, to go to the battle-field. Tâmra appeared in the battle, and, coming face to face with many Deva warriors, hurled on them showers of arrows. Varuṇa appeared with his Pâs'a weapon and Yama, mounted on his buffalo, appeared with his Daṇḍa (staff). A terrible fight then ensued between the Devas and Danavas and the weapons, arrows, axes, Muṣalas, Śaktis and Paras'uṣ glittered in the fields. Yama raising his Daṇḍa with his hands struck at Tâmra; but the powerful Tâmra, though severely struck, was not at all moved and remained firm in his place in the field. On the other hand, Tâmra, violently drawing his bow, hurled a mass of sharp arrows at Indra and the other Devas. The Devas got angry and shot at the Dânavas multitudes of divine arrows sharpened on stone, and frequently called aloud "Wait, wait." The Dânava Tâmra thus shot at by the arrows of the Devas, fell unconscious in the battle-field; the Dânava forces got afraid and a cry of universal consternation and distress arose.

Here ends the Fifth Chapter of the Fifth Skandha on the defeat of the Dânava forces of Mahiṣa in the Mâhâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses.

CHAPTER VI.

1-8. Vyâsa said:—O King! On the Daitya Tâmra becoming unconscious, Mahiṣa became very angry and, raising his Gadâ (club), came up before the Devas and said :—"Devas ! O Ye powerless like crows ; wait ; with one stroke of Gadâ, I will kill you." Thus saying, the powerful Mahiṣa swelled with pride, seeing Indra before him mounted on his elephant, instantly struck him on his arms. Indra, again lost no time, and struck violently with his thunderbolt and cut the Dânava's Gadâ into pieces, and came up very close, wanting to strike at him. Mahiṣa, too, becoming very angry took up his lustrous sword and came to Indra to attack him with this weapon. A fight then occurred between the two, terrible to all the Lokas and wonderful to the Munis, where various weapons were showered from both the sides. The Demon Mahiṣa spread then his Śâmvarî Mâyâ, destructive to all the worlds and fascinating to the Munis.

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Hundreds and hundreds of powerful buffalo-like appearances resembling Mahiṣa became, then, visible on the battle-field ; they all began to kill the Deva forces with weapons in their hands.

9-14. Seeing this majic of the Dânava, Indra became thunderstruck and very much confounded with terror. Varuṇa, Kuvera, the Lord of wealth, Yama, Fire, Moon, Sun, and other Devas all fled with terror. Indra then, being surrounded by the network of majic, began to call Brahmâ, Viṣṇu and Mahes'a in his mind. At the instant when they were called in mind, Brahmâ, Viṣṇu and Maheṣa riding on respective conveyances Swan, Garuḍa, and Bull, came up there with best weapons in their hands for Indra's protection. Viṣṇu seeing the play of that fascinating majic hurled his bright discus, Sudars'an ; and caused the majic to vanish at once. Seeing the three, the Creator, the Preserver, and the Destroyer, the Dânava Mahiṣa came up there with his Parigha (a club tipped with iron) weapon, desirous to fight with them.

15-16. Then the general Chikṣura, Ugrâsya, Ugravîrya, Asilomâ, Trinetra, Vâskala, Andhaka and other warriors came up to fight.

17-23. Those proud Dânavas, clad in armour and mounted on chariots with bows in their hands besieged the Devas, like a tiger attacking an heifer. Then those Dânavas swelled with pride began to shower on arrows after arrows; the Devas, too, began to do the same, desiring to extirpate them. The General Andhaka, coming up to Hari, drew his bow with great force up to his ear and shot at him five sharp arrows tipped with poison. Vâsudeva, the Destroyer of the enemies, cut off those arrows no sooner they came up before him ; and He shot at the Dânavas five arrows. Then Hari and the Dânava struck each other with various weapons and arrows, swords, discus, Muṣala, clubs, S'akti, and Paras'u. Here, on the other hand, the fight lasted for fifty days between Mahes'a versus Andhaka; and it was a very close conflict, causing horripilation. Thus severe fights ensued between Vâskala and Indra, Mahiṣa and Rudra, Trinetra and Yama, Mahâ Hanu and Kuvera, Asilomâ and Varuṇa.

24-39. The Dânava Mahiṣa struck Garuḍa, the conveyance of Hari, with his club; Garuḍa, being very much distressed with the blow, sat down, gasping. Viṣṇu then comforted the powerful Garuḍa, the son of Vinatâ and made him calm and quiet. Wanting to kill Andhaka, Janârdana became infuriated, and, drawing his bow made of horn, call Śârnga, shot at him arrows after arrows. The Dânava cut off all those arrows to pieces with his own mass of arrows. Then, becoming very angry, he shot fifty sharp arrows at Hari. Vâsudeva quickly made all those arrows useless

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and hurled Sudars'ana Chakra with thousand spokes on the Dânava with great violence. Andhaka thwarted this with his own discus and shouted aloud with such a great force that all the Devas became confused and confounded. Viṣṇu's chakra being baffled, the Devas became distressed with grief and the Dânavas got elated. Seeing the Devas thus grieved, Viṣṇu held aloft his Kaumodakî Gadâ (club) and came hurriedly before the Dânava. Hari struck then with his Gadâ on the Dânava's head, whereon he fell senseless on the ground. The hot-tempered Mahiṣa, seeing Andhaka senseless, bellowed aloud and, terrifying Hari, came up there Seeing him there, Vâsudeva made such a thundering noise with his bow-string that the Devas became highly glad. Then the Bhagavân shot showers of arrows on Mahiṣa; and Mahiṣa, too, cut those arrows while they were seen in the air. O king! Then a very close fight ensued between the two. Kes'ava struck on the head of the Dânava with his club. Thus struck, he fell in a swoon on the ground and a general cry of distress arose amongst the Dânavas. In a moment the Dânava got up again, free from trouble; he then struck again on Viṣṇu's head with his Parigha (a club mounted with iron, a mace). Struck by that mace, Janârdan lay senseless; Garuḍa, seeing him thus unconscious, immediately took him away from the battle field.

40-55. When Viṣṇu thus fled, Indra and the Devas were much distressed with fear and began to cry aloud. Hearing the Devas cry, S'ankara became wrathful and, quickly coming before Mahiṣa, struck him with his trident (Śûla). The wicked Mahiṣa made his weapon ineffectual and bellowed aloud and struck on the breast of Śankara with his S'akti (a kind of missile). Thus wounded in his breast S'ankara did not feel any pain; rather, with his eyes red with anger, He struck him again with Trisûla. Seeing Śankara engaged with Mahiṣa, Hari becoming conscious came again on the battle-field. Seeing the two powerful Deva-chiefs, Hari and Hara, in the battle-field Mahiṣa became very much angry: he then assumed a buffalo body and wagging his big tail to and fro came in front of them with a desire to fight. That terrible Mahiṣa of a huge body shook his horns and bellowed so deep like a thunder cloud that even the Devas got frightened. He began to hurl the huge mountain peaks with his two horns. The two powerful Devas Hari and Hara, began to shoot at the Dânava deadly arrows after arrows. Seeing these two gods shower arrows upon him, Mahiṣa began to hurl mountains on them by his tail. Viṣṇu cut off those mountains into hundred pieces by his arrows and struck at him instantly with his Chakra. Struck thus by Chakra, the Lord of the Dânavas fainted, but he instantly rose up with a human body. The mountain-like terrible Dânava with

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a club in his hand frightened the Devas and uttered grave sounds like those of rumbling rain clouds. Hearing that, the Bhagavân Viṣṇu sounded a more terrible sound with his Pañchajanya Śaṅkha (conchshell). Hearing the sound of that conchshell, the Dânavas were struck with terror and the ascetic Riṣis and Devas became exalted with joy.

Here ends the Sixth Chapter of the Fifth Skandha on the Deva Dânava fight in Śrî Mad Devî Bhâgvatam, the Mahâ Purâṇam, of 18.000 versus by Maharṣi Veda Vyâsa.

CHAPTER VII.

1-3. Vyâsa said:—O King! Mahiṣa, seeing the Dânavas afflicted with grief, quitted his buffalo appearance, assumed a lion form and spreading his long mains began to roar aloud and fell amidst the Deva forces; then the Devas were terrified on seeing his sharp nails. That lion-form Mahiṣa first attacked so severely the Garuḍa with his nails, that his whole body was besmeared with blood; then he attacked Viṣṇu's arms with his nails.

4-11. Seeing the Dânava, Vâsudeva Hari raised his discus in anger and attacked him with great force to kill him. Just when Hari struck the Dânava violently with his Chakra, the powerful Dânava quitted immedately his lion-form, assumed the buffalo form and struck Hari with his two horns. Vâsudeva, thus pierced in his breast with the horns, became confounded and fled away as best as he could till he reached his own abode, Vaikuṇṭha. Seeing Hari thus fleeing away, Śankra, too, thought him invulnerable and fled to his Kailâs'a mountain with fear. Brahmâ, too, fled to his own abode with terror; but the powerful Vâsava took patience and remained steady in the battle. Varuṇa taking his Śakti waited patiently for battle. Yama, too, with his staff remained there ready to fight. Kuvera, the Lord of the Yakṣas, remained very busy in close fighting with the Dânavas; Fire, taking Sakti, also waited. The Sun and Moon, the Lord of the stars, both remained in firm resolve to fight with Mahiṣa, the lord of the Dânavas.

12-22. O King! In the meanwhile, the Dânava forces got angry and attacked them on all sides, shooting at the enemies a mass of dangerous serpent-like arrows. The Lord of the Dânavas, Mahiṣa, too, assuming the buffalo appearance, reigned supreme in the middle. At this moment fierce sounds of the warriors on both the sides were heard. During the

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sharp contest of the Devas and Dânavas, the sounds from the bowstrings and the clappings of the hands were heard like the roarings of thunder. The powerful Dânava, then swelled with pride, began to hurl the mountain tops with his horns, thus killing the Deva forces. Some by hoofs and some by the lashing of the tail, that angry Mahiṣa, very wonderful to behold, sent to the region of Death. Then the Devas and Gandarbhas became very much frightened; so much so, that Indra fled away at once on the sight of Mahiṣa. Indra thus retreating from the field, Yama, Kuvera, and Varuṇa all quitted the battle-ground with fear. Indra fled away quitting his Airâvata elephant and Uchchais'ravâ horse; so Mahiṣa got the possession of the elephant and the horse, as well the heavenly cow of the Sun. So the Dânavas considered themselves pre-eminently victorious and returned to their abodes. Next they wanted to go, as early as possible, to the Heavens, with all their forces. In no time Mahiṣa went to the abode of Indra, deserted by all the terror-stricken Devas and got the possession thereof. Then taking his seat on the beautiful throne of Indra, he made the other Dânavas occupy the several seats of the other Devas.

23-27. Thus fighting full one hundred years, the Dânava Mahiṣa, puffed up with pride, acquired the seat of Indra, his desired object. He banished the Devas from the Heavens; the Devas, thus tormented, began to wander in the caves of hills and dales for a period of good many years. O King! The Devas, at last, were quite tired and took the four-faced Brahmâ, the Creator's refuge. At that instant, the Lord of the world, the Rajas incarnate, the Originator of the Vedas, was seated on His lotus seat; surrounding Him were standing his mortal sons Marîchi, etc., with their passions subdued, mind calm and beyond the sphere of the Vedas and Vedângas; there were there also Siddhas, Gandarbhas, Kinnaras, Châraṇas, Uragas, and Pannagas, The terrified Devas then began to praise and chant hymns to Brahmâ, the Lord of the world.

28-33. The Devas said:—" O Creator! O Lotus-born! O Thou, the Remover of the pains and afflictions of all this world! How is it that you are not moved with pity towards the Devas, seeing that we are defeated by the lord of the Dânavas and have been banished from our abode; what more shall we say, our troubles are now indescribable, as we are living in the caves of hills and dales. O Creator! A son may be a hundred times guilty of offence; is it, then, that the father, devoid of any feeling of covetousness, deserts his sons and gives them trouble! We are oppressed by the Dânvaas, we who are wholly devoted to your lotus-feet, why are you to-day showing signs of indifference towards us! That wicked Dânava is thoroughly enjoying to-day the Heavens of the Devas, is forcibly taking their share of the oblations of clarified butter in the Yajñas (sacrifices)

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from the Brâhmaṇas; is enjoying thr Pârijâta tree and also the heavenly milching cow, the jewel of the ocean. What more shall we describe to you the strange doings of the Asuras ; O Lord of the Devas ! You are perfectly aware of all that they strive and execute ; for, by your knowledge, you know everything of this world ; therefore, O Lord ! We lie prostrate at your feet. That vicious Dânava, of wicked character and full of mischievous actions, gives us troubles in various ways wherever we go ; O Lord of the Devas ! Thou art our only Protector ; therefore, O Lord ! Do what is good to us. Thou art the Awarder of the desires of the Devas. Thou art the First Creator of the world, and Preserver ; therefore if Thou dost not do us our good, to whom else shall we take refuge, when we are so severely oppressed as if we are burnt in a forest conflagration ! Who else is more lustrous, more beneficent and more-peace-giving Governor ?

34-35. Vyâsa said :—O king ! All the Devas, praising Him thus, bowed down to the Lord of creation with folded hands and saluted him, with their faces very heavy, overladen with deep sorrow. The Grand Sire of all the Lokas, seeing the plight of the Devas, consoled them with sweet words and made them happy.

36-43. O Suras ! What shall I do ? The Dânava has become exceedingly haughty on account of his getting boons ; he can be killed by females only ; He is invunerable by any male' What remedy is there now ? Therefore, O Suras ! Let us all go to Kailâsâ, the best of all the mountains; thence we will take Śankara, the expert in doing the works of Gods, and go to Vaikuṇṭha, where Viṣṇu, the Deva of the Devas resides. There we all will unite and hold a counsel and decide what is best to do, to serve the purpose of the gods. Thus making out the programme, Brahmâ riding on his Hamsa went to Kailâsa, accompanied by all the Devas. At the same time Śiva came to know out of his introspection about the coming of Brahmâ and the other Devas and soon came out of his dwelling abode. When they met each other, they saluted each other and felt very glad. The Devas then bowed down to them. Seats were given to the Devas ; and when they sat respectively on their Âsanas, the Lord of Pârvatî also took his own seat. Śiva asked the welfare of Brahmâ and the Devas and asked the reasons of their coming to Kailâsa.

44. O Brahmâ ! What has caused you to come here along with Indra and the other Devas ? O highly fortunate one ! Please mention it.

45-47. Brahmâ said :—O Deva of the Devas ! The Dânava Mahiṣa is oppressing all the Devas in the Heavens ; they therefore terrified are wandering hither and thither in the caves and hills with Indra. Mahiṣa

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and the other Dânavas are now accepting their share of Yajñas ; the Lokopâlas, being oppressed, have come to-day and are now taking shelter of Thee. O Śambhu ! Considering the situation serious, I have taken them with me here ; therefore, O Deva, do that which is reasonable and by which the purpose of the Devas can be carried out. O Bhûta Bhâvana! (The creator of the world) The whole charge and responsibility of all the Devas devolves on Thee.

48. Vyâsa said :—O King ! Hearing thus, Śankara smiled a little and spoke charming words to the Lotus-born in the following manner :—

49-55. O Bibhu ! It is You that gave before this boon to Mahiṣa; and therefore it is you that have wrought this mischief; The Dânava has become so strong a hero that he has caused terror to all the Devas even. Now where can we get such a noble woman who becomes able to kill that Dânava, elated with pride. My wife nor your wife ought to go to battle ; even if they, the good ladies go, how will they be able to fight ? The fortunate wife of Indra, too, is not expert in the art of warfare ; where else there is another lady who can kill this demon, blinded with pride. I, therefore, propose this ; let us all go to-day to Viṣṇu and, praising him with hymns, engage him quickly to this cause of the gods. Viṣṇu is foremost amongst the intelligent; therefore it is highly advisable to execute all actions after duly consulting with him. He, by dint of his high intelligence, will find out means and effect our purpose.

Vyâsa said :—O King ! Brahmâ and the other Devas heard Rudra and approved heartily and saying, " Be it so" instantly rose up. At the time, seeing all the auspicious signs concerning the success of the gods, they all became glad ; and, riding on their respective vehicles, drove towards the abode of Viṣṇu. Favourable fragrant winds, pleasant to touch, began to blow gently, birds began to chant hymns of praise and signs of success were seen all along their way. The sky was clear and the quarters became free; in short, everything showed favourable all along their way.

Here ends the Seventh Chapter on the going of the Devas to Kailâsa in the Fifth Skandha of Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER VIII.

1-4. Vyâsa said :—Soon the Devas reached Vaikuṇṭha, protected by Viṣṇu ; they at once began to look at the exquisite indescribable beauty of the place. At intervals they saw nice lovely divine houses, shining and appearing very splendid ; pools and lakes were seen in front of them beautified with Kalhâra lotus flowers. They began to see, at other places, rivers flowing; swans, cranes, Chakravâkas and other aquatic birds were swimming there easily and warbling lovely sounds. At other places again, beautiful gardens came to their sight adorned exquisitely by Champaka, As'oka, Mandâra, Bakula, Âmrâtaka, Tilaka, Kuruvaka and Mallikâ and various other flower trees, the cuckoos were seen there cooing melodiously, bees humming gently and peacocks dancing beautifully.

5-6. In the centre was situated the golden palace of Hari, towering to heavens, the rooms and quadrangles were all charming ; at places, they were bedecked with gems and jewels and adorned with various paintings. There was the Divine Seat in the centre, composed wholly of gems and jewels; and Viṣṇu was occupying this place. There were Viṣṇu's Pâriṣadas or attendants, Sunanda, Nandana, and others ; they were so much devoted to their master that there hearts never become attached to any other thing ; so they were devotedly singing His praises and chanting His hymns with undivided attention.

7-10. There were dancing the Apsarâs (celestial nymphs) and the Devas, Gandarbhas, and Kinnaras were singing in melodious tunes. Those who love the chanting of the Vedas, such calm-tempered Munis were reciting the Vedic Sûktas and thus highly extolled Him. The two lovely gate-keepers Jaya and Vijaya were waiting at the entrance gate with golden sticks in their hands ; the Devas coming nigh the city of Viṣṇu caught sight of them and said :—" Any of you may go and inform Viṣṇu that Brahmâ, Rudra, and the whole host of gods are waiting at His door to see Him."

11. Vyâsa said :—O king ! Hearing their words, Vijaya went away at once to Viṣṇu ; and, saluting Him, informed Him of the arrival of the Devas.

12-13. Vijaya said :—O Lord ! Thou destroyest the enemies of the gods ; hence Thou art the most worshipped of them. O Lord of Ramâ ! The whole hosts of gods have come and are waiting at Thy door. O Bibhu !

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Brahmâ, Rudra, Indra, Varuṇa, Fire and Yama and other gods, anxious to see Thee, are all praising Thee by proper hymns.

14-32. Vyâsa said:—Hearing Vijaya's words, Viṣṇu, the Lord of Ramâ became very anxious and soon went out of his room to see the Devas. Hari came up to them and seeing the Devas waiting at the doors very morose and tired, cheered them up by casting a favourable glance full of affection and love. The gods bowed down and praised hymns to Jagannâtha the Deva of the Devas, the enemy of the Daityas and revealed in the Vedas. O Deva of the Devas! Thou art the Creator, Preserver, and the Destroyer of the worlds; Thou art the ocean of mercy and the sole refuge of this Universe; O Lord! We have come to Thee as our Great Refuge; therefore dost Thou save us from the present difficulty. Thus praised by the gods, Viṣṇu said:—O Immortals! Take your respective seats and speak how are you all? Why have you all in a body come here? Why are you so much depressed and worn out with cares? Why do you look so melancholy? Say soon for what purpose you with Brahmâ and Rudra have come here. The Devas said:—"O Lord! The Asura Mahiṣa is very cruel and wicked; always addicted to vicious acts; now that most sinful Dânava has become very much puffed up with pride and is tormenting us always." What more shall we say than this, he is appropriating to himself the share of the Yajñas performed by the Brâhmiṇs; we are, therefore, terror-stricken and are wandering in mountains and fastnesses. O Destroyer of Madhu! He has become unconquerable due to his being granted the boon; considering, therefore, the gravity of our situation we have taken refuge unto Thee. O Kriṣṇa! Thou art acquainted with all the tricks and Mâyâ of the Daityas; therefore Thou art capable to kill them. Therefore Thou alone art able to deliver us from the present difficulty; be pleased, therefore; to devise means for that purpose. The Creator Brahmâ has granted him this boon that the demon could not be killed by any man; therefore we are asking you where can we get a female who will be able to kill that hypocrite in battle. Mahiṣa has turned out very wicked on the strength of that boon; say, therefore, who amongst Umâ, Lakṣmî, Śachî, or Vidyâ or any other woman will be able to kill him. Therefore, O Gracious One to faithful worshippers and attendants! Thou art the Preserver of this world; now devise specially the cause of his death and carry out the purpose of the gods. Vyâsa said:—" O king! Viṣṇu, on hearing their words, spoke smiling " we fought before; but this Asura could not at that time be killed. Hence if some beautiful female Deity be now created out of the collective energy and form of the Śaktis of each of the Devas, then that Lady would be able easily to destroy that Demon

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by sheer force. The Lady Deity then sprung from the collective energy of ours, would at once be able to destroy that Mahiṣa, elated on his getting the power, though he is skilled in hundreds of Mâyâs (mâgics). Therefore ask ye now all, with your wives respectively, boons from that portion which resides in you all in the form of Fiery Energy, that the collected energy thus manifested may assume the form of a Lady. We will then offer unto Her, all the Divine weapons, the trident, etc., that belong to us. That Deity, then, full of energy and with all the weapons in Her hands would kill that wicked Demon, vicious and swelled with vanity.

33-46 Vyâsa said:—On Viṣṇu, the Lord of the Devas, saying thus, came out spontaneously, at once, of the face of Brahmâ, the brilliant fiery energy, very difficult to conceive. That energy looked red like gems and pearls, hot, at the same time, a little cool, having a beautiful form, and encircled by a halo of light. O King! The high-souled Hari and Hara, of mighty valor, were astonished to see this Fire, emitted from Brahmâ. Next came out of the body of Śankara, His fiery spirit, quite in abundance and very wonderful to behold; it was silvery white, terrible, unbearable, and incapable of being seen even with difficulty. It extended like a mountain and looked horrible as if the incarnation of the Tamo Guṇa like another Tamo Guṇa (Śiva is the incarnation of Tamo Guṇa that destroys everything). It was very surprising to the Devas and very fearful to the Daityas. Next a dazzling light of blue colour emanated from the body of Viṣṇu. The light that came out of the body of Indra was hardly bearable, of a beautiful variegated colour, and comprised in itself the three qualities. Thus masses of lights came out respectively from Kuvera, Yama, Fire and Varuṇa. The other Devas, too, gave their shares of fiery lights, very lustrous and splendid. Then these all united into a great Mass of Fire and Light. Like another Himâlayan mountain shone full their lustrous Divine light; Viṣṇu and the other Devas were all extremely surprised to see this. While the Devas were thus looking steadfastly on that Fire, an exquisitely handsome Lady was born out of it, causing excitement and wonder to all. This Lady was Mahâ Lakṣmî; composed of the three qualities, of the three colours, beautiful, and fascinating to the universe. Her face was white, eyes were black, her lips were red and the palms of her hands were copper-red. She was adorned with divine ornaments. The Goddess was now manifest with eighteen hands, though She had a thousand hands (in Her unmanifested state). Now She became manifest out of the mass of fire, for the destruction of the Asuras.

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47-52. Janamejaya said :—O Best of the Munis! O Kriṣṇa! You are highly fortunate and you are all-knowing. Kindly describe, in detail, the birth of Her body. O Deva! Please say whether the energies of all the gods united into one or remained separate? Whether Her body and Her limbs were all luminous. Was it that Her face, nose, eyes, etc., and all other parts of Her body were created out of the different fires respectively or whether was it that those limbs were fashioned when the different fires blended into one huge mass? Describe, in detail, the origin of the body and the several limbs thereof; also inform me the limbs that were produced out of the corresponding Deva's fiery part; as well tell me the several ornaments and several weapons given by the several Devas respectively. I am very desirous to hear all these from your lotus-like mouth. O Brâhmaṇ! Hearing from your lotus-like mouth the life and doings of Mahâ Lakṣmî, the sweet juice as they are, I am as yet not satiated (and am desirous to hear more).

53. Sûta said:—Veda Vyâsa, the son of Satyavatî, hearing his words addressed him in the following sweet words:—

54. "O Best of Kuras! Very fortunate you are. I will describe in detail, to the best of my understanding, the origin of Her body.

55. Even Brahmâ, Viṣṇu, Maheṣa and Indra are never competent enough to describe Her form properly.

56. As I already told you that She sprung at the instant the word was spoken, how then can I ascertain the form or likeness of the Devî.

57. She is constant, She is always existent; though She is one, yet She assumes different forms for the fulfilment of the Deva's ends, whenever their positions become serious.

58-59. Though the actor is one, yet for the entertainment of the spectators, he assumes different forms in the stage, so the Nirgunâ Devî, though formless, assumes in Her pastime, many different forms of Sâtvic, Râjasic or Tâmasic qualities, to fulfill the Deva's purposes.

60. There are various names given to Her, according as the works done by Her vary immensely in their natures, just as the meanings of one root vary, some being principal and some secondary, according to the meanings and objects they convey.

61. O King! I will now describe to you. as far as my knowledge goes, the Excellent Form that came out of that mass of Celestial Light.

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62. Her grand beautiful white lotus-like face was created out of the fiery energy of Śankara.

63. Her glossy black beautiful hairs of the head, overhanging to the knees, were formed out of the light of Yama; these all came to a fine pointed end.

64. Her three eyes came out of the energy of Fire; the pupils of those eyes were of a black colour; the middle parts were of a white colour and the ends were red.

65. The two eyebrows of the Devî were black and came out of the spirit of Sandhyâ (twilights); they were nicely curved and were looking spirited, like the bow of the Cupid and they were shedding, as it were, cooling rays.

66. From the light of Vâyu (air), Her two ears were created; they were not very long, nor very short, beautiful like the swinging seat (rocking chair) of the God of Love.

67. Her nose was fashioned out of the fire of Kuvera, the Lord of wealth; it looked like the til flower, glassy and exquisitely charming.

68. O King! Her pointed rows of glossy and brilliant teeth, looking like gems, came out of the energy of Dakṣa; they looked like the Kunda flowers.

69. Her lower lip was deep red and it came out of the fire of Aruṇa (the charioteer of the Sun); Her beautiful upper lip came out of the energy of Kârtika.

70. Her eighteen hands came out of the Tejas of Viṣṇu and Her red fingers came out of the Tejas of the Vasus.

71. Her breasts came out of the energy of Soma and Her middle (navel) with three folds was created out of the spirit of Indra.

72. Her thighs and legs were from Varuṇa and Her spacious loins came out from Earth.

73-74. O King! Thus from the various Tejas, contributed by the Devas, that Heavenly Lady came out. Her body and the several parts thereof were beautiful; Her form was incomparably graceful and the voice was exquisitely sonorous and lovely. The Devas, oppressed by Mahiṣâsura, became overpowered with joy seeing this well decorated Devî, having beautiful eyes and teeth, and charming in all respects.

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75. Viṣṇu then addressed all the Devas to give all their auspicious ornaments and weapons, He said :—" O Devas ! Better give, all of you the various arms and weapons, endowed with strength, created out of your own weapons and give them all to day to the Devî.

Here ends the Eighth Chapter of the Fifth Skandha on the description of the origin and the form of the Devî in Śrîmad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER IX.

1-22. Vyâsa said :—On hearing Viṣṇu's words, the Devas became very glad and presented immediately their own weapons, ornaments and clothings. The Kṣiroda (Milk) Ocean presented to Her gladly, the well fitted necklace, clear as crystal, and a pair of divine cloths, of a red colour, never becoming old and very fine. Vis'vakarmâ was very much gratified in his heart and presented a divine jewel to be worn in Her diadem or crest, blazing like hundreds of suns; white ear-rings ; bracelets for Her wrist, bracelets for Her upper arm, and other bracelets decked with various gems and jewels and anklets brilliant like gems, of a clear Sun-like lustre, decked with jewels, and tinkling nicely. The architect of the gods, the ocean of intellect, Viṣvakarmâ gave Her as offerings beautiful ornaments also for the neck, all very beautiful, as well as for the fingers decked with gems and jewels, all shining splendidly. Varuṇa gave for Her head a garland of lotuses, never fading away, of such a sweet fragrance as bees constantly hover round them and the Vaijayantî garland for Her breast. The mountain Himâlyâ gladly offered Her various gems and a beautiful lion, of a golden colour for Her conveyance. Then that beautiful Lady, having all the auspicious signs, wishing welfare to all, and decorated with the divine ornaments began to look grand and splendid, mounted on Her conveyance, the Lion. Viṣṇu then created another thousand spoked discus (Chakram) from His own Chakra, capable to take off the head of any Asura, and offered it to Her. Sankara created another excellent Tris'ûla from his own Trident, terrible and demon-killing, and offered it to the Devî. Varuṇa created another bright conch from his own conch and offered it gladly to the Devî. Fire offered Her a weapon named Śataghni which kills violently the demons, as if that is another god of death. Maruta (wind), the chief of the gods, offered Her a wonderful bow and an arrow case filled with arrows. The bow can be drawn with great difficulty and emits a very harsh sound. Indra created another dreadful thunderbolt from his own thunderbolt and gave it at once to the Devî; as well the beautiful sonorous bell that used to hang from the elephant

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Airâvata. Yama, the God of Death, created another beautiful staff from his own sceptre which takes away when time comes, the life of all beings. Brahmâ gladly gave Her a divine Kamandalu, filled with the Ganges water; and Varuṇa offered Her a weapon called Pâs'a. O King! Time gave Her an axe and a shield and Vis'vakarmâ gave Her a sharp Paras'u. Kuvera, the Lord of wealth, gave her a golden drinking cup, filled with wine; and Vâruṇa offered Her a divine beautiful lotus. Vis'vakarmâ became very glad and gave Her the Kaumodakî gadâ, capable to kill the enemy of the gods and whence hundreds of bells are hanging, an impenetrable armour' and various other weapons. The Sun gave to the Divine Mother his own rays. The Devas, seeing Her adorned with ornaments and weapons, began to praise and chant hymns to that most Auspicious Goddess, the Great Enchantress of the three worlds

23-29. The Devas said :—" Salutation to Śivâ, Salutation to the Most Auspicious; Thou art peace and nourishment; we salute again and again to Thee. Salutation to Thee. the Bhagvatî Devî; Thou art the Goddess Rudrâṇî (the terrible), we always salute again and again to Thee. Thou art the Kâlarâtri (the night of destruction at the end of the world); Thou art the Indrâṇî. Thou art the Mother, we salute again and again to Thee; Thou art the success, Thou art the the intelligence, Thou art the growth, Thou art the Vaiṣṇavî; salutation again and again to Thee. Thou art within the earth; yet the earth does not know Thee. Thou art again the inmost of the earth and controllest the things within this earth; we offer our salutations to that Supreme Cause, the Highest Godless. Thou art within this Mâyâ (the unborn) yet the Mâyâ does not know Thee. Thou residest again within the innermost of the Mâyâ and directest that Unborn One, the Mâyâ, we salute again and again to that Supreme Cause, the Great Directress, the Śivâ (the most auspicious). O Mother! Do what is good to us; we are oppressed by our enemy, dost thou protect us; by Thy own power dost Thou overpower and kill that Mahiṣa. That demon is vulnerable by woman only, he is deceitful, cunning, dreadful, and swollen with pride on his having got the blessing; he assumes many forms and torments the Devas. O One, devoted to the Bhaktas! Thou art the only refuge of all the gods; O Thou art the supreme goddess, we are very much harassed and oppressed by the Dânava; therefore dost Thou now protect us; we bow down to Thee.

30. Vyâsa said :—When the Devas had praised thus, the Highest Goddess, the Giver of all happiness, then smilingly said in the following auspicious terms :—

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31. "O Devas ! To-day in the battle ground I will overpower that wicked Mahiṣa, of cruel disposition and take away his life."

32-48. Vyâsa said :—Speaking thus in a melodious voice, the Supreme One smiled and again said :—" This world is all full of error and delusion. Really, it is very wonderful that Brahmâ, Viṣṇu, Mahes'a, Indra and other gods are all shuddering out of fear from Mahiṣa Dânava. The power of Destiny is exceedingly great and terrible ; its influence cannot be overcome even by the best of the Devas. O king ! The Time is the Lord of happiness and pain ; Time is, therefore, the God. The wonder is this that even those who can create, preserve and destroy this world, they are being overpowered and tormented by Mahiṣa. The Devî, thinking thus, smiled ; then laughed and laughed very hoarsely ; it seemed that a roar of laughter then arose. And the Dânavas were struck with terror at that very dreadful sound. The earth trembled at that extraordinary sound ; the mountains began to move and the vast oceans that remained calm began to be agitated with billows. The uproar filled all the quarters and the mountain Meru trembled. Then the Dânavas, hearing the tumultuous uproar, were all filled with tremendous fear. The Devas became very glad and said thus :—" O Devî ! Let victory be Yours ; save us. The intoxicated Mahiṣa, too, hearing those words, became very angry. Mahiṣa, struck with terror at those words, asked the Daityas " O Messengers ! Go and ascertain how has orignated this sound.

41-48. Who has made this harsh sound ? Bring that devil who has made this hoarse noise, be he a Deva, Dânava, or anyone else unto me, and I will kill that roaring villain, who, it seems, has been puffed with egoism and vanity. The Devas are not making this noise, for they are vanquished and terror-stricken ; The Âs'uras are not doing so, for they are my subjects ; then, who is the stupid fellow that has done so ? Surely he is of very little understanding ; his days are numbered ; and I will carry him to the home of Death. Go you, ascertain the cause of sound and come back to me ; then I will go there and destroy that wretch who made this noise to no purpose. Vyâsa said :—No sooner the messengers heard these words of Mahiṣa, than they at once went to the Devî and saw that Her body and the several parts thereof were all very beautiful; She had eighteen hands, She was decorated completely with various ornaments all over Her body, all the auspicious signs were being seen in Her body and that She was holding excellent divine weapons. That auspicious Goddess beautiful, was holding in Her hands, the cup and drinking wine again and again. Beholding Her this form, they were afraid and fled at once to the Mahiṣa and informed him the cause of that sound.

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49-54. The Daityas said :—" O Lord ! We have seen one grown up woman ; whose whereabouts we are quite ignorant. The Devî is decorated with jewels and ornaments all over Her body ; She is not human nor Âsurî but Her form is extraordinary and beautiful. That noble Lady is mounted on a lion, holding weapons on all Her eighteen hands and is roaring loudly ; She is drinking wine ; so it seems that She is puffed up with liquor. It is quite certain that She has no husband. The Devas are gladly chanting praises from the celestial space that Let Victory be to Her side and that She save the Devas, O Lord ! We don't know at all who is that handsome woman? or whose wife is she; why has she come there? and what is Her motive ? Sentiments of love, heroism, laughter, terror and wonder are all fully shining in Her; therefore we are very much overpowered by the halo emitted from Her ; and we could not even see Her well.

Note.—Rasas means sentiments. The rasas are usually eight. Srîṇgâra, Hâsya, Karuṇâ, Raudra, Vîra, Bhayânakâh, Bibhatsâdbhû tasangau, Chetyaṣṭau, Natyan, Rasâh smritâh but sometimes Sântarasah, is added thus making the total number nine; sometimes a tenth, Vâtsalyarasa is also added.

O King! In compliance with your order, we have come back to you no sooner we had seen the Lady, without even addressing Her in any way. Now order us what we are to do. (55).

56-58. Mahiṣa said:—"O Best of ministers ! O Hero! Under my command, go there with all the forces and use the means, conciliation, etc., and bring that woman, having a beautiful face (like the Moon), to me. If that Lady do not come even when the three policies, Sâma (conciliation), Dâna (making gifts), and Bheda (sowing dissensions in an enemy's party and thus winning him over to one's side, one of the four Upâyas or means of success against an enemy) are adopted by you, then apply the last resort Danḍa, (or war) in such a way that Her life be not destroyed and bring that beautiful woman to me. I will gladly make Her, of black curling hairs, my queen-consort. In case that deer-eyed one comes gladly, then do my desires without causing any unpleasant feeling ; (a cessation of sentiment). I am enchanted on hearing about Her beauties and wealth.

59-67. Vyâsa said:—The prime minister, on hearing the words of Mahiṣa , took with him elephants, horses, and chariots and hurriedly went to the desired place. On coming near to the Devî, the minister began to address Her in sweet words from a sufficient distance in a very humble and courteous way. O Sweet speaking! Who art Thou? What has caused Thee to come here? O Highly fortunate ! My master has asked through me these

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questions. My master cannot be killed by all the Devas and men; he has conquered all the Lokas (worlds). O Beautiful-eyed! On account of getting his boon from Brahmâ, the Lord of the Daityas has become very powerful; and consequently being very proud, assumes different forms at will. He, our King-Emperor Mahiṣa, the lord of the earth, hearing about Thy beauty and dress, has expressed a desire to see Thee. O Beautiful one! Whether he will appear before Thee in a human form? He will do whatever Thou likest. O Deer-eyed One! Be pleased now to go to that intelligent King. In case Thou dost not go, we will bring the King, Thy devotee, to Thee. O Lord of the Devas! Our King has heard of Thy beauty and grandeur and has become very much submissive to Thee. We will therefore do exactly what Thou desirest. Therefore, O Thou having thighs thick and round like those of a young of an elephant! Be pleased to express what Thou likest and we will do quickly as Thou desirest.

Here ends the Ninth Chapter of the Fifth Book on the worship offered by the gods to the Devî and the weapons offered by them in the Mahâ Purâṇam, Śrî Mad Devî Bhagâvatam, of 18,000 verses by Maharṣi Vada Vyâsa.

CHAPTER X.

1-16. Vyâsa said:—The Mahâ Mâyâ, that Excellent Lady, hearing thus the words of the prime minister of Mahiṣa, laughed and spoke with a voice, deep like that of a cloud, thus:—"O Minister-in-chief! Know Me as the Mother of the gods; my name is Mahâ Lakṣmî. It is I that destroy all the Daityas. I am requested by all the Devas to kill the Dânava Mahiṣa; they have been oppressed and deprived of their share of Yajña offerings. Therefore I have come here to-day alone, without any army, to take away his life. O Good One! I am pleased with your sweet words of welcome, in showing me marks of respect. Had you not behaved thus, I would have certainly burnt you to ashes by my fiery sight, which is the universal conflagration at the break up of the world. O Minister! Who is there that gets not pleased with sweet words! Go you to Mahiṣa and speak to him the following words of mine:—"O Villain! Go down to Pâtâla (the nether regions) at once if you have any desire to live. Otherwise, I will slay you, the wicked one, in the battle-field; you will have to go to the house of Death, pierced by my mass of arrows. O Stupid One! Know that this is merely kindness shown unto you, that I have told you to go soon to Pâtâla and that the Devas get

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possession of their Heaven, with no delay. "O One of weak intellect! Therefore dost Thou leave possession of this sea-girt earth and go alone without any delay to Pâtâla, before my arrows are shot at you. O Asura! Or if you desire to fight, then come at once with your powerful warriors; I will destroy all of them. O One of dull intellect! I will kill you in battle, just as I killed before in yugas after yugas countless Asuras like you. O Passionate creature! Better shew that your efforts in holding weapons have been crowned with success by your being engaged in battle against Me; otherwise they will all be useless. O Stupid! You thought that you would be vulnerable alone to women; hence you oppressed the Devas entitled to worship; O wicked one! No longer show your pride on the srength of your getting the boon from Brahmâ, that you would be vulnerable only to the females. Thinking it advisable to observe the words of the Creator, I have assumed this incomparable Eternal Female appearance and I have come here to slay you, O wicked one! O stupid one! If you have any desire for your life, then quit this Heaven and go to Pâtâla, infested with snakes, or anywhere else you like.

17-28. Vyâsa said :—Hearing these words of the Devî, that minister, surrounded by forces, replied in reasonable words thus :—" O Devî! You are speaking in words befitting a woman and puffed up with pride. You are a woman; the lord of the Daityas is a hero; how can a battle be engaged between you two. It seams to me impossible. Your body is delicate, a girl in full youth; especially you are alone and Mahiṣa is of huge body and powerful; so the fight comes next to impossibility. He has elephants, horses, chariots, infantry, etc., and countless soldiers all armed with weapons. Therefore, O Beautiful One! He will find no difficulty in killing you in battle as an elephant finds no difficulty in treading over the Mâlati flowers. Rather, if I utter anything harsh to you, that would go against the sentiment of love with you; therefore I cannot speak rudely to you out of my fear not to interrupt the above feeling. True, that our king is an enemy of the gods; but he has become extremely devoted to you. Therefore it is wise to speak words full of conciliation or generosity. Were it otherwise. I would have shot arrows at you and would have killed you in as much as you have thus boasted in vain and spoken so dire a falsehood, resting merely on the strength of your youthful pride and cleverness. My master has become fascinated on hearing your extraordinary beauty hardly to be seen in this world; it therefore behoves me to speak sweet words to you for the sake of pleasing my master. O Large-eyed! This kingdom and the wealth thereof are all yours; in fact, Mahiṣa will be your obedient servant; therefore, better forsake your anger, leading

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to your death ; and cultivate friendship with him. O Sweet Smiling One ! I am falling at your feet ; you better go to him and become at once his queen-consort. O Handsome Woman ! No sooner you become the queen of Mahiṣa than you will get at once all the pure wealth of the three worlds and the unbounding happiness of this world.

29-45. The Devî said :—" Minister ! I now speak what is pregnant with goodness and wisdom to you, according to the rules of the Śâstras, keeping in view also the cleverness that you have shown in using your words. Now I come to understand from your talk, that you are the chief secretary of Mahiṣa ; and therefore your nature and intelligence are like those of a beast. And how can he be intelligent, whose ministership is occupied by a man of your nature ! Nature has ordained connection between two persons of like nature. O Stupid One ! Did you think a little beforehand the meaning of your words when you told me of my feminine nature ? Though I am not apparently a man, yet my nature is that of the Highest Puruṣa (Man) ; I shew myself simply in a feminine form. Your master asked before from Brahmâ that he would prefer death, if possible, at the hands of a woman ; therefore, I consider him quite illiterate and ignorant of the sentiment, worthy of a hero. Because to die at the hands of a woman is very painful to one who is a hero; and this is gladly welcome to one who is a hermaphrodite. Now see that your master Mahiṣa has shown his intelligence, when he courted his death from the hands of a woman. For that very reason, I have come here in the shape of a woman to effect my purpose ; why shall I fear, then, to hear your words, contradictory to those of the Śâstras. When Fate goes against any one, a grass comes like a thunderbolt ; and when fate goes in favour of anyone, a thunderbolt becomes as soft as a bundle of cotton. What does it avail even when one possesses an extensive army or various weapons in abundance, taking shelter in a wide extending fort? What will his soldiers do to him, whose death has come close at hand? Whenever, in due time, the connection of the Jîva (the human soul) with this body is brought about, then his pleasures, pains and death are written. Know this as certain, very certain, that death will come to him in the manner as written by the hands of Fate ; it will never be otherwise. As the birth and death of Brahmâ and other gods are ordained, your death has been similarly ordained ; no, there is no need of taking the example further than this. Those who are tied up by the hands of death are surely fools and of extremely blunt intellect, if they think simply on the strength of their getting some boons "that they would never die." Therefore go quickly to your king and speak to him what I have said; you will then surely obey what he commands you to do. If he wants

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his life, he, with his retinue, would at once go down to Pâtâla; let Indra and the other Devas get possession of the Heavens and their share of Yajñas. If he holds a contrary opinion, let him be eager to go to the house of Death and come and fight with Me. If he thinks that Viṣṇu and the other Devas have fled from the battle-fields, he has nothing to boast of; for he has not shewn his manliness at all even then; for his victory is solely due to his having got the boon from Brahmâ.

46-52. Vyâsa said:—"Hearing these words of the Devî, the Dânava began to think "whether I ought to fight or to go to Mahiṣa? The King has become very enamoured and has sent me hither to negotiate for marriage; how then will I be able to go to him if I make this affair unpleasant and interrupted in the middle in its course of harmony." "Now it is wise for me to go to the King without fighting; let me then go as early as possible in this way and inform him about this whole affair. "The King is exceptionally intelligent and experienced; he will consult with his other experienced ministers and do what is best. Therefore I ought not to fight here rashly; for victory or defeat would a-like be distasteful to my monarch. Whether this Lady kills me, or I kill this Lady, the king will be angry in either case. I will therefore go now to the king and tell him what the Devî has said; he will do whatever he likes.

53-66. Vyâsa said:—Thus that intelligent son of the minister argued and went to the king. Then, bowing down before him, he began to say thus:—O King! That excellent woman, fascinating to the world, the beautiful Devî is sitting on a lion with weapons in all her eighteen hands. O King! I told him "O Beautiful Lady! Be attached to Mahiṣâsura; you will become, then, the queen-consort of the king, the lord of the three worlds. You will certainly then be his queen-consort; he will pass his life, ever obedient to you like an obedient servant. "O Beautiful One! If you choose to make Mahiṣa your husband, you will become fortunate amongst women and will enjoy ever all the wealth of the three worlds." Hearing my these words, that large-eyed woman, puffed up with egoism, laughed a little and said thus:—"Your king is born of a buffalo and is the worst of brutes; I will sacrifice him before the Devî for the benefit of the gods. Is there any woman in this world so stupid as to select Mahiṣa as her husband? O You stupid! Can a woman like me ever indulge in bestial sentiments! A female buffalo has got horns; she, being excited with passion, may select your Mahiṣa with horns as her husband and come to him bellowing. I am not stupid nor like her so as to make him my husband. O Villain! I will fight and destroy the enemies of the gods in the battle-field. Or

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if he desires to live, let him flee to Pâtâla. O King! Hearing those rough words uttered by Her in a moment of madness, I have come to you, thinking also how to redress this wrong. O King! Only I feared not to interrupt in your love sentiment; and therefore I did not fight with Her; especially, without Your command, how can I engage myself in useless excitement? O Lord of the Earth! That handsome woman rests maddened on Her own strength; I do not know what is in the womb of future or whatever is destined to happen, will surely come to pass. You are the sole master in this matter; I will do whatever you order me. The matter is very difficult to be reflected upon; whether it is better to fight or it is better to fly away, I cannot say definitely

Here ends the Tenth Chapter of the Fifth Skandha on the messenger's news to Mahiṣa, in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa

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CHAPTER XI.

1-3. Vyâsa said:—The King Mahiṣâsura, maddened with pride, heard the messenger's words and called the aged and experienced ministers and said thus:—O Ministers! What am I to do now? Better judge you all well, and speak out definitely to me. Is it that this Devî has been created by the Devas like the Mâyâ of Sambarâsura and thus has appeared before us? You are all dexterous and know where to apply the four means of success, *viz.*, conciliation, gift or bribery, sowing dissensions, and war; and therefore you would better tell me which one of the above four, I am to adopt now.

4-7. The ministers said:— O King! One should always speak true and at the same time pleasant; the wise ones should then select only those which are beneficial and apply them. O King! As a medicine, though bitter, cures diseases, so true words, though appearing unpleasant, lead to beneficial results. Those that are simply pleasant, are generally injurious as to their effects. O Lord of the Earth! The bearers and approvers of truth both are very rare; truth speakers also are very difficult to be seen; laudatory sycophancy is found in a great measure in this world. O King! Nobody in the three worlds knows what will be good or what will lead to inauspicious results? How can we then definitely pronounce our judgment in this difficult matter?

8-9. The King said:—Let each of you say separately, according to his own intellect, what is his opinion; I will hear them all and consider

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for myself. Clever persons should hear the opinions of several persons, then judge for himself what is the best and then adopt that as what is to be done.

10. Vyâsa said:—Hearing his words, the powerful Virûpâkṣa came out foremost of all and began to say pleasant words to the King.

11-16. O King! Please take for certain, what has been spoken by that ordinary woman, swelled with vanity, as words simply to scare you. The efforts and courage of a woman are known to all; who will be afraid therefore, to hear abusive language from a woman, praising her ownself in matters of warfare? O King! You have conquered the three worlds by your own heroic valour; now if you acknowledge your inferiority, out of fear to a woman, you would be subject to very much disgrace in this world. Therefore, O King! I will go alone to fight with Chaṇḍikâ and I will kill Her. You can stay here now without any fear. O King! See my prowess now; I am just now going with my army and I will kill that violent Chaṇḍikâ, maddened with pride, or I will tie Her down by a coil of snakes and bring Her before you; then that Lady, seeing Herself helpless, will become quite submissive to you; there is no doubt in this.

17-30. Vyâsa said:—Hearing these words of Virûpâkṣa, Durdhara said:—O King! Virûpâkṣa is very intelligent; what he has said just now is all reasonable and true. O King! You are intelligent; hear my words full of truth also. As far as I think, I consider that woman with beautiful teeth as passionate. For that woman of broad hips has expressed a desire to bring you under control by making you fearful; the mistresses, proud of their beauty generally use such words when they become passionate. When they behave in this way, people call these amorous gestures. These crooked words of mistresses are the chief causes in attracting dear persons unto them. Those who are skilled in the art of love affair, some of them can know these things thoroughly well. O King! That woman has said, "I will pierce and kill you by arrows, face to face, in the battle-field." The sense of this is different. The wise persons that are clever and experienced in the art of finding out the cause, declare that the above sentence is pregnant with deep and esoteric meaning. You can easily see that the handsome women have no other arrows with them; their side-glances are their arrows. And their words carry their hidden meanings, and, expressing their desires, are their flowers. O King! Brâhmâ, Viṣṇu and Maheṣa even have no powers to shoot arrows at you; how can, then, that helpless woman, who appears so passionate, dart real arrows at you? O King! That lady said:—"O Stupid! I will kill your King by my arrow-like eye-sight. "But the messenger was wanting in that power to appreciate; so he, no doubt, understood her words in their

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contrary sense. The saying of that lady "I will lay your lord in the death-bed in the battle-field" is to be taken in the light of inverted sexual intercourse, where woman is above the man. Her utterence "I will take away the vitality (life) of your lord is also significant. The semen virile is known as the vitality (life). Therefore the above expression means that she will make you devoid of your virility. There can be no other meaning. O King! Those women that are excellent shew by too much of their covert expressions (inuendos) that they select and like very much their beloved. The experts only in these amorous affairs will be able to appreciate these things. Knowing thus, dealings ought to be made with Her so that the harmony in amorous sentiments be not broken. O King! Sâma (conciliation) and Dâna (gifts) are the two means to be adopted; there is no other way. By these two, that Lady, whether she be proud or angry, is sure to be brought under control; I will go now and bring Her before you by such sweet words. O king! What is the use of my talking too much? I will make Her submissive to you like a slave girl.

31-44.—Vyâsa said:—Hearing those words of Durdhara, the Dânava Tâmra, who was very experienced in finding out the real nature, said:—'I am telling you what is sanctioned by virtue and is at the same time full of sweet amorous feelings, pregnant with deep meanings. Kindly hear:—"O Giver of honour! This intelligent woman is not at all passionate nor devoted to you; nor has that woman used any covert expressions to you." "O Great Hero! This is strange indeed that a Lady, beautiful, hand-some, and of strange features, at the same time alone and helpless, has come here to fight." A good-looking woman, powerful, and having eighteen hands is never heard of, nor ever seen by me in these three worlds. She is holding in each of Her hands powerful weapons. O king! All these seem to be the contrary actions of Time. O King! I saw ominous dreams during the night; and I conclude, therefore, that great dangers are over our heads. Early in the morning twilight, I saw in my dream that a woman, wearing a black raiment, was weeping in the inner courtyard; that some inauspicious events are forthcoming can be easily judged from the above. O King! The birds were screaming hoarsely in every house and various calamitous events were seen in various houses; at this time that woman, firmly resolved, was challenging you to fight; it, therefore, seems to me that there is something very serious in this matter. O Lord! This woman is neither human, nor a Gandharvî, nor the wife of any Asura. Only to cause delusion to us, she, this wondrous Mâyâ has been created by the gods. O King! In no case, weakness is to be resorted; it is wise by all means to fight as best as possible; what is inevitable will come to pass; this is my opinion. No one is able to unriddle the doings

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of the Devas, whether they would be auspicious or inauspicious. Therefore intelligent ones should weigh pros and cons carefully and remain patient and steady. O King! Life or death is at the hands of Destiny; Nobody, therefore, can do it otherwise.

45-51. Hearing this, Mahiṣâsura said:—"O Highly fortunate Tâmra! Better, then, stand for fight, fully resolved and go to that Lady, beautiful, and conquer Her according to rules of justice and bring Her before me. "In case She does not come under your control in fight, kill Her; but if She comes round, then shew Her honour; do not kill Her. "O All-knowing! You are a great hero and at the same thoroughly conversant with Kâma Śâstra (science of love); therefore conquer that Fair One by any means you can." "O valiant Tâmra, of mighty prowess! Go then with a mighty force and ponder over again and again and find out Her intention. Is She prompted by passion or by real inimical feeling or by any other motive? Try to find out whose Mâyâ is this? Know all these beforehand; then find out the remedy; next fight with Her according to your strength and prowess. Weakness should not be shown nor merciless behaviour is to be resorted; you should behave with Her according to the bent of Her mind.

52. Vyâsa said:—O king! Thus hearing the King's words, Tâmra coming as if under the sway of Death, saluted the king Mahiṣa and marched away with his army.

53-66. That wicked Dânava, who on his way, began to see all the fearful inauspicious signs, indicative of Death, became surprised and was caught with fear. When he arrived at the spot. he saw the Devî standing on a lion, while She was decorated with all the weapons and instruments, and all the Devas were chanting hymns to Her. Tâmra, then bowed down before Her with humility and modesty and addressed Her with sweet words, according to the rules of the policy of conciliation. "O Devî! Mahiṣa, the lord of the Daityas, has become enchanted on hearing Your beauty and qualifications and has become desirous to marry You." O Beautiful One! You would better be graciously pleased with that conqueror of the Immortals, the Mahiṣâsura; O Thou of delicate limbs! Make him your husband and enjoy all the exquisite pleasures of the Nandana garden as best as you can. The end and aim of attaining this human form, beautiful in every respect and the abode of all bliss, is to enjoy, in every way, all the pleasures of human existence and to avoid the sources of all troubles. This is the rule.

"O Thou of beautiful thighs like those of the young of an elephant! Your soft and delicate lotus-like hands are fit to play only with nice balls of

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flowers; why then are You holding in Your hands all the weapons and arrows? What is the use of holding ordinary arrows, when those two eye-brows like bows, are existing with You? What need have you to take ordinary arrows when you are graced with those piercing eye sights, your arrows. The war is exceedingly painful in this world; those who know thus ought never to fight. It is only those human beings that are prompted by greed. that fight with each other. What to speak of those sharpened arrows, one ought not to fight with flowers even; O Devî! You can well say who is it that feels pleasure, when one's own body is pierced? Therefore, O Delicate One! Gladly you can worship Mahiṣa, the lord of the world and the object of worship of the Devas and Dânavas. Then he will satisfy all your desires. What more to say, you will no doubt be his queen-consort. O Devî! If one tries one's best, it is doubtful whether one would be crowned with success; therefore keep my this request; you will surely get all the best pleasures. "O Beautiful! You are well acquainted with all the politics; therefore you better enjoy thoroughly the pleasures of the kingdom for full many years. "And if you marry Mahiṣa you will have beautiful sons and those sons again will be kings; and enjoying the pleasures of your full grown womanhood, you will no doubt, be happy in your old age.

Here ends the Eleventh Chapter of the Fifth Book on the appearing of the Dânava Tâmra before the Devî in Śrî Mad Devî Bhagâvatam, the Mahâ Purâṇam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XII.

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1. Vyâsa said:—The World-Mother, hearing Tâmra's words, spoke laughing a little and with a deep voice like that of a rumbling thunder cloud.

2-13. The Devî spoke:—"O Tâmra! Go and say to your Lord Mahiṣa who, it seems, is stupid, whose end is nigh, who has become very passionate, and who is void of knowledge what is proper and what is improper." I am not like your grown up mother, the she-buffalo, having horns, eating grass, with a long tail and a big-belly. I do not like to have Viṣṇu, the god Śankara, Brahmâ, Kuvera, Varuṇa, or Fire. How then can I select a beast? If I do so, I will be an object of much censure amongst the several worlds. "I am not desirous of any more husband; my Husband is existing; though He is the Lord of all, Witness of All, yet He is not the Actor; He is without any desires and He is calm

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and tranquil. He, the Śiva, is devoid of any Prâkritic qualities, without any attachment, the Great Infinte, without anyone to rely on, without any refuge, omniscient, omnipresent, the Great Witness, the Full, and the seat of the Full, the Auspicious. He is the abode of all, capable to do all, the peaceful, capable to create everything and He is seeing everywhere. How can I then leave Him and try to serve the dull, stupid Mahiṣa? Let him come and fight with this understanding that he will be defeated and be made the conveyance of Yama, the God of Death or the carrier of water of the human beings. And if that impious heretic desire to live, let him fly at once to Pât âla with all his demon comrades; else I will slay him in batt le. See! The combination of similar substances leads to happiness; and if out of ign orance, the connection takes place between things entirely different in th eir natures, it becomes at once the source of all pains and troubles." You are a thorough illiterate when you ask me to worship your lor d; do you not see me endowed with exquisite beauty? and what is your Mahi ṣa? A buffalo with horns; how can then connection become possible between us? Better fly away or fight if you like; I will kill you and your friends, and if you leave the region of Heaven and the share of Yajña, then you will become happy."

14-30. Vyâsa said, O King! Thus saying, the Devî howled and roared so loudly that it appeared strange and it caused a great terror to the Dânavas who took it as the great dissolution of the universe at the end of a Kalpa. The earth and the mountains trembled: the wives of the Dânavas had miscarriages at that terrific noise. Tâmra hearing that sound was terrified; his mind became unsteady and he at once fled to Mahiṣa. O King! The Danavas present in the city became deaf; thy fled and became very anxious and were absorbed in the thought whence and how that sound came. The lion, too, enraged and, raising up its manes, roared so loud that the Daityas became very much terrified. Mahiṣa, too, became confounded to see Tâmra returning; he then held a council with his ministers what ought to be done next? Mahiṣâsura said:—"O best of the Dânavas! Shall we now take our shelter within the forts? Or shall we go out and fight? Or will it be favourable to us if we fly away?" You all are intelligent and versed in all the Śâstras and unconquerable by your foes; therefore ought you all to consult over the the matter in utmost privacy for our success at the present moment." The root of Kingdom lies in the council in the secret place (cabinet) and Statesmanship; if this counsel be kept well preserved in secrecy, then that Kingdom is also kept entire; therefore it is highly incumbent that the plan be kept in strictest confidence amongst the good and virtuous ministers. "If the plan be out, then destruction comes both to the King and his Kingdom; hence the plan must be kept secret

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by those wanting glory, lest it be taken advantage of and rendered ineffective by other persons." O Ministers! Now declare, taking due consideration of time and place, after duly discussing and ascertaining what is the best course to adopt, what would be beneficial and full of reason and intelligence. First find out the cause why this powerful woman, created by the Devas has come here alone and helpless? That woman is challenging us to fight. What more wonder can there be than this? Who can say in the three worlds what the result will be, whether it will be good or otherwise? Victory comes not to many persons nor defeat comes to a single individual; therefore victory or defeat lies at the hands of the Luck and Destiny. Those who plead for place, policy, statesmanship, they say what is Fate? Is there anyone who has seen Fate? (Adriṣṭa) No one has seen His appearance." It may be argued that there may exist such a thing as Fate; to which it might be replied, what proofs are there for such an existence? Thus the weak persons alone hold it out as their only hope; nowhere are seen energetic persons who can fulfil their ends by their own efforts, by those who enrol themselves under Fate. Therefore "effort," "energy" are the words of the heroes and "Fate" is the word of the cowards. You should all consider to-day these subjects fully and intelligently and then decide what are we to do?

31-39. Vyâsa said:—Thus hearing the King, the famous Viḍâlâkṣa with folded hands spoke thus:—O king! First it should be definitely ascertained whose wife is she, this woman possessing large eyes? Whence and for what purpose has she come here; next what ought to be done should be decided. It seems to me that the Devas, knowing that your death will ensue from the hands of a woman, have created very carefully this lotus-eyed woman out of their own essences. And they are lying in wait, unknown to anybody in the celestial space with a desire to see the battle but really to fight with you. In due time, they will undoubtedly help this woman. When the war will ensue, Viṣṇu and the other Devas will put this woman in front and slay us all. Whereas this Devî will slay you. This is their earnest desire. O king! I have come to know this beforehand; but what will be the actual result I cannot say. I cannot say also whether it is advisable for You to fight now; therefore it would be better if you consider yourself well on this matter of the gods and do accordingly. Our duty, the duty of your servants lies in this:—That we should sacrifice at any moment our lives for the preservation of your prestige; and to enjoy with you whenever you are enjoying. But, O King! It is extremely advisable to ponder over this very carefully when we see that this woman, though alone, is challenging us to fight who are armed with powerful soldiers.

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40-44. Durmukha said :— O king ! I know for certain, that we will not get victory in this battle ; still we ought not to shew our backs ; for that would lead us to sheer disgrace. Even in our encounter with Indra and other Devas, we did nothing hateful and blameable ; then how can any of us fly away when we come face to face with a helpless woman ? Therefore fight we must ; that is certain ; let whatever happen. What is inevitable, must come to pass. Thus considered, what need we care for the result ? If we die in the battle, we will get name and fame ; if we be victorious, we will get happiness. Thus thinking both the cases, we must fight to-day. Death is inevitable when our longevity expires ; our prestige will suffer if we fly away ; therefore we ought not to spend uselessly our time in thus expressing our vain regret for life or for death.

45-51. Vyâsa said :—O king ! Hearing thus the Durmukha's words, Vâskala, the eloquent speaker, thus spoke to the king, with clasped hands and his head bowed down. O king ! You need not think thus in agony with this unpleasant affair ; alone I will kill that Chaṇḍikâ, of unsteady eyes. O Best of kings ! To be always prompt and energetic indicates that one is steady in one's heroic valour; to consider one's enemy as dreadful is contrary to above; so we ought now to take recourse to heroic valour. O king ! Therefore I will discard fear altogether and fight out valiantly ; I will no doubt, send Chaṇḍikâ in the battle-field to the abode of Death. I fear not Yama, nor Indra, nor Kuvera, nor Vâyu nor Agni, nor Viṣṇu, nor Śankara, nor Moon nor Sun ; I donot fear any of them ; what fear can I, then, entertain of that vain arrogant woman, who has got none to support her. I will kill Her with these arrows, sharpened on stones. You can see to-day the prowess of my arms and enjoy peace ; you will not have to go to battle any more to fight with Her.

52-65. Vyâsa said :—O king ! Vâskala having said thus to the lord Mahiṣa in a haughty spirit, Durdhara bowed down and said thus :— O Lord of the earth ! Let the purpose be whatsoever, with which the beautiful Devî with eighteen hands, the creation of the gods, may come hither, I will vanquish Her. O king ! I think, it is simply to terrify you, as the Suras have thus created this Mâyâ woman ; therefore, do you forsake your delusion by knowing this merely as a scare. "O King ! Such is the statesmanship ; now hear about the workings of the ministers. Ministers in this world are of three kinds :—(1) Sâttik ; (2) Râjasik and (3) Tâmasik. Those ministers in whom the Sattva quality is predominant, they perform their Master's duties according to their own strength. The Sâttik Mantris (ministers) are well versed in their Mantra Śâstras (the policies and statesmanship), virtuous and one—pointed in their thoughts, they never do any injury to their king and they fulfil

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their own purposes. The Râjasik Mantris are of different sorts; they are always after their own interests; at times, whenever they like, they do the State duties. The Tâmasik Mantris always look of their own interests out of their greedy nature; they serve their ends even by ruining the regal interests. It is the Tâmasik Mantris that are influenced by the bribes from the enemies, become separated at their hearts from their own masters and give out the secrets to the enemies, while staying in their homes. They always advise alienation policy like the sword ensheathed in a scabbard; and when the time of war comes, they always frighten their masters. Therefore, O King! Never put your trust on ministers; if you do so, they will always hinder you in your actions and counsels; what harm cannot be done by those ministers that are treacherous, greedy, deceitful and void of any intelligence and always addicted to vicious acts, when they are trusted! Therefore, O king! I will go myself to the battle and serve your purpose; you need not be at all anxious in this matter. I will soon bring before you that vicious woman; I will do your actions by my own strength and powers. Let you be calm; and look at my strength, fortitude and valour.

Here ends the Twelfth Chapter of the Fifth Book on the holding of counsel by Mahiṣâsura in Śrî Mad Devî Bhâgavatam the Mahâ Purâṇam, of 18,000 Ṣlokas by Maharṣi Veda Vyâsa

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CHAPTER XIII

1-6. Vyâsa said:—O King! The two powerful Dânavas Vâskala and Durmukha, well-versed in arts of warfare, went out for battle, maddened with their prowess. The two Dânavas, elated with vanity, went to the battle-field and began to address the Devî in voice deep as the rumbling of a cloud. O Beautiful Devî! You better choose and worship the Lord of the Daityas, that high-souled Mahiṣâsura who has conquered all the Devas. He will come before you in privacy in a human shape, with all auspicious signs and adorned with beautiful ornaments. O Sweet smiling One! Better place your highest feelings of love on the lovely Mahiṣa as your husband, and you will get all the pleasures of the three worlds as you desire. O Sweet speaking! In short, if you select him as your husband, you will be the mistress of those incomparable worldly happinesses that women always aspire.

7-13. Hearing thus the words of Vâskala and Durmukha, the Devî said:—"O Stupid! Do you think Me as deluded by passion? Do I not possess strength and intelligence that I will worship that hypocrite Mahiṣa

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as husband ? See ! The ladies of a high family select those persons that are equal in rank as far as family and distinctions, qualifications and propriety of conduct are concerned or those who are superior in beauty, cleverness, intelligence and other qualifications. Then how can a Devî, becoming passionate, worship the worst of all beasts, the beast Mahiṣa ? O two Asuras ! Go you immediately to your King Mahiṣa resembling in his body like an elephant and having a pair of horns and tell him "Go either to Pâtâla (the nether regions) or come and fight with Me ; the Lord of the Devas will no doubt be happy if the war ensues." " O Stupid ! My advent here cannot go in vain ; I will easily slay you and then depart ; knowing this do as you like." "O Beast ! Without conquering Me, you would get no shelter either in the heavens, or in this earth, or in the caves of mountains ?

14-25. Vyâsa said:—Hearing thus, the two powerful Daityas, with eyes reddened with anger, firmly resolved to fight and took bows and arrows in their hands. O Descent of Kuru ! The Devî then made a terrible noise and fearlessly stood there. The two Dânavas then began to shoot dreadful arrows at Her. For the victory of the Devas, the Devî also began to hurl arrows after arrows on the two Dânavas, emitting a sweet sound. Vâskala first came forward with no delay ; and Durmukha stood aloof there simply as a witness. The terrible fight then ensued between the Devî and Vâskala ; arrows, swords and weapons were seen shining in the air and raised terror to those that were dull in intellect Then the Mother of the Universe seeing Vâskala growing turbulent shot at him five arrows sharpened on stone. The Dânava, too, cut off the arrows of the Devî and hurled seven arrows at Her, seated on a lion. The Devî cut off the Dânava's arrows and shot at that hypocrite, sharpened arrows and began to laugh frequently. She again cut off his arrows with Ardhachandra arrow ; Vâskala then pursued the Devî with a club in his hands to slay Her. Seeing the arrogant Dânava with club in his hands, Chaṇḍika Devî struck him down on the ground with Her own club. The very powerful Vâskala fell down on the ground but rose up within a very short time and hurled again on the Devî his club. Seeing him again attacking Her, the Devî got angry and pierced him with Her trident ; Vâskala fell down, thus pierced, and died.

26-38. Vâskala falling thus dead on the field, the soldiers of the wicked demon routed ; whereas the Devas became glad and repeatedly shouted aloud "Victory to the Devî." On this Daitya being slain, Durmukha came forward on the battle-field, filled with anger and accompained by a stronger army. Mounted on a chariot, shielded all over his

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body with a coat of armour, Durmukha came before the Devî, shouting all along "Wait, wait, O You weak woman!" and with bows and arrows in his hands. The Devî blew Her conchshell and made sounds by stretching Her bow in order to make the Dânava infuriated with anger. The Asura then began to shoot sharp arrows after arrows like poisonous snakes. The Mahâmâyâ, by Her own arrows, cut off those of Her enemy and began to shout loudly. The fight then raged furiously, when both parties began to use arrows, Śaktis, clubs, Muṣalas, and Tomaras. Blood began to flow in the battle-field in torrents like rivers and on the banks of that river of blood, were seen the severed heads of the dead bodies which looked like so many hollow shells of gourds, as if kept there by the attendant of the god of Death, for their swimming purposes. The battle-field, then, became very dreadful and impassable ; at some places dead bodies are lying ; wolves are feeding on their flesh ; at other places are seen jackals, dogs, herons, crows, vultures, eagles, and other voracious birds and beasts and iron-tipped arrows, eating the dead bodies of those wicked demons. Air began to emit an offensive smell, because of its contact with these corpses ; and there were heard the heart-rending sounds of various carnivorous birds and animals. Then the wicked Durmukha began, as if inspired by the god of Death, to address the Devî angrily and arrogantly with his right hand raised up before Her. "Your brain has become perverted ; fly away just now or I will send you unto death, or you better accept the proud Mahiṣa, the lord of the Daityas, as your husband.

39-50. The Devî said:—"O Villain ! I see your death at hand this very day ; therefore you are deluded and therefore raving like a mad man. I will kill you to-day like Vâskala." O Stupid ! Better fly away ; or if you prefer death, then wait ; I will slay you first ; then the dull Mahiṣa, the son of a she-buffalo". Hearing thus, Durmukha, as if prompted by Death, hurled dreadful arrows on the Devî. Instantly the Devî, too, cut off all his arrows and, infuriated with anger, pierced the Dânava by sharpened arrows as Indra had pierced Vritrâsura before. The fight then turned out very dreadful. O King ! Weak persons become very afraid and strong ones become very excited. Instantly the Devî cut off the Asura's bow and broke his chariot by five arrows. On seeing his chariot broken, the powerful Durmukha attacked on foot the Devî with his club, very hard to overcome. He knocked at the head of the lion with that club with great force ; but the powerful lion did not become unsteady, though so very hard hit. Seeing the demon thus standing before Her, the goddess Ambikâ cut down his head by her sharpened axe. On his head being thus severed, Durmukha fell down dead on the field. The band of Immortals, then, loudly shouted "Victory to the Devî." When Durmukha was slain, the

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Immortals from the celestial space began to chant praises and hymns to the Devî, showered down flowers on Her head and gave shouts of "Victory to the Devî." Tha Ṛisis, Siddhas, Gandarbhas, Vidyâdharas, and Kinnaras all became very glad to see the Demon dead on the field.

Here ends the Thirteenth Chapter of the Fifth Book on the killing of Vâskala and Durmukha in Śrî Mad Devî Bhâgavatam, the Mahâpurâham, of 18,000 verses by Mahiṣa Veda Vyâsa.

CHAPTER XIV.

1-4. Vyâsâ said :—Hearing the death news of Durmukha, Mahiṣâsura became blind with anger and began to utter repeatedly to the Dânavas "O! What is this? What is this?" Alas! That delicate woman has slain in battle the two heroes Durmukha and Vâskala! Lo! Now look at the wonderful workings of the Daiva (Fate). It is the acts virtuous, or otherwise that make men dependent; and the powerful Time awards pleasure or pain accordingly. The two powerful Demons are killed; what are we to do hereafter? You all judge and say what is reasonable at this critical juncture.

5-23. Vyâsa said :—When the powerful Mahiṣa said thus, his general Chikṣura, the great warrior spoke as follows :—"O King! Why are you so anxious as to take away the life of a delicate woman? I will kill Her; thus saying he departed for battle, mounted on his chariot and accompanied by his own army. The powerful Tâmra accompanied him as his attendant; the sky and all the quarters became filled with the clamour of their vast army. The auspicious Devî Bhagavatî saw them before Her and She made an extraordinary wonderful sound with Her conchshell, with Her bow string and with Her great bell. The Asuras heard that and trembled and fled, speaking amongst each other "What is this?" The Chikṣurâkṣa seeing them turning their backs, told them very angrily "O Dânavas! What fear has now overcome you? I will slay to-day this vain woman in the battle with arrows; so you should quit your fear and remain steady in battle. Thus saying, the Dânava Chieftain Chikṣura came fearlessly before the Devî with bows and arrows in his hands and, accompanied by his army, angrily spoke thus :—"O Thou of large and broad eyes! Why are you roaring to terrify the weak persons! O the Soft limbed One! I have heard all about your deeds but I am not a bit afraid of You." O One of beautiful eyes! It is a matter of disgrace, rather sin, to kill a woman; knowing this my heart wants to pass over this act. (does not like to do it, if my purpose be served without it).

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O Beautiful One ! The women fight with their side glances and amorous gestures ; but I have never heard a woman like you coming to fight with arms and weapons. Even the delicate flowers, Mâlati, etc., cause pain on the bodies of beautiful women like you ; so it is not advisable to fight against you with flowers even; what to speak of sharpened arrows ! Fie on those who spend their lives according to the Kṣatriya Dharma ! Oh ! Who can praise that Dharma which allows this dear body of ours to be pierced by sharpened arrows ? This dear body is nourished by sweet food, by being smeared with oil, and by smelling the scents of beautiful flowers. Ought, then, one to destory it by arrows from an enemy ? Men get their bodies pierced by arrows and then become rich. Now is it possible for the riches to give pleasure afterwards when they caused such pains in the beginning ? Even if this be so, fie on those riches ! O Beautiful One ! It seems you are not intelligent ; why have you desired to fight instead of to enjoy sexual pleasures. O beautiful ! What merits have you found in the battle that you have choosen this. Where you see the action of the axes and spears, striking each other with clubs, and hurling of sharpened arrows and weapons and where, when death comes, jackals come and feed upon the dead bodies, what merits have you been able to trace out in these things ! It is only those cunning poets that praise these ; they say that those who die in battle go to heaven! O Beautiful ! Those sayings are, no doubt, mere flatteries. Therefore, O Excellent One ! Go away anywhere else you like; or accept this king Mahiṣa, the tormentor of the Devas, as your husband.

24-30. Vyâsa said :—O King ! The Dânava Chikṣura speaking thus, the Divine Mother addressed him thus :—O Stupid ! Why are you speaking false words, having no significance, like a literary man giving out mere words only ? You do not know anything of politics, ethics, metaphysics ; you serve the illiterate and stupid ; therefore, you are also a first class illiterate ; you do not know what are the royal duties; then what are you speaking before me ? I will kill that Mahiṣâsura in battle, make the soil muddy with his blood, thus establish firmly My pillar of Fame and then go happily to My abode. Surely will I slay that vain vicious demon, the tormentor of the Devas. Better fight steadily. O Stupid ! Better go to Pâtâla with all the Dânavas, if you and Mahiṣa desire to live any longer. And if you like to go unto death, then be ready and fight without any delay ; I will slay you all ; this is My firm resolve.

31-39. Vyâsa said:—O king ! Hearing the Devî's words, the Dânava, proud of his own strength, began to hurl instantly on Her showers of arrows, as if another shower of rain burst upon Her. The Devî cut off those arrows

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into pieces by Her sharp arrows and shot at him dreadful arrows like poisonous snakes. Then their fight became astounding to the public; the Divine Mother, then, struck him with Her club so much that he fell down from his chariot. That vicious demon, thus struck by the club, remained senseless near to his chariot for two muhûrtas, fixed like a mountain. Tâmra, the tormentor of the foes, seeing him thus, could not remain steady and came forward to fight with Chaṇḍikâ. The Devî, seeing him laughed and said "O Dânava! Come, Come, I will instantly send you unto death." Or, what is the use of your coming? You are so weak that you can be called lifeless. What is that stupid Mahiṣa doing now? Is he thinking out the way to save his life? You all are too weak; no use in killing you, all my labours will go in vain, if that wicked Mahiṣa, the enemy of the gods, be not slain. Therefore, do you go to your home and send here your king Mahiṣa. I am staying here in that form in which that wicked one likes very much to see Me.

40-56. Hearing Her words, Tâmra became very angry and drawing his bow up to his ear, began to hurl arrows after arrows on Chaṇḍikâ Devî. The Bhagvatî, too, had her eyes reddened with anger and drawing Her bow began to shoot arrowing quickly at the demon, wishing to kill, as early as possible, the enemy of the gods. In the meanwhile, Chikṣura regained his senses, and taking up again his bow in an instant, came before the Devî. Then Chikṣura and Tâmra, the two valiant warriors, began to fight dreadfully with the Devî. Mahâ Mâyâ then, became very angry and began to hurl arrows after arrows so incessantly that all the armours of all the Dânavas became pierced and were cut down to pieces. The Asuras, thus pierced by arrows, became infuriated with anger and hurled angrily a network of arrows upon the Devî. The Dânavas, thus struck with sharp arrows and filled with cuts and wounds looked like the red Kimśuka flowers in the spring. The fight then grew so severe between Tâmra and Bhagavatî that the seers, the Devas, were all struck with wonder. Tâmra struck on the head of the lion with his dreadful hard Muṣala (club), made of iron, and laughed and shouted aloud. Seeing him thus vociferating, the Devî became angry and cut off his head by her sharp axes in no time. The head being thus severed from the body, Tâmra, though headless, for a moment turned round his Muṣala and then fell down on the ground. The powerful Chikṣura, seeing Tâmra thus falling down, instantly took up his axe and ran after Chaṇḍikâ. Seeing Chikṣura with axe in his hand, the Bhagvatî quickly shot at him five arrows. With one arrow, his axe was cut down, with the second arrow his hands were cut and with the remaining ones his head was severed from his body. Thus when the two cruel warriors were slain, their soldiers soon fled

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away in terror in all directions. The Devas were exceedingly glad at their downfall and showered gladly flowers from the sky and uttered shouts of Victory to the Devî. The Ṛiṣis, Gandarbhas, the Vetâlas, the Siddhas and Châraṇas were all very glad and began to utter repeatedly "O Goddess ! Victory, victory be Yours."

Here ends the Fourteenth Chapter of the Fifth Skandha on the killing of Tâmra and Chikṣura in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsâ,

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CHAPTER XV.

1-3. Vyâsa said :—O King ! Hearing the two Demons slain by the Devî, Mahiṣâsura became very much amazed and sent the powerful Asilomâ and Viḍâlâkṣa and the other Dânavas to the battle to kill the Devî. The Dânavas, all very skilled in the art of warfare, marched out for battle, fully equipped with weapons and clad in armour, and well attended by a vast army. They arrived there and saw the Divine Mother with eighteen hands taking Her stand on a lion, with axes and shields in Her hands.

4-5. The calm-tempered Asilomâ appeared before the Devî ready to kill the Daityas, saluted Her and smilingly said :—O Devî ! Why have You come here ? and what for You are killing these faultless Daityas ? O Beautiful One ! Tell all these to me truly. We will make treaty with you.

6-17. Take gold, jewels, pearls and any other excellent things that you like and retire from the field as early as passible. Why do you like this warfare tending to increase misery ; the wise persons say that it leads to the destruction of all happiness. Your body is very delicate ; it cannot bear the stroke of flowers even ; then why are you suffering the stroke of weapons on your bodies ; I am very much puzzled to think these things. See ! The cleverness is judged when peace is the result thereof ; for it leads always to happiness. Then why are you liking to fight which will lead only to pain and suffering. Happiness is only to be had and pain is to be avoided ; this is the rule. O Devî ! That happiness is again of two kinds :—Permanent and transitory. The pleasure that comes out of the knowledge of Atmajñân is permanent and that which is derived from enjoyments is transitory ; these who know truly the Veda Śâstra, they avoid this transitory pleasure of enjoyments. If you follow the opinion of the Mimâmsakas and do not believe in the

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existence of future births, even then you ought not to fight; when you have got this youthful age, you ought to enjoy the excellent pleasures in this world O One of lean stomach! And if you doubt in the existence of the other worlds after death, even then you ought to desert from fighting and perform, in this life, such actions as will lead you to the attainment of Heavens. This fully developed womanhood is transient; knowing this do virtuous actions always; the wise ones always avoid tormenting others; thus one ought to perform things not contradictory to Dharma, Artha and Kâma. Therefore, O Auspicious One! Do You also things virtuous always. O Mother! Why are you killing these Daityas without any cause? There is, again, the feeling of mercy: the lives again of all are dependent on Truth. Therefore the sages always preserve piety, mercy and Truth. O Beautiful One! Then what is the use in Your killing these Demons? Please say explicitly on this point.

18-27. The Devî said:—O Powerful one! Hear why I have come here and why I am killing the Daityas? I answer your question on the above points. O Demon! I, though merely a spectator, always go about all over the worlds, seeing the justices and injustices done by the several souls there. Never I possess any desire of enjoyment, nor have I greed for anything, nor have I enmity with any creature. Only to preserve the virtue and religion and to keep up the righteous, I roam over the worlds. This is My vow and I always adhere to it. To preserve the good and to put down the evil doers is My duty. Many Avatâras are to take their incarnations, cycles after cycles, to preserve the Vedas; therefore I incarnate Myself in yugas after yugas. Now the wicked Mahiṣa is ready to destroy the Devas; seeing this, I have come here to kill him. I tell you verily that I will slay that vicious powerful Mahiṣâsura, the enemy of the gods. Knowing this, you remain or depart, as you desire. Or you can go to Mahiṣa, that impious son of a she-buffalo, and say what is the use in sending other Asuras to the battle; he can come himself and fight. If your king likes to make a treaty, then let him avoid his enmity with the Devas and go down to the Pâtâla. Let him return to the Devas whatever he has taken perforce from them and go to the Pâtâla, where Prahlâda is residing.

28-29. Vyâsa said:—O King! Hearing thus the Devî's words, Asilomâ asked gladly, before the Devî, the powerful Asura Viḍâlâkhya:—Well, Viḍâlâkhya! You have heard just now all what the Devî has said; now are we to observe treaty or declare war. What are we to do under the circumstances?

30-34. Viḍâlâkṣya said:—Our king knows full well that his death will certainly take place in the battle; knowing this, he is not willing

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to make peace, out of his egoism and vanity. He is seeing before him daily the deaths of the Dânavas and still he has sent us to battle. Who can overcome the destiny ? The duty of a servant is a very difficult one ; he will have to be always submissive and obedient, without caring the least for his own self-respect ; just as the dancing dolls are completely under the hands of the actors and their movements vary according to the pulling of the wires employed in making them dance. How can we then go to our master and say such hard words as he would give away to the Ḍevas all the gems and jewels and go down to Pâtâla with other Dânavas. One considers it one's duty to speak pleasant words though untrue ; true words cannot be beneficial ; true and at the same time beneficial words are very rare in this world ; at such critical cases, one ought to remain silent. Especially heroes ought never to excite their kings by useless words ; this is the essence of politics. We should never go and advise our king with eagerness what is best or to ask advice from him about such things ; the king would then certainly be very angry. Therefore we ought to do our duties to the king, even if our lives be at stake. To consider our lives as nothing and to fight for our king are what is best for us.

35-57. Vyâsa said :—O King ! Thus thinking, the two heroes then wore their coats of armour, mounted on their chariots and, with bows and arrows in their hands, became ready for fight. First Viḍâlâkhya shot seven arrows ; the great warrior Asilomâ stood aloof at a distance as a mere witness. The Divine Mother cut off those arrows to pieces with Her arrows, no sooner they reached Her, and then shot at Viḍâlâkhya three arrows sharpened on stone. The demon Viḍâlâkhya fell senselss by these arrows on the battle-field and after a short while died, as if ordained by Fate. Seeing Viḍâlâkṣya thus dead, Asilomâ took up his bows and arrows and came up, for fight. The hero, then, raising his left hand, said briefly, thus:—"O Devî ! I know that death is inevitable to the Dânavas ; still I am ready to fight ; for I am dependent : and Mahiṣa is of very dull intellect ; he cannot make any distinction betweent what is really good and what is merely pleasant. I will never speak before him unpleasant words, though beneficial. Rather I will sacrifice my life in the battle-field than advise him anything, be that auspicious or inauspicious. The Dânavas are being killed no sooner they are shot at by your arrows ; seeing this I consider Fate superior to all. Prowess does not lead to any success ; Fie on one's prowess ! Thus saying, the Demon began to shower arrows after arrows on the Devî ; the Devî, too, cut them to pieces with Her own arrows before they came to Her ; and, becoming angry, soon pierced him with arrows. The Devas witnessed this sight from above. The body of the

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Demon was then covered with cuts and wounds; blood began to flow from them; the Demon consequently began to shine like the jovial Kimsuka tree. Asilomâ then-lifted aloft his heavy iron club and ran after Chaṇḍikâ and hurt the lion on his head with anger. Not caring at all this severe stroke of the club inflicted by that powerful Demon, the lion tore asunder his arms with his claws. Then that dreadful Demon leapt with club in his hand and got up the shoulder of the lion and hit the Devî very hard. O King! The Devî, then, baffled the hit and cut off the Demon's head with Her sharp axe. The head being thus severed, the Demon was thrown on the ground with great force; seeing this, a general cry of distress arose among his soldiers. The Devas shouted aloud "Victory to the Devî" and chanted hymns to Her. The drums of the Devas resounded and the Gandarbhas began to dance in great joy. Seeing the two Demons thus lying dead on the battlefield, the lion killed some of the remaining forces by his sheer strength and ate up others, and made the battle field void of any persons. Some fled away in great distress to Mahiṣâsura. The fugitives began to cry aloud "Save us, save us" and said, "O King! Asilomâ and Viḍâlâkṣya are both slain; and those soldiers that remained were eaten up by the lion." Thus they told and plunged the King in an ocean of dire distress. Hearing their words, Mahiṣa became absent minded through pain and grief and began to think over the matter with great anxiety.

Here ends the Fifteenth Chapter of the Fifth Book on the slaying of Viḍâlâkṣa and Asilomâ in Śrîmad Devî Bhagâvatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XVI.

1-7. Vyâsa said:—O King! Hearing those words, the King Mahiṣa in anger addressed the charioteer Darûka:—"Bring over my chariot quickly. That chariot is drawn by one thousand excellent horses, is bedecked with banners flags, and ensigns, is furnished with various arms and weapons, and is endowed with good wheels of a white colour, and beautiful poles in which the yoke is fixed" The charioteer brought the chariot instantly aud duly informed the king "O King! I have got the chariot ready at your door, your beautiful chariot, bedecked with beautiful carpets and various arms and weapons." Hearing that the chariot had been brought, Mahîṣa thought, the Devî might not care him, seeing him ugly faced with a pair of horns and therefore decided to assume a human shape and then go to the battle. The beauty and cleverness are the delights

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of women; therefore I will go before Her, with a beautiful body and with all the cleverness and dexterities. For I will never be delighted with anything but that woman looking at me with fondness and becoming passionately attached to me.

8-38. Thus thinking, the powerful King of the Demons quitted the buffalo appearance and assumed a beautiful human shape. He put on beautiful ornaments, armplates, etc., and wore divine cloths and had garlands on his neck and thus shone like a second Kandarpa, the god of Love. Taking, then, all the arrows and weapons, he mounted on the chariot, and, attended by his army, went to the Devî, elated with power and vanity. The Devî blew Her conchshell when She saw Mahisâsura, the lord of the Dânavas, come before Her with a handsome appearance, tending to captivate the minds of mistresses and surrounded by many powerful and valiant warriors. The King of the Demons heard the blow of the conchshell, wondrous to all, came up before the Devî and smilingly spoke to Her. thus:—O Devî! Whatever person there exists in this world, this wheel of Samsâra (the eternal round of births and deaths), be he or she a man or a woman, everyone always hankers after pleasure or happiness. And that pleasure is derived in this world by the combination of persons with each other; never is it seen where this combination is absent. Again this combination is of various kinds: I will mention them; Hear. Union is of various kinds according as it arises out of affection or out of natural consequences. Of these, I will now speak of unions coming out of affection, as far as my understanding goes. The union that comes between father, mother and their sons arises out of affection; it is therefore good. The union between brother and brother is middling, for mutual interests of give and take are there between the two. In fact, that union is considered as excellent which leads to happiness of the best sort and that union which leads to lesser happiness is known as mediocre. The union amongst the sailors, coming from distant lands, is known as natural. They come on various errands concerning their varied interests. This combination, because it offers the least amount of happiness, is considered as worst. The best union leads in this world to best happiness. O Beloved! The constant union of men and women of the same age is considered as par excellence; for it gives happiness of the very best sort. Both the parties, men and women, are elevated when they want to excel each other in their family connections, qualities, beauty, cleverness, dress, humility and propriety of conduct. Therefore, O Dear! If you establish with me that conjugal relation, you will get, no doubt, all the excellent happiness. Specially I will assume different forms at my mere will. All the Divine jewels and precious things that I have

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acquired after defeating Indra and the other Devas in battle, and others are lying in my palace ; you can enjoy all of them as my queen consort or you can make a charity of them as you like. O Beautiful One ! I am your servant ; consequently, at your word, I will no doubt quit my enmity with the Devas. In short, I will do anything that leads to your pleasure and happiness. O Sweet speaking One ! O Large-eyed One ! My heart is enchanted very much with your beauty ; I will do, therefore, as you order me. O One having a broad hip ! I am very much distressed ; I now take refuge unto You. O One having beautiful thighs ! I am very much struck with the arrows of Cupid, and I am very much discomforted ; therefore, save me. To protect one who has come under one's refuge is the best of all virtues. O One of a somewhat whitish body ! O One having a slender waist ! I will spend the remaining portion of my life in serving you as your obedient servant. Never will I act contrary to your orders to the risk even of my life. Take this as literally true and do accordingly. I now throw aside all my weapons before Your feet ; O Large eyed ! I am very much distressed by the arrows of Cupid ; dost Thou therefore shew Thy mercy on me. O Beautiful One ! Never I showed my weakness to Brahmâ and the other Devas ; but to-day I acknowledge that before You. I have defeated Brahmâ and others ; they are fully acquainted with my prowess in the battle-field. But, O Honoured Woman ! Though I am so powerful, I now acknowledge myself as your servant. Better look at me and grant your mercy.

34. Vyâsa said :—O King ! Mahiṣa, the lord of the Daityas, having said so, that beautiful Bhagavatî laughed loudly and spoke smiling :—

35-45. The Devî said :—I do not desire any other body than the Supreme One ! O Demon ! I am His Will-power ; I therefore create all these worlds. I am His Śivâ (auspicious) Prakriti (Nature) ; That Universal Soul is seeing Me. It is owing to His proxmity that I am appearing as the Eternal Consciousness, manifesting Itself as this Cosmos. As irons move owing to the proximity of magents, I, too, though inert, owing to His proximity, work consciously. I do not desire to enjoy the ordinary pleasures ; you are very dull and stupid ; there is no doubt in this, when you desire sexual union. For women are considerd as chains to hold men in bondage. Men bound up by iron chains can obtain freedom at any time, but when they are fastened by women, they can never obtain freedom. O Stupid ! You now want to serve the source of urine, etc Take refuge under Peace ; peace will lead you to happiness. Great pain arises from connection with women ; you know this ; then why are you deluded ? Better avoid your enmity with the Devas and

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roam over the world anywhere you like. Or, if you desire to live, go to Pâtâla ; or fight with Me. Know this for certain that I am stronger than you. O Dânava ! The Devas collected have sent Me here ; I tell you this very truly ; I am satisfied with you by your words of friendship ; therefore dost thou fly away while you are living. See ! When words are uttered seven times amongst each other, friendship is established between saints. That has been done so amongst us ; so there is friendship now between you and me ; I won't take away your life. O hero ! If you desire to die, fight gladly ; O powerful one ! I will, no doubt, kill you.

46-65. Vyâsa said :—O king ! Hearing the Bhagavatîs words, the Dânava, deluded by passion, began to speak in beautiful sweet words :— O Beautiful One ! Your body and the several parts thereof are very delicate and beautiful. A mere sight of such a lady makes one enchanted. Therefore, O Beautiful faced one ! I fear very much to strike against your body. O Lotus-eyed One ! I have subjugated Hari, Hara, the Lokapâlas and the several other Devatâs ; I therefore ask whether it is proper for me to fight with you ! O Fair one ! If you like, you marry and worship me, or you can return to your desired place whence you have come. You have declared friendship with me ; I therefore do not like to strike any weapons on you. I have now spoken for your good and welfare. You can gladly go away. O beautiful one ! You are a fair woman with beautiful eyes ; what fame shall I earn by killing you! O One of slender waist ! Murdering a woman, a child, and a Brâhmiṇ certainly makes the murderer liable to suffer the consequences thereof. I will certainly carry you to-day to my place without killing you. If I use force to you, I will not get happiness; for, in such cases, the application of force leads to no happiness. O One having good hairs ! I salute before you and speak that a man cannot be happy without the lotus face of a woman ; similarly a woman cannot be happy without a man's lotus face. Where comes off the good combination between these two, then the highest pitch of happiness is conceived and pain arises on the disjunction thereof. True that you are well decked with ornaments all over your body but you seem wanting in cleverness ; for you are not worshipping me. Who has advised you to renounce enjoyments ? O Sweet speaking One ! If this be true ; then surely he is your enemy ; he has deceived you. O Dear ! Leave your this stubbornness and marry me ; both of us shall then be happy. Viṣṇu shines well with Kamalâ, Brahmâ looks splendid with Sâvitrî, Rudra is well associated with Pârvatî and Indra with Śachî, so I will shine well with you ; there is no doubt in this. No woman can ever be happy without any good husband. And why are you not then, ack-

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nowledging me your husband even when you have got him. O Beloved! Where is now that Cupid of dull intellect ? Why is he not troubling you with his maddening delicate five arrows? O Fair one ! I think that Madana (the god of Love) out of his pity to you, seeing that you are very weak is not striking his arrows on you as he has done to me. O One looking askance ! Or it may be that I have got some enmity with that Cupid ; else why is he not shooting arrows at you ? Or my enemies the Devas have advised the God of Love not to dart his arrows on you. O One of slender body ! As Mandodorî had to marry afterwards, when she became passionate, a hypocrite, and so she had to repent thinking that she had not married before a beautiful auspicious king, so I think, O One, having eyes like the young of a deer ! You, too, will have to repent like her if you decline to marry me now.

Here ends the Sixteenth Chapter of the Fifth Book in the conversation between the Devî and Mahiṣâsura in Śri Mad Devî Bhâgavatam, the Mahâpurâṇam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XVII.

1-2. Vyâsa said :—"O King ! Hearing thus, the Devî asked the Dânava " Who is that Mandodarî ? Who is that king who was not first taken by her ? And who is that king whom she married afterwards ? And how did she repent afterwards ? Describe all these in detail to me."

3-26. Thus asked by the Devî, Mahiṣa began to say :—" O Devî ! There is a place, named Simhala, noted in this earth and decorated with various trees and prosperous with wealth and grains. A virtuous king, named Chandrasena, used to reign there ; he was calm, peaceful, truthful, heroic charitable, steady, forbearing, well versed in politics, ethics and morals vast as a wide ocean, learned in Śâstras, knowing all forms of religions and much skilled in archery. He was mindful in governing his subjects and he used to punish according to the laws of Justice. " The king had a beautiful well-qualified wife, very handsome and broad-hipped. She was very much devoted to his husband and aways engaged in religious acts and of good conduct. This wife, endowed with all auspicious signs, gave birth to a beautiful daughter in her first delivery. The King Chandrasena, the father, was very pleased to have this beautiful daughter and gladly called her by the name of Mandodarî. This daughter began to grow daily like the phases of the Moon. When she grew ten years old, she became very handsome. The King now became anxious to have

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a suitable bridegroom and used to think of it everyday. The Brâhmins then told the king that there was a prince named Kambugrîva, the intelligent son of the powerful king Sudhanvâ of Madra; this prince was endowed with all kingly qualifications and versed in all knowledge and was therefore a fit match for your daughter. The king then asked his dear qualified wife that he would like to marry his daughter to Kambugrîva. The queen, hearing this, asked her daughter Mandodorî that her father was desiring to marry her to Kambugrîva, the son of the king of Madra. Hearing her mother's words, Mandodorî spoke thus :—" O Mother ! I have got no desire to marry ; I will not accept any husband ; I will take the vow of leading a chaste virgin life and thus pass the rest of my life." O Mother ! There is nothing more miserable in this ocean of world than dependence; I therefore prefer to lead incessantly a life of severe asceticism. The Pundits versed in the Śâstras say that taking up the vow of separaeness and independence leads to salvation ; I will thus be liberated ; I have no need for a husband. At the time of marriage ceremony, one has to say before the consecrated Fire that one will remain always a dependent to one's husband in every way ; besides in a father-in-law's house, one has to pass one's time as a slave, as it were, to one's mother-in-law and to husband's (younger) brothers ; again one will have to think oneself as happy when one's husband is happy and as unhappy when one's husband is unhappy ; this is the worst of all miseries. Again if the husband marries again another woman, then this misery of having a co-wife is extreme. O Mother ! Jealousy arises then towards even one's own husband and therefore suffering is endless. Therefore what happiness can there be in this dream-like worlds ; especially with women who are made dependent by Nature? O Mother ! I heard that in days of yore the religious son of Uttânapâda, Uttama was younger than Dhruva; and yet he became King. And the King Uttânapâda banished his dear wife, solely devoted to her husband, without any cause, to the forest. Therefore women have to suffer such diverse pains while their husbands are living ; and if by chance the husband dies, then women get interminable pains ; the widowhood becomes the only source of grief and sorrow. Again if the husband be in foreign lands, women become subjected to the fire of Cupid, and then the house becomes an object of more agony. Thus whether the husband lives or dies, there is no happiness at any time. Thus, according to my opinion, I ought never to accept any husband.

27-31. The Mother then told her husband all about what the daughter had said. Mandodarî would accept the vow of a life-long virgin ; she had no desire to marry. She had brought forward many faults in a worldly life and thus would perform vows and Japams and pass her time alone.

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She did not yearn after a husband. The King, hearing thus, came to know, that his daughter had no intention to marry and so began to pass his time without giving away his daughter in marriage. Thus the daughter lived in family protected by her father and mother; by that time signs of puberty were seen in the body of the daughter. Her comrades requested her repeatedly to select a bridegroom; but she spoke many words of wisdom and did not show any inclination for marriage.

32-44. Once, on an occasion, that beautiful faced woman went out with her female attendants on a pleasure trip to a garden, beautified with various trees. There the slender bodied one began to play and enjoy with her comrades in picking up various flowers and beautiful flowering creepers. Just at that time, the famous King of Kosala, the powerful Vîrasena came there accidentally. Alone he was on his chariot, attended by a few soldiers; his large army and retinue were coming slowly behind him at some distance. Her comrades, then, looking at that King from a distance, told Mandodarî "O friend! See! Some body, strong and beautiful, like a second God of Love is coming towards us, mounted on a chariot. I think some King he will be and we are very lucky that he has come here. While thus talking the King arrived there. The King, looking on that blue coloured woman with beautiful eyes became surprised and getting down from the chariot, asked the maidservant, "O Gentle one! Who is this woman with large eyes! Who is her father? Tell me this without any delay." The attendant smiling, told him thus:—O Beautiful-eyed One! Pray speak first who are you? What for have you come here? What do you want to do here? The female attendant thus asking him, the King replied:—There is a very beautiful country named Kosala, in this earth; I am the King of that place; my name is Vîrasena. My fourfold army is coming at my will at my back. I have lost my way and have come here. Know me as the King of the country Kosala.

45-49. The female attendant said:—"O King! This lotus-eyed one is the daughter of the King Chandrasena; her name is Mandodarî. She has come here in this garden for sporting. Hearing thus the attendant's words, the King replied:—"O Sairandhri! You appear to be smart; therefore make the King's daughter understand my following words clearly!" "O Sweet-eyed one! I am the King descended from the Kakutstha line; O fair woman! Marry me according to the rules of Gandarbha marriage.*

*Note.—Gandharva marriage—one of the eight forms of marriage; this form of marriage proceeds entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives

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"O broad hipped One ! I have no other wife ; you are a beautiful woman, of a good family and of a marriageable age ; I therefore like to marry you?' "Or your father may marry you to me according to rules and ceremonies ; if so, I will no doubt be your husband as you desire."

50-55. Mahiṣa said:—"O Devî ! The female attendant, expert in the science of love, hearing the King's words, spoke to the daughter smilingly and in sweet words." O Mandodarî ! A very good-looking beautiful King of the solar dynasty has come here ; he is very pretty, powerful, and of your age ; O Beautiful ! The King is entirely devoted to you and loves you very much." O Large-eyed One ! Your time of marriage has come and yet you have not married ; rather you are against it. Your father is, therefore, always very sorry and remorseful. See ! How many a time your father sighed and told us "O attendants ! Always serve my daughter and awaken her to this." "But you are engaged in penances and austerities, in Haṭha Dharma ; therefore we cannot request you on this matter. The Munis have said:—To serve the husband is the highest virtue of a woman." O-Large-eyed ! Women get Heaven if they serve their husband ; therefore you better marry according to rules and ceremonies.

56. Mandodarî said:—I am not going to marry ; better that I should perform an extraordinary tapasyâ (asceticism) ; O Girls ! You go and ask the King desist in his request ; why is he shamelessly looking at me.''

57-59. The female attendant then said, "O Devî ! Passion is very hard to conquer ; time is also surmountable with difficulty ; so know my advice as the medicinal diet and keep my request. "And if you do not keep it, surely danger will-befall you. Hearing this, Mandadarî replied "O attendant ! I know whatever is ordained by Fate will inevitably come to pass ; for the present, I am not going to marry at all."

60-61. Mahiṣa said:—"The female attendant, knowing this her obstinate view, told the King:—"O King ! This woman likes not a good husband ; you would better go wherever you like. "The King heard and did not want to marry that woman any more; and, being sad and broken-hearted, went back with his army to Kosala.

Here ends the Seventeenth Chapter of the Fifth Skandha on Mandodarî's accounts in the Mahâpurâṇam, Srî Mad Devî Bhâgavatam, of 18,000 verses by Maharṣi VedaVyâsa.

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CHAPTER XVIII.

1-4. Mahiṣa said :—" O Devî ! Mandodarî had a sister Indumatî;" unmarried and endowed with all auspicious signs. She grew up in time to a marriageable age. The Svayambara assembly (a marriage in which the girl chooses her husband from among a number of visitors assembled together) was then called for the marriage of the maiden Indumatî. The Kings from various parts came there and the maiden Indumatî selected from among them a beautiful strong king, of noble lineage and endowed with all auspicious signs. At that time, by the undescribable power of Destiny, Mandodarî seeing the deceitful, cunning, and hypocrite King of Madra, became passionate and desired to marry him.

5-17. That slender woman Mandodarî then addressed her father thus :—" O Father ! Seeing the King of Madra in this assembly, I am desirous to marry him ; so perform also my marriage ceremony now. When the king heard this request from her own daughter privately, he became very glad and began with promptness, to make preparations for the marriage. He invited the King of Madra to his own palace and gave him in marriage his own daughter Mandodarî, according to due rites and ceremonies with an abundance of dowry and wealth. The King of Madra Chârudeṣṇa became very glad to marry the beautiful Mandodarî and went back with her to his own abode. The King Chârudeṣṇa then enjoyed her for good many days ; when one day a maid-servant found the king in sexual intercourse with another maid-servant in a lonely place and divulged this to Mandodarî ; she finding the king in that state became angry and rebuked him with a slight smiling countenance. Again, on another occasion, Mandodarî saw the king willingly engaged in amusements and sports with an ordinary beautiful woman and became very sorry and thought thus :—When I saw him in the Svayamvara, I could not recognise him as a cheat ; I am deceived by this King ; Oh ! What a wrong act have I done through delusion. This King is a rogue and he is totally shameless and has no dislike for contemptible things ; it is now too late to repent for him. How can I have any affection for this husband ; fie on my living now ! I forsake from this very day all the pleasures with my husband and all other worldly pleasures, and I take recourse now to contentment alone. I have committed a very wrong act that I ought never to have done ; therefore it causes intense pain to me now. If I now commit suicide, then that sin will never forsake me, and I must have to enjoy the consequences thereof. And if I return to

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my father's house, I will not be happy there, for my companions seeing me thus will, no doubt, ridicule me. Therefore, it is now advisable for me to avoid all the sensuous pleasures, become dispassionate and remain here patiently and abide by the strange combinations of Time.

18-20. Mahiṣa said :—Thus that woman lamented and remorsed and began to remain there, very much sorrowful and distressed, renouncing thoroughly all the pleasures of the world. O Auspicious One ! I am the king, yet you are showing your dislike for me ; know, eventually, you, too, will be passionate and entertain afterwards an illiterate coward. Keep my word even now, it will be of great benefit and it will serve as a medicinal diet to you as to all women. In case you do not follow my advice, you will have to meet with extreme pain and misery, certainly.

21-25. Hearing the words of Mahiṣâsura, the Devî said :—O you fool ! Go to the lower worlds or stand up for fight ; I will send you and the other Dânavas unto death and then go away at my pleasure. O Demon! I take up form to preserve the righteous, whenever they suffer pains in this earth. O Lord of the Daityas ! Formless, birthless I am ; yet, at times, I take up form and be born to save the Devas. Know this firmly. O wicked Mahiṣa ! The Devas prayed to Me for your destruction. Therefore I will not rest until I kill you. I speak all these truly to you. Therefore fight or go to Pâtâla, the abode of the Asuras ; I speak truly to you again that I will destroy you wholly.

26-51. Vyâsa said :—O king ! Hearing thus the Devî's words, the Dânava took up his bow and came to the battle, fully stretching the string of his bow up to his ears, and began to shoot sharpened arrows with great force at the Devî. The Devî, too, hurled with anger, arrows tipped with iron and cut off the Asura's arrows to pieces. The fight between them rose to such a terrible pitch that it caused terror to both the Devas and the Dânavas, trying hard to be victorious over each other. In the midst of the terrible encounter, the demon Durdhara came up to fight and made the Devî angry and shot arrows, all terribly poisonous and sharpened on stones, at Her. The Bhagavatî, then, got very angry and hit him hard with sharp arrows. Durdhara, struck thus, fell down dead on the battle-field like a mountain top. The demon Trinetra, well skilled in the uses of arrows and weapons, seeing him killed, came up to fight and shot at the Great Goddess with seven arrows. Before these arrows came on Her, She cut them to pieces with Her sharp arrows and by Her trident killed Trinetra. Trinetra thus killed, Andhaka quickly came in the battle-field and struck violently on the head of the lion with his iron club. The lion killed that powerful Andhaka by striking the demon

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with his nails and, out of anger, began to eat his flesh. Mahiṣâsura became greatly astonished at the death of these Asuras and began to shoot pointed arrows, sharpened on stone, at Her. The Devî Ambikâ cut his arrows into two before they came on Her and struck the Demon on his breast by Her club. That vile Mahiṣâsura, the tormentor of the Devas, fell in a swoon under the stoke of the club but patiently bore it and, at the next moment, came again and struck the lion on his head by his club. The lion, too, by his nails rent that great Asura to pieces. Mahiṣâsura, then, quitting the man-form took up the lion-form and by his claws cut the Devi's lion and wounded him very much by his nails. On Mahiṣâsura taking up this lion-form, the Devî became very angry and began to shoot arrows after arrows at him all very terrible, sharp and like poisonous snakes. Then the Asura quitting the lion form assumed the appearance of a male elephant, oozing out juice from his temples and began to hurl the mountain tops by his trunk. Seeing the mountain peaks thus hurled on Her, She cut them off to pieces by Her sharp arrows and began to laugh. The Devi's lion on the other hand, sprang on the head of the elephant Mahiṣa and by his claws rent him to pieces. To kill the Devî's lion, then, Mahiṣa quitted his elephant-form and assumed the appearance of a Sarabha, more powerful and terrible than lion. The Devî seeing that Sarabha became angry and struck on the head of that Sarabha with Her axe; the Sarabha, too, attacked the Devî. Their fight became horrible; Mahiṣâsura, then, assumed the appearance of a buffalo and struck the Bhâgavatî by his horns. That horrible Asura, of hideous appearance, swinging his tail, began to attack the thin bodied Devî. That violent Asura caught hold of the mountain peaks by his tail and, whirling them round and round, hurled them on the Devî. That vicious soul, then, maddened with his strength, laughed incessantly and addressed thus:—"O Devî! Be steady in the battle-field. I will send you to-day unto death, and your youth and beauty too. You are an illiterate fellow as you have come maddened to fight with me. Really you are deluded in your pretensions that you are very strong; this idea of yours is absolutely false. I will kill you first and the hypocrite Devas after who want to vanquish me by standing up a woman in their front.

52-53. The Devî said:—"O Villain! Do not boast; keep yourself firm in the fight. To-day I will kill you and make the Devas discard their fear." "O Wretch! You are a Sinner; you torment the Devas and terrify the Munis. Let me have my drink of sweet decoction of grapes. And then I will slay you undoubtely.

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54-70. Vyâsa said:—"O King ! Saying thus, the Devî, wrathful and eager to kill Mahiṣâsura, took up the golden cup filled with wine and drank again and again." When the Devî finished Her drink of the sweet grape juice, She pursued him with trident in Her hands, to the great joy of gladdening all the Devas. The Devas began to rain showers of flowers on the Devî and praised Her and shouted victories to Her with Dundubhi (a Dîvine drum) Jai, Jîva; victory, live. The Riṣis, Siddhas, Gandarbhas, Pis'âchas, Uragas, and Kinnaras witnessed the battle from the celestial space and became very much delighted. On the other hand, Mahiṣâsura, the hyppocrite Pundit, began to assume various magic forms and struck the Devî repeatedly. The Devî Chaṇḍikâ, then, infuriated and with eyes reddened, pierced violently the breast of that vicious Mahiṣa with Her sharp trident. The Demon, then, struck by this trident, fell senseless on the ground ; but got up in the next moment and kicked the Devî forcibly. That Great Asura, thus kicking the Devî, laughed repeatedly and bellowed so loudly that the Devas were all terrified with that noise. Then the Devî held aloft the brilliant discus of good axle and of thousand spokes and loudly spoke to the Asura in front:—O Stupid ! Look ! This Chakra will sever your throat to-day ; wait a moment, I am sending you instantly unto death. Saying this, the Divine Mother hurled the Chakra. Instantly that weapon severed the Dânava's head from his body. The hot streams of blood gushed out from his neck as the violent streams of water get out from mountains, coloured red with red sandstones. The headless body of that Asura moved, to and fro, for a moment and then dropped on the ground. The loud acclamations of "Victory" were sounded to the great joy of the Devas. The very powerful lion began to devour the soldiers that were flying away, as if he was very hungry. O King ! The wicked Mahiṣâsura thus slain, the Demons that remained alive were terrified and fled away, very much frightened, to Pâtâla. The Devas, Riṣis, human beings and the other saints on this earth were all extremely glad at the death of this wicked Demon. The Bhagavatî Chaṇḍikâ quitted the battle-field and waited in a holy place. Then the Devas came there with a desire to praise and chant hymns to the Devî, the Bestower of their happiness.

Here ends the Eighteenth Chapter of the Fifth Book on the killing of the Dânava Mahiṣâsura in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XIX.

1. Vyâsa said:—O King ! Then Indra and all the Devas became very glad to see the great Mahiṣâsura slain ; they all began to praise and chant hymns to the World-Mother.

2-33. The Devas said:—It is by thy Power that Brahmâ becomes able to create this world, Viṣṇu, to preserve, and Maheṣvara to destroy during the Pralaya time (the Great Dissolution) of this univ erse. But when they are bereft of Thy Power, they are quite unable to do such. Therefore, O Devî ! Thou art undoubtedly the Prime Cause in the preservation and destruction of this whole Universe. O Devî ; Thou art, in this world, Fame, idea and ideal, memory ; Thou art the goal, mercy, compassion, faith, constancy, earth ; Thou art Kamalâ, the Mantra Ajapâ, respiration and perspiration, nourishment, Jayâ, Vijayâ (the destroyer of obstacles ; a name of Durgâ) ; Thou art contentment, correct notion, measure, intellect, Ramâ (Lakṣmî), 'wealth), knowledge, forgiveness, beauty, intelligence ; Thou art the Śakti (power) of Rudra, Thou art Girijâ and the Energy of God Umâ and all other forces in this universe ; this is known to everyone in the three worlds. Without any or all of these forces, no one is able to perform any action. Thou art the Supreme Cause of all this world. Therefore everything rests on Thee. If Thou wert not the upholding Power, how could Kurma (in the Tortoise Incarnation) and Ananta have upheld this world ? O Mother ! Wert Thou not this Earth, could all these world-load of things have rested on the sky ? O Mother ! Those human beings that worship Brahmâ, Viṣṇu, Rudra, Moon, Fire, Yama, the God of Death, Vâyu, Gaṇeṣa, and the other Devas, they are certainly deluded by Thy Mâyâ. Could all those Devas do any action or any favour without Thy Energy ? O Mother ! Those that offer in any Sacrifice, a profuse quantity of ghee (clarified butter) as oblations to the several Devas, they are certainly conceived to be of very narrow views ; Wert Thou not the Svâhâ, could it have been possible for those Devas to get the offered oblations at that very instant ? Certainly, therefore, they are fools and ignorant persons. There is no doubt in this. O Mother ! Thou givest the several objects of nourishment and enjoyment to all the beings in this universe by Thy parts (the several transformations of these material things) ; it is Thou that nourishest the Devas, Thy devotees, as well as the others (the Dânavas, according to their Karma). O Mother ! As the owner of any garden plants, with pleasure, the beautiful trees in his

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garden for his delight and, finding some of them not to bear any fr.its or leaves or of a bitter taste, does not cut them off by their roots, so, O Devî! Thou hast brought into existence these Daityas out of their inferior Karmas and Thou art supporting them. Knowing that the Daityas like to enjoy the celestial nymphs, Thou hast, out of compassion, killed them by their arrows in the battle-field, to afford them facilities in their rebirth in Heavens and thus to enjoy the Deva women which they could not have got in any other possible way. Therefore this Thy dealings with them are to fulfil their intentions and not to kill them. O Mother! It is a great wonder that to kill these Asuras Thou hadst to assume this Divine Body; Thou couldst have done so by Thy mere will. It seems that this act of Thine is but a mere Pastime. There is no other cause for this. O Devî! Those human beings that do not worship Thee in this dreadful age of Kali, they are certainly deceived by the cunning Purâṇa makers who have deluded them to worship Hari and Hara, who are Thy creations. Oh! What an amount of evil has befallen to those poor souls! O Devî! Those men know that the Devas, tormented by the Asuras, are Thy devotees, and yet they worship them; certainly such fellows, holding the lighted torches in their hands, plunge deep into the darkest waterless wells. O Mother! Thou art the Vidyâ (Blissful Intelligence) and Thou grantest pleasure and liberation; Thou art the Avidyâ, Great Delusion) and thus Thou causest bondage and pain in this world. O Mother! Thou only destroyest the affliction of the human beings; those that want liberation worship Thee, and those that are ignorant and attached to worldly enjoyments do not worship Thee. What more can be said than this, that Brahmâ, Viṣṇu, Maheṣa and the other Devas incessantly worship Thy adorable lotus-feet; but those men that are of dull intellect and are mistaken, they do not meditate Thy feet and, therefore, they come again and again into this ocean of world. O Chaṇḍikâ! It is through the grace of the dust of Thy lotus-feet that Brahmâ, Viṣṇu, and Maheśvara are creating, preserving and destroying this universe. Therefore, O Goddess! Those men that do not serve Thee, are certainly very unfortunate. O Mother of the Universe! Thou art the Goddess of speech of the Suras and the Asuras; thus if Thou didst not dwell in their mouths, they would not have been able to utter a single word; therefore, O Goddess! How can men speak, when they are thus deprived of Thee! O Mother! It is due to the curse of Bhrigu Muni that Hari takes several incarnations as Fish, Tortoise, Boar, Man-Lion, and deceitful Dwarf Incarnations; all these show clearly the dependence of Hari.

**N. B.*—The Devas and the Daityas are the opposite polarities of the same creation.

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How, then, can they avoid the fear of death when they serve these dependent incarnations! O Mother! It is well known that the male generative organ of Śambhu, the Mahâdeva fell unto the ground, owing to the curse of Bhrigu Muni, when he went to the hermitage of the Ṛiṣis. How can, then, happiness come in this world or in the next, to those who worship such a Śambhu who wears human skulls on His body! O Devî! Those that worship Gaṇes'a, born of the above qualified Mahâ Deva are awfully mistaken; they are especially quite ignorant of Thee, the Goddess of the Universe, that can be easily worshipped and that can give the fourfold aims of human existence. O Devî! It is out of Thy kindness that Thou hast slain with Thy arrows the enemies and thus hast translated them into Heavens; otherwise they would have certainly gone down to Hell owing to their own Karmic effects. Brahmâ, Hari, Hara and the other Devas cannot realise Thy greatness; how can, then, ordinary men know Thee, when they are deluded by immeasureably strong Sattva, Rajas and Tamas qualities. O Mother! Those who do not worship Thy lotus-feet as very hard to be brought within this mind and therefore worship this visible Sun and Fire, they cannot grasp the Essence of the Vedas, demonstrated by hundreds of passages of Śruti; they are deluded and simply suffer pains. O Mother! I think that the influences of Thy Sattva, Rajas and Tamas qualities are widely known in this world; those qualities as taught in various deluding schools of Tantras by various persons, stimulate people to the worship of Viṣṇu, Mahes vara, Sun and Gaṇes'a and thus detract them from worshipping Thee. O Mother! Those that detract thus the Brâhmanas from worshiping Thy lotus-feet and advise them through the Âgamas, to worship Harî, Hara and others, Thou dost not get angry with them, rather Thou dost shew Thy kindnes to them and make them widely celebrated as possessing the occult powers of enchanting, bringing others under their control, or attracting towards them various other persons. In the Satya Yuga, Sattva Guṇa was more powerful and therefore the untrue Śâstras could not rear their heads; but in this Kali Age, owing to the Sattva Guṇa being not so powerful, the lower qualities have got preponderance; so these so-called clever Pundits instead of worshipping Thee, worship Hari, Hara and the other Devas, the products of their fancy and hide Thee. O Mother! Thou art the Brahma Vidyâ, the knowledge of the Supreme Consciousness, Thou givest liberation to Thy devotees when they succeed in their Yogas. Therefore the pure Sâttvik Munis meditate on Thee and Thee alone. Those that get themselves diluted in Thee, they are very blessed; what more to speak of them in their praise, they will no longer have to suffer any pains in their mother's wombs! O Mother! Thou art inherent

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as Chit Śakti (the power of consciousness) in the Supreme Spirit and therefore He is become manifest specially as this Great Cosmos and becomes known as the Creater, Preserver, a nd Destroyer of this world, fashioned out of five elements. O Devî ! What male can by his own power work out this Jagat Prapancha, enjoy it and move in this, without the aid of Thy power. O Bhâgavatî ! This universe has been created by Thee ; Thou art, therefore, its Mother. The twenty-four Essences or Tattvas are inert ; how can they without Thy Chitṣakti, create this universe ? O Devî ! Never can these senses and organs, endowed with Guṇa and Karma, do any work or bestow any fruits without Thy energy.

O Mother ! Wert thou not Svâhâ, the instrumental cause in the sacrifice, how could the Devas have got their shares of the ghee offered in the Yajñas by the Munis ! Therefore, O Devî ! Thou art, no doubt, preserving this universe. O Bhagvatî ! It is Thou that hast created this world in the beginning ; it is Thou that art preserving the gods Hari, Hara and others; it is Thou that art destroying this universe. Therefore, O Brahman ! The Devas cannot know Thy deeds ; how can, then, the men who are of dull intellect, know Thee. O Mother ! Thou hast now saved the Devas by killing this terrible Mahiṣâsura. O Mother ! All the Vedas have not been able to know exactly all Thy movements ; how can we, of dull intellect, praise Thee ! O Mother ! Thou has served our cause by killing our enemy, the wicked Dânava, the inconceivable source of pain to all the world : by this act of Thine, Thy fame has spread far and wide in this universe ; therefore, O Thou of renowned prowess ! Thou art the Mother of this world; save us, and maintain us by Thy mercy.

34-35. Vyâsa said :— O king ! The Devas having praised the Devî thus, the Devî addressed them gently :—" O Devas ! Say if you have any other difficult thing for Me to do; remember Me whenever any difficult crisis occurs to you ; I will destroy that evil.

36-42. The Devas said :—" O Devî ! All our purposes have been served when Thou hast killed lately our enemy Mahiṣâsura. Now dost Thou do for us so that we can always recollect Thy lotus feet, and our Bhakti be firm and steadfast towards Thee. It is only the Mother that bears the thousand offences of the son ; we, therefore, cannot say why men, knowing this, do not worship the Mother of the Universe. There are two birds always dwelling in this body, Jivâtmâ (human soul) and the Paramâtmâ (the Supreme Soul). They are so very intimate friends towards each other that they never separate. But there is no other third friend that can bear the faults of these two. Therefore the embodied soul that forsakes Thee, his friend, can never attain any welfare ; what more to as

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on this ! That vicious soul is very unlucky amidst the Devas and men, no doubt. He who on attaining this excellent human body, attained with much difficulty, does not remember Thee frequently by words and deeds, is certainly the vilest of men. O Devî ! Whether in times of distress or happiness, Thou art our Saviour ; therefore dost Thou protect us with Thy best weapons. O Devî ! There is no other means of our security than the Grace of the dust of Thy Feet.

43. Vyâsa said :—" O king ! The Devas having prayed to the Devî thus, the Devî vanished then and there. The Devas, seeing the disappearance of the Devî, were sufficiently struck with surprise.

Here ends the Nineteenth Chapter of the Fifth Book on the prayer and hymns to the Devî in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XX.

1-11. Janamejaya said :—" O best of Riṣis ! I have now seen the wonderful excellent deeds of the Devî for the enhancement of peace in this world. Though I have heard from thy lotus face these nectar-like words, still I am not satisfied." O best of Munis ! What did the chief Devas do when the Goddess disappeared, kindly say to me. O Bhagavan ! I think those Jîvas cannot fully comprehend these excellent sacred deeds of the Devî, that are less fortunate and have done not many meritorious deeds in this world. O Muni ! What to speak of the less fortunate souls, even the Mahâtmâs who are well versed in hearing such things, can hardly be satiated on hearing the Devî's deeds. O ! Fie to those, that do not hear of these things, the essence of essences, on hearing which men become Immortals. The Mother's Lîlâ is to preserve the Devas as well as the great Munis and to serve as a boat for the human beings to cross this ocean of world. How can, then, the grateful souls forsake Her ? The Pundits versed in the Vedas declare, that the Devî's life is able to fulfil all the desires. Therefore the liberated souls that want liberation, the wordly souls, the diseased all ought to drink incessantly the nectar-like nectar of Devî's doings. Especially the kings that are engaged in Dharma, in earning wealth and in enjoyments, ought to hear Her life. O Muni ! When the liberated souls drink the nectar-like doings of the Devî, what doubt can there be with the ordinary human beings, to listen with rapt devotion those wondrous things ! O Best of Munis ! It is those that worshipped the Goddess Bhavânî in their previous birth swith

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beautiful Kunda flowers, Champaka flowers and Bel leaves, they have, it is inferred, in their present births become possessed of rich enjoyments. And those devoid of any devotion, that obtained this human body in the land of Bharata and did not worship the Mother Goddess, they are, in their present births, without grains and riches, diseased, and void of any issues. Wander they always as servants, carrying out orders, and bearing only the burden loads ; day and night, they seek for their own selfish ends, yet they cannot get their belly full meals. The blind, deaf and dumb, lame and lepers suffer pain and misery in this earth : seeing them, it should be inferred that they never worshipped the Goddess Bhavânî. And those that are wealthy, prosperous, attended by numerous attendants and are always enjoying, like kings, it is to be inferred that they certainly worshipped the lotus feet of the Mother Goddess in their past lives.

12-15. Therefore O Son of Satyavatî ! As you are kind-hearted, kindly narrate before me the excellent deeds of the Devî. O best of Munis ! Where did the Goddess, Mahâ Lâkṣmî, created out of the energies of all the gods, depart after She had slain the Mahiṣâṣura and had been worshipped and praised by the Devas ? O highly Fortunate one ! You told me that She vanished from the sight of the Devas ; now I like to know where is She staying now, whether in the Heavens or in the Land of Mortals ? Did She melt away then and there or did She descend to Vaikuṇṭha or did She go to the mountain Sumeru ? O Muni ! Narrate all these duly before me.

16-50. Vyâsa said :—O king ! I told you before about the beautiful Maṇi Dvîpa ; that island is the place of sport to the Devî and very dear to Her. In that place Brahmâ, Viṣṇu, Mahâdeva were transformed into females; they afterwards became males and were engaged in their respective duties. That place is grand and splendid and is in the centre of the ocean of Nectar ; the Devî Ambikâ assumes various forms there as She likes; and She sports there. To that Maṇi Dvîpa the auspicious Devî departed after She had been praised by the Gods, to that place where sports always the eternal Bhagavatî Bhuvanes'varî, the incarnate of Para Brahma. When the Highest Goddess vanished, the Devas installed, on the throne of Mahiṣâsura, the powerful King Śatrughna, endowed with all auspicious qualities, the Lord of Ajodhyâ and descended from the Solar line. After making him thus the King, Indra and the other Devas went to their respective abodes on their own conveyances. O King ! The Devas having gone to their places, the subjects were governed on this earth according to Dharma; and they passed their times in ease and comfort. It used to rain, then, timely and the earth was covered with plenty of grains and wealth ; the

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trees were all filled with fruits and leaves and gave enjoyment to people. The cows with their udders full like earthen pots gave such a profuse quantity of milk that men began to milk them whenever they liked; The rivers' waters were all clear and cooling; and they flowed full in regular channels; the birds grouped round them. The Brâhmaṇas, versed in the Vedas, were engaged in performing sacrifices; The Kṣattriyas observed their virtues and were engaged in doing charities and in their education; the kings held their rods of justice and were engaged in governing their subjects; though the several kings were busy with various arms and weapons, they all became fond of peace. Thus no wars nor quarrels were seen amongst the subjects; and the mines yielded plenty of wealth to the people. O best of Kings! There were the Brâhmaṇs, Kṣattriyas, Vaiśyas and Śûdras who became the devotees of the Goddess. The Brâhmaṇas and Kṣattriyas used, then, to perform so many sacrifices that, at every nook and corner in this globe, the sacrificial altars and the sacrificials posts* became visible. The female sex became gentle and of good behaviour, truthful and chaste towards their hushands respectively. Atheism and unrighteous acts vanished entirely from the face of the earth; the people left all dry discussions; they argued only about the Śâstras that did not go in contradistinction to the Vedas. Nobody liked to quarrel with each other; poverty, and evil inclinations were checked; the people everywhere lived in happiness. Untimely death was not there; so the people had no bereavements with their friends; no distress was seen. Famine, want of rains, and deadly plagues were out of sight. The people had no illness even; and jealousies and quarrels vanished. O King! all men and women began to sport merrily everywhere like the Gods in Heaven. Theft, atheism, deceit, vanity, hypocricy, lustfulness, stupidity, and the anti-Vedic feelings were not to be seen. O Lord of the Earth! All the men were then extremely devoted to their Dharma and engaged in serving the Brâhmaṇas. The Brâhmiṇs were also, according to the three-fold plan of the creation, Sâttvik, Râjasik and Tâmasik. The Sâttvik Brâhmiṇs were all versed in the Vedas, clever and truthful; they were kind, they controlled their passions and they did not accept any presents from others. Filled with their ideas of Dharma, they used to perform their Puroḍâśa and other such sacrifices with sâttvik rice, etc., but never, never did they immolate any animals.* O King! The Śattvik Brâhmaṇas gave charities, studied the Vedas and offered sacrifices for themselves. These were their three ordained actions. They were busy in these. O King! The Râjasik Brâhmaṇas were versed in the Vedas and acted as priests to the Kṣattriyas

*N.B.—Where the victim is fastened during the time of immolation.

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and ate flesh as sanctioned by recognised rules. They were busy with their six duties They offered sacrifices on their own behalf, assisted others in sacrifices, took gifts, made charities, studied and taught others the Vedas. The Tâmasik Brâhmaṇas were angry, attached to worldly objects, and jealous. They studied very little of the Vedas and spent most of their time in serving the kings. O King ! Mahiṣâsura was killed, all the Brâhmaṇas were glad and began to practise Dharma according to the Vedas, observed vows and made charities. The Kṣattriyas began to govern the subjects, the Vaisyas carried on their trading business and the other tribes went on with their agriculture, preservation of the cows, and lending money on interest. Thus all men became very glad on the death of Mahiṣa. Devoid of cares and anxieties, the subjects got much wealth ! The cows were endowed with auspicious signs and gave plenty of milk and the rivers flowed full of waters. The trees looked splendid with abundance of fruits ; men were without diseases : in short, people had no mental agony and too much or too little of rains were not there ; S'alavas, mice, birds, and seditions were not extant. O king ! The beings died not prematurely ; rather enjoyed, incessantly, their full health and possessed lots of riches ; especially all beings, engaged in the Vedic Dharma, served the lotus feet of Chaṇḍikâ and thus spent their lives.

Here ends the Twentieth Chapter of the Fifth Book on the peace of the world in the Mahâpurâṇâm Śrî Mad Devî Bhâgavatam of 18,000 verses by Mahaṣi Veda Vyâsa.

CHAPTER XXI.

1-6. Vyâsa said :—O king ! I am describing to you that excellent pure life and doings of the Devî that destroy all the sins of all the beings and make them happy. In days of yore, there were two very powerful demons Śumbha and Nis'umbha ; they were two brothers, strong heroes and invulnerable by the male persons. Those two wicked Asuras were surrounded with numerable Dânavas ; they tormented always the Devas. Then the Goddess Ambikâ, for the good of the Devas, killed Śumbha and Nis'umbha with all their attendants in a very dreadful battle. In the battle-field the Devî killed their main assistants Chaṇḍa Muṇḍa and the exceedingly terrible Rakta Vîja and Dhumralochana. When the Devî destroyed those Dânavas, the Devas became fearless ; the Devas then went to the beautiful Sumeru mountain and praised Her and chanted hymns to Her.

7-8. Hearing about the names of Śumbha and Nis'umbha, Janamejaya asked :—O best of Munis ! Who were those two Asuras ? How came

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they to be most powerful ? Who put them here ? Why were they vulnerable to women only ? Under whose tapasyâ and under whose boon did they become so strong ? And why did that great Devî kill them ? Describe all these to me in detail."

9-20. Vyâsa said :—O king :—I am describing to you that beautiful anecdote where the Devî's holy deeds are involved. Hear. This incident full of all that is good, destroys the hearer's all sins and grants them all their desired ends. In days of yore, Śumbha and Nis'umbha, the two fair and good looking brothers came out of Pâtâla to this earth. These two Asuras, when they grew to their manhood, performed severe asceticism in Puṣkara, the holy place of pilgrimage, the most purifying place in this world and they refused to eat rice and water. They became so very skilled in their Yoga practices that they passed away in their one posture and seat one Ajuta (10,000) years. Thus they performed very difficult Tapasyâ. Then the God Brahmâ, the Grandsire of all, became pleased with their asceticism and appeared before them, riding on His vehicle, the Swan. The Creator, seeing them thus deeply merged in meditation, asked them to get up from that state and told them thus :—"I have become pleased with your asceticism." "I fulfil the desires of all the Lokas ; I have now come to you, pleased to see you so very strong in your ascetic practices ; better ask your desired boons from me ; I will grant them to you." Vyâsa said :—" O king ! Hearing thus the Grandsire's words, Śumbha and Nis'umbha got up from their meditation; concentrating their attention towards Him, circumambulated Him and bowed down to Him with their hearts full of reverence. The two Asuras were very weak, lean and thin by their hard tapasyâ and they looked very humble. They fell down before Him like a piece of wood and began to speak in a sweet voice, choked by intense feelings. O Brahman! O Deva of the Devas ! O Thou, the Ocean of Mercy! O Destroyer of fear of the devotees! O Lord ! If Thou art pleased then dost Thou grant us immortality. There is nothing in this world more fearful than death ; we two have taken refuge unto Thee, being afraid of this death. O Thou, Ocean of mercy ! O Creator of the world ! O Lord of the Devas ! O Universal Soul ! Protect us from this fear due to the terrible Death.

21-23. Brahmâ said :—Is this the boon that you ask ? This is in every way, against the Law of Nature ; for no one, in these three Lokas, can grant this boon to anybody. When one becomes born, one must die ; and when one dies, one must be born again. This Law is ordained in this world by the Supreme Creator of this Universe, from time immemorial. Therefore all the beings must die ; there is no doubt in this. Better ask any other boon that you desire ; I will grant that to you.

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24-27. Vyâsa said :—"O King ! Hearing thus the words of Brahmâ, the two Dânavas pondered over the matter and bowed down to the Prajâpati, the Lord of the Creation and said :—O Merciful One ! Grant us then so that we shall be invulnerable to any of the males of the Immortal Devas down to human beings and birds and deers ; this is the boon that we ask. Where exists the woman so powerful as to kill us ? We never fear any woman in all the three Lokas. O Lotus-born ! We, the two brothers, want not to be killed by any male ; the females are naturally weak ; therefore we need not fear them.

28-61. Vyâsa said :—"O king ! Hearing their words, the Grandsire Brahmâ gladly granted them their desired boon and returned to His own abode. On Brahmâ going away, the two Dânavas, too, returned to their own places. They then appointed the Muni Bhrigu as their priest and began to worship him. Bhrigu, the best of the Munis, then, on an auspicious day and when the star was benign, got a beautiful golden throne built and gave it to the king. Śumbha, being the eldest, was then installed on the auspicious throne as the king ; the other brave and excellent demons began to assemble there quickly for serving him. The two great warriors Chaṇḍa and Muṇḍa, proud on account of their great strength came there with their large armies, chariots, horses, and elephants. Similarly the valiant warriors Dhumralochana, hearing that Śumbha had become their King, came there with his own army. There came up also at that time the great warrior Rakta Vîja, more powerful on account of his getting a boon, attended by his army of two Akṣauhiṇî soldiers. O King ! Hear why this Rakta Vîja became so very unconquerable ; whenever this Asura was wounded by any weapon, if one drop of blood fell on the ground, at once would be created so mary innumerable Asuras, resembling his wicked nature and with similar weapons in their hands. The Asuras born of this blood would have similar appearances and would be similar in strength and ready to fight at once when they were born. That great warrior, the great Demon Rakta Vîja was unconquerable in battle for this very reason and no being could now kill him. The other Asuras, when they heard that Śumbha had become their king, came up there with their armies consisting of four divisions of elephants, chariots, cavalry and infantry and began to serve him. The army of Śumbha and Nis'umbha thus became countless ; and they forcibly conquered and got possession of all the kingdoms that existed then on the surface of the earth. Then Nis'umbha, the destroyer of enemies, collected his army and marched up to the Heavens without any delay to conquer Indra, the Lord of Śachî. He fought very hard with all the Lokapâlas on all sides when Indra struck him on his breast with His thunderbolt. Nis'umbha fell unconscious

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on the ground with that blow when his soldiers, defeated in the battle, fled away on all sides. Śumbha, the destroyer of the enemies' forces, hearing the unconscious state of the younger brother, came up at once on the field and shot at the Devas with multitudes of arrows. The untiring Śumbha fought so violently that Indra and the other Devas and Lokapâlas were defeated. Śumbha then took away, perforce, the position of Indra and he occupied the Celestial Tree and Heavenly milching cow that yielded all desires and other excellent things over which Indra used to reign. In fact, that high-souled Asura got the dominion of the three Lokas and took away all those that were offered at the sacrifices. He became highly glad on getting the Nandana Garden and was extremely delighted when he drank the celestial nectar. He then defeated in battle Kuvera, the god of wealth and occupied his kingdom. He defeated the Moon, Sun, and Yama, the God of Death and occupied their positions. Surrounded by his army, Nis'umbha dispossessed Varuṇa, Fire, and Air of their kingdoms and began to reign in their stead. Thus deprived of their kingdoms, prosperity and wealth, the Devas left the Nandana Garden and fled, out of terror, to the caves of hills and mountains. Thus deprived of all their rights, the Devas without any weapons, without any lustre, without any home, and without anywhere to go, began to wander in lonely forests. O King! All the Immortals began to knock about in lonely gardens, mountain caves and rivers; and nowhere they found happiness; for happiness depends entirely unto the hands of Fate. O Lord of men! Even those fortunate souls, who are powerful, and wealthy and wise, meet at times with distress and poverty. O King! How marvellous are the ways and manners of Time! It makes kings and donors beggars; it renders the powerful, weak; literates, illiterates; and it makes great warriors into terrible cowards. O King! Vâsava performed one hundred horse-sacrifices and got the excellent Indra's position; but again he fell into extreme difficulties; thus runs the wheel of Time.

59. It is Time that bestows the gem of knowledge to a person and it is Time again that deprives that very same man of his wisdom and makes him a great sinner.

60-61. The Bhagavân Viṣṇu takes incarnations, under the control of Time, in several lower wombs as boar, etc., and Mahâ Deva carries on His body the human skulls, that are not even fit to be touched. When Brahmâ, Viṣṇu, Mahes'a and others suffer such painful things, then one need not wonder at the workings of the Great inscrutable Time.

Here ends the Twenty-first Chapter of the Fifth Book on the conquest of the Heavens by Śumbha and Nis'umbha in S'rî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XXII.

1-7. Vyâsa said:—"O King! When the Devas were all defeated, Śumbha began to govern all their kingdoms; thus one thousand years passed away. The Devas, on the other hand, deprived of their kingdoms, were all drowned in an ocean of cares and anxieties; at last they began to feel very much and were greatly afflicted. They asked with reverence their own Guru Brihaspati, "O Guru! What are we to do now? O All knowing! You are the Great Muni; kindly say unto us if there be any means by which we can get rid of this our present crisis." There are thousands of Vedic Mantrams which yield the desired results, if they are worshipped with due rites and ceremonies and if all the rules be observed thereof. O best of Munis! Many Yajñas are mentioned in the Vedas that yield all the desired results; you know them all; so kindly perform those Yajñas. Do all those ceremonies duly that are ordained in the Vedas for the killing of enemies; O Descendant of Ângirasa! You ought to perform as early as possible those sacrifices for magical purposes to destroy the Dânavas so that all our miseries come to an end.

8-22. Brihaspati said:—"O Lord of the Suras! All the mantras mentioned in the Vedas yield the desired results, but subservient to the Great Destiny only; they do not give results of themselves but do so in obedience to the laws ordained by Nature. You all are the presiding Deities of the Vedic Mantras: but, now, by the strange irony of Time, you are put to difficulties and troubles; what can I do now in this case? See! Indra, Agni, Varuṇa, and other gods are invoked in sacrifices; how, then, can sacrificial ceremonies do good when you are put to so great difficulties. Therefore there is no remedy to those which will take place unavoidably; but those who are wise declare that in such cases means are to be adopted. Some sages say that Fate is strong but those who advocate the cause of taking remedial means say that Fate is powerless; remedies or manly exertions lead to all success. But, O King of the Devas! The embodied souls ought to resort to both Fate and Remedies; it is never advisable to depend solely on Fate. Therefore, it is advisable to think out again and again as far as one's own intellect goes, the best remedies. O Devas! I have thought over again and again on this subject and say to you my opinion, Hear. In days of yore, the Bhagavatî, being appeased, killed Mahiṣâsura; and when you

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all praised and chanted hymns to Her, She gave you this boon that She will remove all your sorrows and troubles no sooner you remember Her, and She told that you all must remember Her whenever any difficulty would arise to you out of this Great Destiny. She would, then, free you all of your ocean of great difficulties. Therefore do you all now go to the highly sacred and exquisitely beautiful Himâlayân mountains and worship the most worshipful Chaṇḍikâ Devî with your love and devotion. Know all the rules of the Seedmantra of Mâyâ and be engaged in taking Her name accompanied with burnt offerings. I have come to know, by Yogic power, that She will be pleased with You." I see that to-day your difficulties will come to an end ; there is not the least doubt in this. I have heard that the Devî resides always in the Himâchal; if you worship and praise and chant hymns to Her, She will certainly grant you your desired boons. Therefore fully decide on this thing and go to the Himâlayâs. O Devas ! She will fulfil all your desires and carry out all your intentions.

23-24. Vyâsa said :—' O King ! Hearing thus his words, the Devas departed to the Himâlayâs and they became all merged in the devotional worship of the Supreme Goddess and began to meditate constantly in their hearts the Seedmantra of Mâyâ. (Hrîm.) They bowed down to the Goddess Mahâ Mâyâ, the Discarder of all the fears of Her Bhaktas and began to chant hymns to Her with perfect devotion.

25-42. O Goddess ! Salutation to Thee ! O Thou, the Lord of the Universe ! the Lord of our hearts ! Thou art the Everlasting Bliss and the Giver of bliss to the Devas ! Salutation to Thee ! Thou art ths Destroyer of the Dânavas and Thou art the Giver of all desires of human beings. Thou canst be approached with devotion. Salutation to Thee! O Thou, the Incarnate of all the Devas ! Thy names are endless ; Thy forms are endless ; none can count them. Thou residest always as the Force Incarnate in all the actions, in the Creation, Preservation and Dissolution of Beings. O Goddess ! Thou art the Memory, Constancy, Intelligence, Old Age. Thou art the nourishment, contentment ; Thou upholdest all ; Thou art the beauty, peace, good knowledge, prosperity and happiness, Thou art the Goal, fame, and intellect and Thou art the Eternal Seed unmanifested. We now bow down to those forms of Thine through which Thou dost serve the purpose of the Devas in this world as we are now in need of peace. Thou art forgiveness and mercy ; Thou art the Yoga Nidrâ (a state between sleep and wakefulness); Thou art the kindness and Thou residest in all the beings in so many forms, great and grand, and so very celebrated; O Goddess ! Thou hadst already served the cause of the gods in killing our

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great enemy Mahis'âsura, puffed up with vanity. Therefore Thy mercy is well known amongst the gods ; what more, Thy mercy is known, since very ancient times and it is narrated in the Vedas. What wonder is there that a mother nourishes gladly her own sons and preserves them carefully ! For Thou art the Mother of the Devas ; Thou art the great source of help to them; therefore dost Thou fulfill all their desires with Thine whole heart. O Devî ! We do not know the limit of Thy qualities nor of Thy forms ; O Goddess ! Thou art worshipped by the whole Universe. Thou art fully competent to save all from dangers ; we are objects of Thy pity ; dost Thou save us from our present troubles ! Theu art capable to kill enemies without shooting any arrrows, without striking any blows, without hurling any trident, axes, Saktis, clubs, or any other weapons ; merely by Thy mere will Thou canst kill; still for sports and for the good of all beings Thou incarnatest and fightest for the sake of Lîlâ. The ignorant persons know such things as birth, death, etc., that this world is not eternal ; that no actions can be without any cause; we, therefore, ascertain by reasoning and inference that Thou art the Supreme Cause of this whole Universe. Brahmâ is the Creator, Viṣṇu is the Preserver, and Mahes'a is the Destroyer ; so it is related in the Purâṇas. Thou again hast given birth to these three Gods in the respective cycles ; therefore Thou art the Mother of all ; there is no doubt in this. O Devî ! In days of yore, these three Devas worshipped Thee ; Thou wert pleased and gavest them all the best powers. Being thus endowed with Thy powers, they have been able to create, preserve and destroy this Universe beautifully. Art they not foolish, though they be Yatis (persons of self-controlled nature), who do not worship the Universal Mother, the Consciousness Incarnate, the Giver of liberation, or Whose feet are worshipped by the Devas, and worshipping Whom, one gets the fruits of all one's desires ? Certainly those Vaiṣṇavas, Sauras (worshippers of the Sun) and Pâs'upatas (worshippers of Śiva) are foolish braggarts who do not meditate Thee as the embodiment of Kamalâ (prosperity), modesty, beauty, continuancy, Fame, nourishment. O Mother ! The Asuras, Hari, Hara and other great Devas worship Thee in this world ; therefore those mortals are certainly deceived by their Creator that do not worship Thee on the surface of this earth. O Devî ! Hari himself serves the lotus feet of Laksmî by colouring them (toes and other fingers of the feet) red with lac juice ; Hara is very anxious to serve the lotus feet and take the dust thereof of Pârvatî ; Lakṣmî and Pârvatî are but Thy part manifestations ; therefore to serve them is, in other words to serve Thee. What to speak of other persons, even those who can discriminate between real and unreal and those who have left their worldly homes and have become dispassionate towards worldly objects, even those Munis worship forgiveness and mercy, that are but Thy parts ; therefore who is there

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in this world that does not serve Thy lotus-feet ! O Devî ! Those human beings plunge into the dreadful wells of this Samsâra, the round of birth and death, and are deprived of all pleasures, who do not serve Thy lotus feet. What more can be said than the fact that those fallen beings suffer terribly from poverty, humility, leprosy, headache, and the chronic enlargement of spleen. O Mother ! Those persons are void of any wealth and wife; they are the carriers of loads of wood and collect grass and leaves and show their skill in such acts ; they are of little understanding and never they served in their previous births Thy lotus-feet. This we have come to know very well within our heart of hearts.

43-47. Vyâsa said:—"O King ! When all the Devas thus eulogised, instantly the Devî Ambikâ, full of youth and beauty appeared there out of mercy. That extraordinary beautiful Bhagavatî, endowed with all auspicious signs, and adorned with the Divine clothings, ornaments, and garlands and sandal paste, etc., appeared before the Devas. Before Whom, even the world enchanter Cupid bows down; with such beautiful, Divine appearance, the Devî emerged from the mountain cave in order to take Her ablutions in the Ganges. That Devî, sweet-voiced like a cuckoo, gladly smiling began to say to the Devas, singing hymns to Her, in a voice deep like that of a rumbling cloud.

48. The Devî said:—O Best of Suras ! Whom are you praising constantly in this place ? What do you want ? Why are you so anxious and seem to be so much careworn ? Do please tell all this to Me in detail.

49. Vyâsa said:—O King ! The Devas were first enchanted by Her beauty and softness ; then, being encouraged by Her sweet words, began to speak with great joy.

50-57. O Devî ! We pray toThee, O Lord of this Universe ! We bow down to Thee. O Thou, the Ocean of mercy ! Protect us from all the troubles ; we are very much care-worn and tormented by the Daityas. O Great Goddess ! In ancient times Thou didst kill Mahisâs'ura, the source of troubles to all and then told us to remember Thee whenever any difficulty would arise." Then Thou wouldst undoubtedly remove all the troubles arising from the Daityas no sooner we remember Thee. O Devî ! We have now remembered Thee for that very reason. At present the two dreadful Asuras Śumbha and Nis'umbha have sprung up and are creating great disturbances; and they cannot be killed by any male beings. The powerful Raktavîja and Chaṇḍa Muṇḍa and other Asuras united have dispossessed the Devas of their Heavens. Thou alone art our goal and refuge ; without Thee there is none other to save us. Therefore, O Beautiful One ! Thou dost do this work for the Devas who are extremely troubled and distressed. O Powerful Devî! The Devas are always at the services of Thy lotus feet; still the very powerful Dânavas are throwing them into dangers; O Mother! Thou art the

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Preserver of the distressed; therefore dost Thou preserve the Devas, devoted to Thee. O Mother ! The Dânavas, being very much emboldened by their powers, are creating many havocs on the surface of the Earth ; now remembering that, in the beginning of the Yugas, Thou didst create all this Universe, Thou dost now ought to protect all this Universe."

Here ends the Twenty-second Chapter of the Fifth Book on the eulogising of the Devî by the Devas in Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXIII

1-7. Vyâsa said :—"O King ! When the tormented Devas praised thus, the Devî created from Her body another supremely beautiful form. This created form, the Ambikâ Devî, became known in all the worlds as Kaus'ikî, as She came out of the physical sheath of the Devî Pârvatî. When Kaus'ikî was created out of the body of Pârvatî, the Parvatî's body became transformed and turned out into a black colour and became known as Kâlikâ. Her terrible black appearance, when beheld, increases the terror even of the Daityas. O King ! This Devî is now become known in this world as Kâlarâtri, the night of destruction, at the end of the world, identified with Durgâ, the Fulfiller of all the desires. The Ambikâ Devî, then, began to look splendid, decked with various ornaments ; Her beautiful form began to look very lovely. The Devî Ambikâ then smiled a little and said, "Better be fearless ; I will slay just now your enemies. It is My incumbent duty to carry out your purposes ; I will therefore slay in battle Nis'umbha and others for the sake of your happiness."

8-30. Thus saying, the Devî Bhagavatî, elated with pride, mounted on lion and, taking Kâlikâ with Her, entered into the city of Śumbha, the enemy of the gods. Ambikâ went to a garden adjoining the city accompanied by Kâlikâ, and began to sing in such a sweet melodious tune that enchants even the God of Love, who fascinates the whole world. What more can be said than the fact that, hearing that sweet melodious song, the birds and beasts became enchanted ; the Devas then began to feel much pleasure from the sky. In the meanwhile Chaṇḍa, Muṇḍa the two dreadful Asuras, and attendants of Śumbha, came out accidentally there on their sportive excursions and saw the beautiful Ambikâ Devî singing and Kâlikâ Devî sitting before Her. O best of Kings ! No sooner Chaṇḍa, Muṇḍa saw the extraordinary beauty of the Goddess Bhagavatî, than they went at once to Śumbha. On approaching towards the lord of the Daityas sitting in his room, they bowed down and told thus in a sweet voice:—"O King ! Here has come from the

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Himâlayâs a woman accidentally, mounted on a lion; Her limbs are shining with all good signs so much so that even the God of love would be enchanted by Her sight. Nowhere, in the Devalokas, the Gandarbha Lokas or in this earth can be found such a beautiful lady; we never saw nor heard about such a lady before. O King! That lady is singing so beautifully and pleasingly to all that even the deer are standing motionless by Her side enchanted, as it were, by Her melodious voice. O King! That Lady is fit for you; therefore determine first whose daug hter is this lady, what for she has come there and then marry Her. Know this as certain that such a beautiful lady is not to be found anywhere in this world. Therefore do you bring Her to your house and marry Her. O Lord of men! You have acquired all the gems and jewels of the Devas; why not, then, accept this Gem in the form of a lady? O King! You have taken by force the exquisitely beautiful Airâvata elephant of Indra, the Pârijâta Tree, the seven faced horse Uchchais'ravâ, and many other jewels. You have acquired by your might the Prince of Jewels, the celestial car of the Creator Brahmâ, ensigned by the emblematic Swan. You have dispossessed Kuvera of his treasure of the value of a Padma (one thousand billion) and Varuṇa, the God of oceans, of his white umbrella. O King! When Varuṇa was defeated, your brother Nis'umbha took perforce his Pâs'a weapon. O King! The Great Ocean gave you, out of terror, various jewels and honoured you by presenting a garland of lotuses which never fade away. What more can be said than the fact that you have conquered the Death and took away His force and that you have easily conquered Yama, the God of Death and have taken from Him His horrible staff. O King! You have brought that Heavenly cow which came out when the ocean was churned; that cow is still with you; what more to say than that Menakâ and other Apsarâs are under your control. Thus you have got by your strength all the jewels. Why, then, are you not taking this exquisitely beautiful lady, the Prince of Jewels, amongst women. O King! All the jewels in your house, will serve their real purpose, no doubt, then and then only when they will shine with this queen of jewels—this Lady. O Lord of the Daityas! There cannot be seen in all the Trilokas such a Beautiful Lady as this that I have now described before you. Therefore bring this Beautiful Lady quickly and accept Her as your wife.

31-35. Vyâsa said:—"O King! Hearing thus the sweet words of Chaṇḍa and Muṇḍa, Śumbha spoke gladly to Sugrîva who was close by:—"Go, Sugrîva, do my messenger's work; you are well skilled in these things. Speak so that the Beautiful Lady of thin waist may come over to me. Those who are well versed in the science of amorous love declare

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that only two methods are to be adopted by the clever persons towards the female sex :—(1) conciliation and gentle words and (2) gifts and presents. For if the policy of division or sowing dissensions be applied, then hypocricy is shewn and that means the improper manifestation of love sentiment ; whereas if chastisement be applied then the love sentiment becomes interrupted. Therefore, the wise have condemned these as corrupt means. O Messenger ! Where is that woman who does not come round excited with passion when good and sweet words are spoken to her in accordance with the Śama and Dâna methods?

36-37. Vyâsa said :—Sugrîva, hearing the nice skilled words of Śumbha went hurriedly to the spot where existed the Mother of the Universe. He saw the Fair Lady mounted on a lion, saluted Her and spoke gently and sweetly as follows :—

38-49. The messenger said :—" O Beautiful One ! S'umbha, the enemy of the Gods and the King of all, is beautiful in all respects, the ruler of the three Lokas, a great hero and conqueror of all. Hearing your beauty and loveliness, that high-souled monarch is so much attached to you and has become so very passionate that he has sent me to you to express his views. O One of delicate limbs ! Please hear what that Lord of the Daityas has spoken to Thee, after duly saluting Thee, words full of love and affection towards Thee :—O Beloved ! I have defeated all the Devas and have thus become the Lord of the three worlds ; specially I partake of all the offerings made in sacrificial acts and ceremonies, without moving away from my house. I have taken away all the gems, jewels and wealth that belonged to the Devas ; consequently the abode of the Gods has become now worthless, on account of all its jewels being carried away. O Fair One ! I am now enjoying all the jewels that exist in the Trilokas ; so much so that all the Devas, Asuras, and human beings are passing away their times, subservient to Me But no sooner Thy qualifications reached my ears Thou hast penetrated into my heart and hast made me completely subservient to Thee ; O Fair One ! What am I to do now ? Whatever Thou commandest, I am ready to do that ; verily I am now Thy servant ; so Thou ought'st to save me from the darts of passion." O One having swan-like eyes ! I am verily made your captive. Specially I am extremely agitated by the arrows of Cupid ; therefore dost Thou serve me when Thou wilt be made the Lord of the three worlds and thus enjoy the incomparably excellent things. O Beloved ! I will remain ever Thy obedient servant up to the last moment of death. O Excellent One ! I cannot ever be killed by the Devas, Asuras and human beings. O Fair faced One ! Thou wilt be always prosperous and fortunate. Thou

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wilt be able to sport anywhere Thou likest. O Devî ! Please ponder over the above words of the Lord of the Daityas in Thy heart and speak out Thy views gladly and with the same sweetness in reply ; O Brisk One ! I will go immediately to Śumbha and inform him about Thy mind.

50. Vyâsa said :—" O King ! The Devî, ready to serve the cause of the Gods, heard the messenger's gentle words and replied smiling and sweetly.

51-66. Śrî Devî spoke :—I know fully well Śumbha and Nis'umbha ; the King Śumbha is very powerful, the conqueror of all the Devas, and the destroyer of enemies. He is the repository of all good qualities, the enjoyer of all pleasures, very valorous, charitable and is beautiful, in fact a second Cupid. He is adorned with thirty-two auspicious signs ; particularly he is a hero and cannot be killed by the Devas or human beings. O Messenger ! Knowing this I have come here to have a look of that great warrior S'umbha. The jewel comes in contact with gold to increase its lustre; so I have come here from afar to see my husband. On seeing all the Devas, Gandharbhas, Râkṣasas and the eminent beautiful persons on the earth I have come to know that they are all terror stricken and almost unconscious and shudder at the name of Śumbha. So, on hearing about his abilities, I have now come here to see him. O Messenger ! O Fortunate One ! Better now go back to the great hero Śumbha and speak to him in private the following sweet words of Mine :—" That you are foremost amongst the powerful ; beautiful of the beautifuls, skilled in all the branches of learning, well qualified, charitable, clever, born of a high noble family, energetic, and conqueror of the Devas ; especially, by the sheer force of your arms, you are so much exalted and you now enjoy all the gems and jewels. Therefore, O King ! Knowing your qualifications, I have come truly of my own accord to your city with the desire of getting for Me a husband. O High-souled One ! I am fit for your consort. O Lord of the Daityas ! There is a slight hitch in My marriage. It is this :—In my early days while I was playing with My comrades, I promised before them privately partly out of childishness and partly out of vanity for bodily strength that I will certainly marry that hero who is powerful like Me and who will defeat Me in battle, thus testing his powers and weaknesses. My comrades laughed at my words and spoke with wonder " Why has this girl made such an extraordinarily difficult promise ?" Therefore ,O Monarch ! Better marry Me and fulfil My desires after knowing My strength and defeating Me in a battle. O Beautiful One in all respects ! Better come yourself or your younger Nis'umbha and perform the marriage ceremony after defeating Me in the battle-field.

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Here ends the Twenty-third Chapter in the Fifth Book on the prowess of Kaus'ikî in Śrî Mad Devî Bhâgavatam, the Mahâpurâṇam of 18,000 verses by Maharṣî Veda Vyâsa.

CHAPTER XXIV.

1-12. Vyâsa said :—" O King ! The messenger was thunderstruck with Devî's words and said :—" O Beautiful Lady ! What art Thou speaking ? It seems that Thou dost not think on this matter, owing to Thy feminine nature. O Devî ! Thou art boasting in vain ; how canst Thou expect to conquer Śumbha in a battle when he has conquered Indra and other Devas and many other Dânavas ? O Lotus-eyed One ! There is no hero in the three worlds that can conquer S'umbha in battle ; Thou seemest to be a mere trifle before that King of Demons in a face-to-face fight. O Fair One ! Nowhere ought to be said any words without being thought over ; one must weigh one's own and other's might and then speak accordingly. The King Śumbha, the Lord of the three worlds, enchanted by Thy fascinating beauty, is desirous of Thee ; therefore dost Thou fulfill his desires and become his beloved wife. Thou better now abandonest Thy illiterate nature and worshippest Śumbha or Nis'umbha ; I am speaking for Thy good ; so keep my words. The amorous love sentiment is the best of nine prevailing sentiments. Therefore every intelligent being ought to cherish with gladness this amorous feeling. And if Thou, O Weak girl ! dost not go to Śumbha, then that Lord of the Earth will become very angry and will order his servants to take Thee perforce before him. O Fair One ! Those proud Demons will carry Thee by holding Thy hair before Śumbha ; there is no doubt in this. O thin bodied One ! Better forego Thy boldness in every way and keep Thy self-respect. Thou art the object of respect and admiration and so should go before him. What difference is there between the fight which makes one's body liable to cuts and wounds by sharp arrows and pleasures that arise out of sexual intercourse ! These are like the two opposite poles ; therefore judge what is useless and what is useful and keep my good advice. Thou shalt be exceedingly happy if Thou servest Śumbha or Nis'umbha.

13-19. The Devî spoke :—' O Messenger ! You are fortunate ; you are well trained to speak out truth ; I know full well that Śumbha and Nis'umbha are strong. Still out of My childish nature, the promise that I made before I cannot undo it. Therefore speak to the powerful Śumbha or Nis'umbha that none can be my husband simply from his beauty. Without defeating Me in battle no one can marry Me. So conquer Me soon and marry Me as you like. Though of a weaker sex, I have come here

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to fight; know this as certain. Therefore if you be capable, fight and do the duty of a warrior. And if you be terrified by seeing my trident or if you want your life, quit the Heavens and this earth and go down to Pâtâla without any delay. O Messenger! Go just now to your master and tell him sweetly these words. Then that powerful Lord of the Dânavas will judge what ought to be done. O Knower of Dharma! To speak out truth before an enemy, before one's own master is certainly the duty of a messenger in this world; therefore go quickly and tell him what are verily true.

20-21. Vyâsa said:—O King! The messenger was quite surprised to hear the bold words, though full of reason and morals, of the Devî, puffed up by the vanity of Her strength and departed. Coming to the Lord of the Daityas, the messenger bowed down before his feet and told him sweet words, full of morals, in a very humble way after pondering over and over again what he would say.

22-29. The messenger said:—O King! Words, true and the same time sweet, ought to be spoken before one's master; but these are very rare in this world. On the other hand, if unpleasant words be spoken, the King gets very angry. So I am very anxious now. O King! Whether that lady is weak or strong, whence has She come, whose wife is She, I have not been able to ascertain all these. How then can I say about Her conduct? But, on seeing that harsh speaking woman, I have come to understand this much that She is exceedingly haughty and has come to fight. O King! You are very intelligent; therefore judge what ought to be done after hearing only what that lady has told me to speak to you. That Lady said:—"In days of childhood, while I was playing, out of my childish nature, I promised before my comrades that I would marry that valiant warrior who would defeat me thoroughly in a battle and thus curb My pride. O best of kings! You are religious; so you ought to make My word turn out false. Bring Me under your control by defeating Me in a battle." O King! Hearing these words I have returned; now do whatever you like. That Lady is determined to fight and is waiting there, firmly mounted on a lion, and with various weapons in Her hands. Now judge and do what is best.

30. Vyâsa said:—"O King! Hearing thus the words of Sugrîva, the king S'umbha asked his hero brother Nis'umbha who was close by.

31-32. O Brother! You are intelligent; speak out truly what ought to be done now? The lovely woman is challenging us to fight. Shall I go to fight or you would go with forces? I will do whatever you say.

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33-34. Nis'umbha said :—O King ! It is not proper that you or I would go to the battle field. Better send Dhûmralochana to the field quickly. Let that hero go there and defeat that beautiful Lady and bring Her here. You can then marry Her.

35. Vyâsa said :—Hearing thus his younger brother's words, S'umbha filled with anger, instantly sent Dhûmralochana who was close by to battle.

36-40. Śumbha said :—"O Dhûmralochana ! Take a vast army and go at once to the battle-field and bring that stupid Lady, vainly boasting of Her strength. If any Deva, Dânava or any other powerful human being take Her side, kill him instantly. Slay Her companion the Goddess Kâli and bring Her too. Do all these responsible duties and return quickly. That Chaste Lady is to be protected by all means. The body of that thin Lady is very delicate ; so shoot arrows at Her very carefully and see that they are not sharp. But kill those that will help Her with weapons in their hands. Try your best to protect Her, never to kill Her.

41-60. Vyâsa said :—"O King ! No sooner ordered thus by the king, Dhûmralochana bowed down to the king, and, accompained by sixty thousand Dânava forces, quickly went to the battle-field and saw there that the Lady was sitting in a beautiful garden." Seeing that deer-eyed Lady, Dhûmralochana began to address Her with great humility and in sweet words full of reason and goodness. O Devî ! O highly Fortunate One ! Hear ! Śumbha is very much distressed owing to Thy absence. Lest there be any break in the love sentiments, that King, a wise statesman, sent a messenger with instructions to speak Thee in sweet and suitable terms ; but, O fair One ! That messenger, on arriving before the King had told all the contrary words. O Knower of love sentiments ! Hearing thus the messenger's words, my lord Śumbha, sick with love, has become immersed in cares and anxieties. That messenger had not been able to realise the true meaning of Thy words. O honourable Lady ! "The sentence uttered by Thee "He who will conquer me in battle" is full of deep meanings ; he was stupid ; hence he could not realise the meaning of the word "battle" intended by Thee. O Beautiful One ! "Battle" means two different things according to persons for whom it is intended ; it is of two kinds :—One out of excitement and another out of sexual intercourse. With Thee, the sexual intercourse is intended ; and with any other enemy, excitement in a real fight is meant. Out of these, the fight of sexual intercourse is full of sweetness and the fight with enemies is painful. O Beautiful One ! I know Thy intentions fully. In Thy heart reigns

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that fight of sexual intercourse. Knowing me as expert in these affairs, the king Sumbha has sent me to-day to Thee with a vast army. O highly Fortunate Lady ! Thou art clever and shrewd ; hear my gentle words ; serve S'umbha, the lord of the three worlds, the destroyer of the Deva's pride. Thou wilt be the dearest queen-consort and enjoy the best pleasures. The powerful Śumbha knows the real meaning of the fight of sexual intercourse ; so he will easily conquer Thee. When Thou wilt shew various amorous gestures, he will also show his feelings. And the the Kâlikâ Devî, your companion will remain with Thee as a helping mate in your vital pleasures. The lord of the Daityas, expert in the science of love, will certainly conquer Thee engaged in amorous fight and will lay Thee stretched on a soft bedding and will make Thee tired ; he will make Thy body covered with blood by striking with nails and he will bite Thy lips to pieces ; then Thou wilt perspire profusely and wilt cease fighting. Thus Thy mental desire for fight—sexual intercourse-will be satisfied. O Beloved ! At Thy mere sight Śumbha will be completely subject to Thee. Therefore dost Thou keep my sweet and beneficial words. Thou art an honourable Lady ; and Thou wilt be highly honoured by all if Thou marriest Śumbha. Those are certainly very unfortunate who like fighting with weapons. O Beloved! The sexual intercourse is always favourite to Thee ; therefore it is not worthy of Thee to fight with weapons. Therefore dost Thou make the king free of sorrows by pouring on him Thy mouth nectar and by making his heart bud forth by Thy kicking, as Bakula and Kurubaka trees blossom forth when drenched with mouth nectar and Asoka tree gets blossomed by the kicking of women.

Here ends the Twenty-fourth Chapter of the Fifth Book on the description and Dhûmralochana giving the news in Śri Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXV.

1-7. Vyâsa said :—"O Janamejaya ! When Dhûmralochana ceased speaking, the Devî Kâlikâ made a wild laughter and began to speak sweetly thus :—O Stupid ! Skilled in flattery, you know only how to use jugglery of words like an actor ; do you think that your ends will be served if you speak only sweet words ; this can never be. O Stupid ! Fight now ; there is no need of useless words. You are strong and have been sent by that wicked Demon with a great army. This Devî, out of wrath, will kill you, Śumbha, and Nis'umbha and other commanders by Her arrows and will then return to Her abode. Where is that stupid Śumbha ? And where is this Devî, the Great Enchantress of the Universe!

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Their marriage in this world is entirely out of question and can never take place. O Stupid! What do you think that a lioness becoming very passionate, would make an ordinary jackal her husband? or would a she-elephant prefer an ass? or would a heavenly Cow like a bison? Go to Śumbha and Nis'umbha and tell truly to them :—"Fight or go instantly to Pâṭâla."

8-10. Vyâsa said :—"O Fortunate One! The Demon Dhûmralochana, hearing thus the Kâlikâ's words, became very angry and spoke with reddened eyes :—"O Ugly One! I will slay Thee and this lion infatuated with pride in battle and take this Fair One to the king. O Kâli! I have not been able to do this simply it would break our amorous love sentiments. O Quarrelsome One! Otherwise I would have undoubtedly slain Thee just now with my sharpened arrows tipped with irons.

11. Hearing thus, Kâlikâ said :—O Fool! Why do you boast vainly? this is not the religion of a hero with bows and arrows in their hands, Shoot your arrows with all your might; I will send you to the realm of Death.

12-31. Vyâsa said:—"O King! Hearing the Devî's words, Dhûmralochana caught hold of his very strong bow and began to shoot arrows after arrows at Kâlikâ. Indra and the other Devas came out to see the fight on their best cars in the celestial space and shouted "Victory to the Devî" and thus eulogised Her. Then a deadly fight ensued between them with arrows, axes, clubs, S'aktis, and Muṣalas and various other weapons. Kâlikâ cut off at the very outset all the asses that carried the chariot by Her arrows and next broke his chariot and began to laugh repeatedly. O Bharata! Then Dhûmralochana becoming angry mounted on another chariot and began to shoot deadly arrows at Kâlikâ. Kâlikâ Devî, too, cut off those arrows into pieces before they reached Her and shot arrows after arrows on the Dânava in quick succession. Thousands of his soldiers near to him were killed; the asses and the charioteer were killed and the chariot was broken. She cut off his arrows by Her swift serpent-like arrows and blew Her conchshell. The Devas seeing this became very glad. Dhûmralochana, seeing himself displaced from his chariot, took up with anger his very strong Parigha weapon and came near to the chariot of the Devî. Then the Dânava, terrific like death, began to abuse the Devî and said :—"O Ugly tawny-eyed Kâli! I will kill Thee just now." Thus saying, he suddenly went near to Her and when he was about to throw his Parigha weapon on Her, the Ambikâ Devî burnt him to ashes simply by Her loud shout (of defiance). Seeing Dhûmralochana burnt to ashes, his soldiers became panic-stricken, and fled away immediately, crying aloud "O Father!" "O Father!" The Devas saw this and and gladly

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showered from high heaps of flowers on the Devî. O King! The battle ground then assumed a dreadful appearance; at some places the slain Dânavas; at others, the horses; at other places elephants and at some other places the asses lay scattered on the field. The herons, crows, vultures, the Pisâchas of the class Baṭabaraphas and jackals and other carnivorous animals, began to dance wildly and clamour hideously at the sight of the dead bodies, lying on the field. The Ambikâ Devî then quitting the field, went to a distant place and blew Her conchshell so furiously and terribly that Śumbha heard that terrific noise, while he was sitting in his own residence. At the next moment, he saw that the Dânava forces had retreated, and they were coming there crying. Some of them were besmeared with blood all over the bodies; some had got their feet, some their arms, cut asunder, some were devoid of eyes, some had got their backs broken; some had their waists broken; some got their necks broken and some were going on bedsteads. Seeing them thus, Śumbha and Nis'umbha asked them:—"Where is Dhûmralochana? Why have you all retreated? And why have you not brought that Lady? Where are the other forces? Who has blewn this horrible conchshell? O Fools! Inform me quickly and truly all these things.

32-33. The soldiers said:—" O King! Dhûmralochana has been slain by Kâlikâ; She has destroyed all the soldiers and has done extraordinary deeds. O King! Know the blowing of the conchshell that has caused terror in the hearts of the Dânavas and has enhanced the joy of the Devas and is being resounded in the celestial space, is that done by the Ambikâ Devî.*

34-45. "O Lord! When the Devî broke the chariot of Dhumralochana by the multitude of Her arrows and killed the horses and at last slew Dhûmralochana himself, when all the forces were slain by Her who appeared like a lion and when the rest of the army retreated, the Devas seeing all these were very much gladdened and showered flowers from the celestial sky. O King! We have come to a perfect conclusion that we will not get the victory; now consult with your expert ministers and do what is needful. O King! The Supreme Goddess of the Universe is waiting there alone to fight with you without any help of any other forces; this is a great wonder to us. O King! Intoxicated with Her power, that Girl, fearless, is reigning there taking Her stand on the lion. All these seem wonderful to us. O King! Consult with your councillors and out of the four policies peace, fight, retreat or remaining neutral, accept what is best. O Tormentor of the foes! True! There are no forces with the Devî, but the whole host of the Devas will take up Her cause in crisis, there is no

*Note.—In the Mârkaṇḍeya Purâṇa, Ambikâ killed Dhûmra.

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doubt. In due time, Hari and Hara both will come and assist Her ; now the guardians of the several quarters, the Lokapâlas are waiting by Her side in the celestial space. O Tormentor of the Gods ! Know that the Gandarbhas, Kinnaras, and human beings all will come timely and help Her. O King ! We guess all these. But that Lady does not want the assistance of anyone nor does She expect that any other body would do the work for Her. You must know this certainly, that She alone can destroy this whole Universe. What to speak of the Dânavas only ! O Highly Fortunate One ! Knowing all these, do as you like. It is the duty of the servants to speak beneficial and at the same time true words with moderation.

46-51. Vyâsa said:—O King ! Śumbha, the tormentor of others, hearing their words asked his younger brother in private:—"O Brother ! This Kâlikâ has slain to-day Dhûmralochana with his forces ; the few retreated and came over to me. Now the Ambikâ Devî, puffed up with pride is blowing Her conchshell. Brother ! The ways of Time are knowable even to the wise. The grass becomes a thunderbolt and the thunderbolt becomes like a grass and powerless. Know thus the course of Destiny. O Fortunate One ! Now I ask you, what are we to do now ? Are we to entertain yet the desire of enjoying Ambikâ, or are we to fly away from here or are we to fight on ? Say quickly. Though younger, in times of difficulty, I consider you as my elder.

52-54. Hearing thus the Śumbha's words, Nis'umbha said:—"O Sinless One ! Flight or taking refuge in a fort is not reasonable. To fight with this Lady is the best course. I will take the best generals and soldiers with me and will slay that Lady and quickly return. And if Fate be strong and prove it otherwise, then, after my death, think out again and again and do what is best.

55-60. Hearing thus the younger brother's words, Śumbha said "You better wait ; let Chaṇḍa and Muṇḍa go to the battle, surrounded with forces." 'To kill a hare it is not necessary to send an elephant. This is a very trifling matter ; the two great warriors Chaṇḍa and Muṇḍa will be freely able to slay Her. Thus saying his younger brother, the King Śumbha addressed Chaṇḍa Muṇḍa, who were waiting before him, thus:—O Chaṇḍa ! O Muṇḍa ! Take your forces and go quickly to kill that shameless Lady, puffed up with pride. O Pair of warriors ! Kill that tawny-eyed Kâlikâ in the battle and bring that Ambikâ Devî here quickly. Do this Great Service. And if that haughty Ambikâ be unwilling to come here, though taken as a captive, then kill that Durgâ, the ornament of the battle, too, by sharp arrows.

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Here ends the Twenty-fifth Chapter of the Fifth Book on the killing of Dhûmralochana in Srî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Vedavyâsa

CHAPTER XXVI.

1-17. Vyâsa said:—"O King! Thus ordered, the two strong warriors Chaṇḍa and Muṇḍa hurriedly went to the battle, accompanied by a vast army. There they saw the Devî, intent on doing good to the Gods. Then they began to address Her in conciliatory words. O Lady! Dost Thou not know that the extraordinarily strong Śumbha and Nis'umbha, the Lords of the Daityas have crushed down the Devas and vanquished Indra and have become intoxicated with their victory? O Fair One! Thou art alone! Only Kâlikâ and Thy Lion are with Thee! It is Thy foolishness that Thou art desirous to conquer Sumbha, who is endowed with all power. I think there is no adviser to Thee, man nor woman; the Devas have sent Thee here simply for Thy destruction. Think, O Delicate One! over the powers of Thine as well as those of Thy enemy. Vainly dost Thou boast of Thy having eighteen hands. Before the great warrior Śumbha, the conqueror of the Devas, many hands and many weapons will be useless; they will prove mere burdens. So dost Thou fulfil what reigns in the heart of Śumbha, the destroyer of the legs and the uprooter of the teeth of Airâvata elephant. Vain is Thy boast, O Beloved! Follow my sweet words; they will do good to Thee, O Large-eyed One! They will destroy Thy pains and give Thee bliss. Those actions that lead to pain are to be avoided by the wise; and those that bring in happiness are to be served by the Pundits, versed in the S'âstras. O Sweet speaking one! Thou art clever. Look at the great strength of Śumbha with Thy eyes. He has enhanced his glory by crushing down the Devas. And if Thou thinkest the gods superior, that is false, for the wise men do not rely on the mere guess, full of doubts; they believe what they actually see. S'umbha, hard to be conquered in battles, is the great enemy of the Gods; they have been crushed down by him, and have therefore sent Thee here. O Sweet smiling One! Thou hast been deceived by their sweet words; they, prompted by their selfish ends, have sent Thee here simply to give Thee trouble. The friends that come with certain business and selfish ends are to be rejected. Friends out of religious motives are only to be sought for refuge. Verily I tell Thee that the gods are terribly selfish. Therefore dost Thou serve S'umbha, the conqueror of Indra and the lord of the three worlds; he is a hero, beautiful, lovely, cunning and thoroughly expert in the

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science of amorous love. Thou wilt get the prosperity of all the worlds by the mere command of Śumbha ; therefore make a firm resolve and serve that splendid husband Śumbha.

18-30. Vyâsa said:—O King ! The Universal Mother, hearing the words of Chaṇḍa spoke with a voice deep as thunder. O Boor ! Why do you use false deceitful words ? Fly away just now. Why shall I make S'umbha my husband, disregarding Hari, Hara and the other Devas ? O You, a veritable Fool ! I have no necessity for My lord ; I have got nothing to do with my lord. I Myself am the Lord of all the beings ; and I preserve this whole Universe with all the lords and beings therein. Note this. In ancient times I saw thousands and thousands of Śumbha and Nis'umbha and I slew them all. I sent hundreds and hundreds of Daityas and Demons to the realm of Death. Before Me the hosts of Devas were destroyed in yugas after yugas. To-day the Daityas again will go unto destruction. The Time has come to destroy the Daityas ; why, then, are you struggling in vain with your followers for your lives ? Fight now and keep the Dharma of the warriors ; death is inevitable ; thinking thus, the high-souled ones should keep their name, fame, and respect. What business have you to do with Śumbha and Nis'umbha ? Follow the warrior's Dharma and go to Heavens, the abode of the gods. Śumbha, Nis'umbha and your other friends and followers, all will follow you and will come here no doubt. O Stupid One ! I will put an end to all the Dânavas to-day. Therefore cast aside your weakness and go on, fight. I will slay you and your brother just now ; next I will kill the proud Rakta Vîja, Nis'umbha and Śumbha and the other Dânavas in the battle-field and will then go to My desired place. Now remain here if you like or fly away quickly. You have been fed in vain because you fear to fight. What use is there now in using sweet words like a weak and distressed man. Well ! Take up your arms now and fight.

31-61. Vyâsa said :—O King ! Chaṇḍa and Muṇḍa, elated with pride, got excited at the Devî's words, became angry and made a violent noise with their bow strings. The Devî, too, blew Her conchshell so loudly that the ten quarters of the sky reverberated ; in the meanwhile, the powerful lion became very angry and roared loudly. Hearing that sound Indra and other Devas, the Munis, Yakṣas, Siddhas, and Kinnaras became all very glad. A dreadful fight then ensued between Chaṇḍikâ and Chaṇḍa with arrows, axes and other weapons, causing terror to the weak. The Chaṇḍikâ Devî became very wrathful and cut off to pieces all the arrows shot by Chaṇḍa and then hurled arrows serpentlike on him. Then the sky over the battle ground seemed to be overcast with arrows just as the

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clouds get covered over with locusts, dreadful to the cultivators. In the meanwhile Muṇḍa, exceedingly terrible, came up to the field, taking with him his army and becoming impatient with anger began to shoot arrows. Seeing that multitude of arrows, Ambikâ got very angry; out of Her frowny look, Her eyebrows became crooked, Her face became black, and Her eyes turned red like Kadalî flowers; at this time suddenly came out of Her forehead Kâlî. Wearing the tiger's skin, cruel, covering Her body with elephant's skin, wearing a garland of skulls, terrible, with a belly like a well dried up, mouth wide open, with a wide waist, lip hanging loosely, with axe, noose, Śiva's weapon, in Her hands, She looked very terrible like the Night of Dissolution. She began to lick frequently and forcibly dashed into the Dânava army and began to destroy it. She angrily began to take the powerful Dânavas by Her arms and pouring them into Her mouth crushed them with Her teeth. Taking the elephants with bells by Her own power in Her hands She put them all into Her mouth and swallowed them all with their riders and began to laugh hoarsely. Thus camels, horses and charioteers with chariots all She put into Hor mouth and began to chew them all grimly. O King! Seeing that the forces were being thus destroyed, the two great warriors Chaṇḍa and Muṇḍa began to shoot arrows after arrows without intermission and covered the Devî with them. Chaṇḍa hurled the Sudarṣan-like disc, lustrous like the Sun, with great force against the Devî, and frequently shouted thundering cries. Seeing him roaring and the lustrous disc coming towards Her like another sun, She shot at him arrows sharpened on stones so that the warrior Chaṇḍa became overpowered by them and lay down senseless on the ground. The powerful Muṇḍa seeing his brother unconscious became very much distressed with grief; but he got angry and began to shoot arrows immediately on the Devî. Chaṇḍikâ Devî hurled the weapon named Iṣikâ and thus cut off to pieces all the dreadful arrows of Muṇḍa in a moment and shot Ardha Chandra (semi-circular) arrow at him. With this arrow the powerful Asura was deprived of his pride and made to lie down unconscious on the earth. Muṇḍa thus lying on the ground, a great uproar arose amidst the army of the Dânavas; and the Devas became delighted in the sky. In the meanwhile Chaṇḍa became conscious and taking a very heavy club hurled it violently on the right hand of Kâlikâ. Kâlikâ rendered that blow useless and instantly tied down that Asura by Her Pâsa weapon, purified by Mantras. Muṇḍa again rose up, and, seeing his brother in that fastened condition, came to the front well armoured and with an exceedingly strong weapon called Śakti. Seeing the Asura coming, She instantly fastened him down like his brother. Taking

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the powerful Chaṇda and Muṇda like hares and laughing wildly, Kâlî went to Ambikâ, and said :—" I have brought the two beasts very auspicious as offerings in this sacrificial war. Kindly accept these. Seeing the two Dânavas brought, as if they were the two wolves, Ambikâ told her sweetly :—O Thou, fond of war ! Thou art very wise ; so dost not commit the act of envy nor dost leave them ; think over the purport of my words and know that it is Thy duty to bring the Deva's work to a successful issue.

62-65. Vyâsa said :—" O King ! Hearing thus the words of Ambikâ, Kâlikâ spoke to Her again :—' In this war-sacrifice there is this axe which is like a sacrificial post ; I will offer these two as victims to Thy sacrifice. Thus no act of envy will be committed (*i. e.*, killing in a sacrifice is not considered as envy)." Thus saying, the Kâlikâ Devî cut off their heads with great force and gladly drank their blood." Thus seeing the two Asuras killed, Ambikâ said gladly :—Thou hast done the service to the gods ; so I will give Thee an excellent boon. O Kâlikâ ! As Thou hast killed Chaṇda and Muṇda, henceforth Thou wilt be renowned in this world as Châmuṇdâ.

Here ends the Twenty-sixth Chapter of the Fifth Book on the killing of Chaṇda and Muṇda in Śri Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXVII.

1-14. Vyâsa said :—"O King ! Seeing the two Dânavas killed in the battle, the remnant soldiers all fled away back to Śambhu. Some of them were cut and wounded in many places by arrows, some had their arms severed, some were bleeding ; thus they entered crying into the city. On reaching the lord of the Daityas, they began to make frequently the noise indicative of danger and exclaimed " O King ! Save us, Save us ; Kâlikâ is devouring everything to-day." The two great warriors Chaṇḍa the Muṇda, the tormentors of the Devas, were slain by Her ; all the soldiers were devoured by Her ; we have fled away panic-stricken. O Lord ! Kâlikâ has rendered the battle-field horrible by the dead bodies of elephants, horses, camels, warriors, and foot soldiers. A river of blood is flowing there of which the flesh of the soldiers is sufficient mud, their hairs are like aquatic plants, the broken chariot wheels are like whirlpools, the severed arms and feet are like fishes and their heads look like Tumbi fruits (long gourds). O king ! Save your line ; go quickly to Pâtâla. The Devî has become angry and will, no doubt, destroy our

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race. Even the lion is eating away the Dânavas; and the Kâlikâ Devî is killing innumerable Dânavas by Her arrows. Therefore, O king! What intentions are you cherishing in your mind? Is it that you have desired to be merely slain with your younger brother Nis'umbha! And what good purpose will this cruel woman, destroying your race, serve, for Whose sake, you have desired to kill all your friends? O king! Victory or defeat in this world are under the Daîva. The wise never risk to meet with great difficulties for the gratification of an ordinary whim. O Lord! Look at the wonderful deeds of that Great Creator? What more wonder can there be than this that a woman alone killed all the Dânavas. O king! You have conquered by the help of your army all the Lokapâlas (guardians of the quarters of the sky); but now that Lady, though alone and unsupported by anybody, is challenging you to fight.

15-24. O King! In ancient times, in the holy pilgrimage of Puṣkara, the sacred place of the Devas, you performed austerities when Brahmâ, the Grandsire of all the worlds, came to you to grant a boon. Then you asked the boon and wanted to become to be immortal. But when Brahmâ refused to grant it you wanted from him and were granted that you would not be killed by any male being, be he a Deva, Dânava, a man, Nâga, Kinnara, Yakṣa, or any other person. O Lord! For that very reason we think now that this Lady has timely come to kill you. Think over it seriously and cease fighting. O King! This Devî is the great Mahâ-Mâyâ, the Highest Prakriti; It is She that devours everything at the end of a Kalpa. This auspicious Devî is the Creatrix of all the worlds and the Devas. She is the embodiment of the three qualities, endowed with all the powers. She is Tâmasi, *i. e.*, is the Destructrix of the whole world. This Devî can never be conquered, Imperishable, Eternal, She is the Sandhyâ and the Refuge of the Devas. She is Gâyatri, the Mother of the Vedas. She is All-knowing and always manifested. This Undecaying Lady is void of any Prâkritic attributes, though She at times possesses attributes. She is Success Incarnate and bestows success to all; She is Bliss Herself and gives bliss to all. This Gaurî bids all the Devas discard all their fears. She is Śuddha Sattva. Thus knowing, O king! Quit thy inimical feelings to Her; seek refuge unto Her; the Devî would then certainly protect you. Be obedient to Her and save your race. Then the remnant Dânavas will be able to live for a very long time.

25. Vyâsa said:—O King! Hearing thus, Śumbha, the conqueror of the Devas, told them truly in words becoming of a hero.

26-42. Śumbha said:—"O Fools! Hold your tongue. You have fled because your desire to live is very strong. So you better go to

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Pâtâla without any delay." This world is under the control of Fate; so I need not think about Victory. I am under this Fate just as Brahmâ and other Devas are under it. Brahmâ, Viṣṇu, Rudra, Yama, Agni, Varuṇa, Sûrya, Chandra, and Indra are all under the sway of this Destiny. O Fools! Whatever is inevitable will certainly come to pass. What need I think over it then? The effort also comes to be of such a nature as will lead to that ordained by Fate. Thus thinking, the wise never grieve; especially the wise ones never leave their own Dharma for fear of death. The happiness, pain, longevity, birth and death of all the embodied souls are all determined by Fate when their proper time arrives. See! When the time is over, Brahmâ, Viṣṇu and Mahâdeva, the lord of Pârvatî die away; on the expiration of their terms of lives, Indra and other Devas go to destruction. Similarly I am also completely under the sway of time; so what doubt is there that I, too, will go to destruction when I have observed my own Dharma! This Lady is challenging me to fight of Her own will; how can I fly away and live hundreds of years. I will fight to-day, Let the result come whatever it may. I will gladly take the victory or defeat whatever the case may be. The learned approving of the cause of effort declare Fate as fictitious; those who realise their sayings know that they are full of reason. Without exertion no end can be achieved; weak persons depend on the destiny. Foolish persons say that Fate is strong; but the wise do not say so. There is no proof whether Fate exists or not; in fact what is called Fate is invisible; how can it then be seen? Has anybody seen Fate? It is simply a scare for the illiterate; remedy only to console one's mind in times of distress. Simply proximity to a grindmill without any man's effort cannot grind a material. Therefore if exertion be made in proportion to the gravity of the work, success is sure to ensue; if exertion be made less in proportion, the work does not come to a successful issue. If time, place and one's enemies' forces be correctly taken into account and then if the proper attempts be made, success follows; thus Brihaspatî has said.

43-44. Vyâsa said:—"O king! Thus making a firm resolve to send the powerful Raktabîja to the battle with a vast army; Śumbha said:—"O Raktabîja! You are a very powerful hero; therefore do you go to the battle. O Fortunate One! Fight as you are the strength of your forces.

45-46. Raktabîja said:—"O king! You need not be a bit anxious for this work. Certainly I will either slay Her or I will bring Her under your control. Please see my skill in this warfare; that Lady, favourite

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of the gods, is worth nothing ; I will just now conquer Her and make Her your slave.

47-50. Vyâsa said :—"O Best of Kurus ! Thus saying, the powerful Raktabîja mounted on his chariot and went to the battle accompanied by his forces. The battalion consisted of cavalry, infantry, chariots and elephants. Thus surrounded he departed from the city for that Devî, seated on a mountain top. Then the Devî, seeing him coming, blew Her conchshell ; the Dânavas were terrified at that sound and the joy of the Devas increased. Hearing that sound Raktabîja came very hurriedly to Châmuṇḍâ and began to speak to Her sweetly.

51-62. O Girl ! Do you think me weak and thus want to terrify me with the sound of a conchshell ? O Lean One ! Have you taken me to be a Dhûmralochana ? O Sweet speaking one ! My name is Raktabîja ; I have come here for Thy sake. If Thou desirest to fight, be prepared ; I am not a bit afraid of that. O Dear ! You saw those who were weak ; I do not belong to that class. Therefore dost Thou fight as Thou likest and then Thou wilt be able to ascertain my strength O Beautiful ! If Thou didst serve the old persons before, if Thou hadst heard the science of politics and morals, if thou hadst studied the political economy, joined the assemblage of the Pundits or if Thou hast been well versed in literature and Tantras, then hear this my good counsel which will serve as a medicinal diet to Thee. Out of the nine sentiments, the Śringâra (Amorous love sentiments) and Śânti (Peace) are considered as the chief by the assemblage of the Pundits. Again out of these two, the love sentiment is the king. Drenched with this sentiment, Viṣṇu lives with Kamalâ ; Brahmâ, the four-faced, lives with Sâvitri ; Indra with Śachî and Śankara resides with his wife Umâ. The tree stands with creepers surrounding it, the deer lives with his female deer, the pigeon lives with the female pigeon ; thus all the beings are very attached to this sentiment of remaining in couples. Those who cannot enjoy owing to certain disease or illness, they are deprived by Fate of such enjoyments. Those who are ignorant of this love sentiment in couples, they are deprived of it by the sweet jugglery of words of the cheat and yet attached to the Peace sentiment. When delusion, the destroyer of Buddhi, the common sense, occurs, when the violent indomitable anger, greed, and lust arise, where, then, is the place for knowledge and dispassion ? Therefore, O Auspicious One ! Dost Thou marry the beautiful S'umbha or the powerful Nis'umbha.

63. Vyâsa said :—O king ! When Raktabîja spoke all these words, standing before the Devî Kâlikâ, Ambikâ and Châmuṇḍâ began to laugh.

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Here ends the Twenty-seventh Chapter of the Fifth Book on the description of the war of Raktabîja in S'rî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXVIII.

1-5. Vyâsa said :—"O King ! The Devî, hearing thus, laughed and spoke the following reasonable words, in a voice deep as a rumbling cloud :—O Dull brained one ! Already I told to that messenger before in reply to you ; why then do you boast in vain ? If there be any such in the three worlds who can stand equal to Me in appearance, strength, and prosperity, I will marry him. Go to Śumbha and Nis'umbha and inform them that thus I promised before ; therefore let any of them conquer Me in battle and then marry Me according to the prescribed rules. You have come here to execute the order of Śumbha ; so either stand up and fight or fly to Pâtâla with your King.

6-11. Vyâsa said :—"O King ! Hearing the Devî's words, the Dânava was filled with anger and began to shoot dreadful arrows at once on the Lion. Ambikâ, then, ready-handed, seeing the multitude of arrows coming in the sky like serpents, cut them off in a moment to pieces by Her sharp arrows. The Devî, then, drawing Her bow, shot arrows sharpened on stone at the great Asura Raktabîja. Then that wicked Demon, thus shot at by the arrows, fell unconscious on the chariot. When he lay thus senseless, a great uproar arose amidst his army and the soldiers began to cry aloud saying "Alas ! We all are killed." Then Śumbha, the king of the Asuras, hearing the sound of Boombâ (a danger cry by hands and mouth) ordered all the Dânavas to be ready for the battle.

12. Then S'umbha said :—Let all Kâmbojas* go to the battle with all their forces ; let other powerful heroes, especially the Kâlakeyâs, too, who are very strong heroes, go up for the battle.

13-33. Vyâsa said :—"O King ! Thus ordered, all the fourfold army of S'umbha, *viz.*, cavalry, infantry, elephants and chariots, went out, intoxicated for war, to the battle ground where the Devî existed. The Devî Chaṇḍikâ, seeing the Dânava forces coming near, made at once terrible sounds frequently. The Ambikâ Devî also made the sound with Her bowstring and blew Her conchshell. Kâlî, then, shouted aloud opening Her mouth widely. The powerful Lion, the Devî's Vâhana, hearing the terrible sounds, roared so loudly that the Dânavas were struck with strange terror. The powerful Dânavas, then, hearing that sound became

* *Note*:—Kâmboja, name of a people and their country. They inhabited the Hindoo Koosh mountain which separates the Giljit valley from Balkh, and probably extended upto little. Tibet and Lâdak. The Kalakeyas may be the Afridis.

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impatient with anger and shot arrows after arrows on the Devî. The wonderful horrible battle, then, ensued, causing horripilation and the S'aktis of Brahmâ and the other Devas began to come to Chaṇḍikâ Devî. The Devîs, the wives of the several Devas, then went, to the battle-field in their respective forms with ornaments and Vâhanas as generally on such occasions. The Śakti (wife) of Brahmâ named Brahmâṇi, mounting on the back of Her Swan came there with a string of beads and Kamaṇḍalu (an wooden waterpot used by ascetics). The Vaiṣṇavî with Her yellow robes came there mounted on Garuḍa (the sacred bird of Viṣṇu, the carrier of Him) with conch, discus, club, and lotus in Her hands. The Devî Śankarî, the wife of S'iva, the Auspicious One, arrived on the back of Her Bull. The emblem of half-moon was on Her forehead while in Her hands She held snake, bracelet, and trident (Trisûla) and the sign of fearlessness for Her devotees. The beautiful wife of Kârtika, Kaumâri Devî, looking like Kartika, came to fight there mounted on a peacock. The fairfaced Indrâṇî, decked with ornaments on Her several limbs, came there to fight, with thunderbolt in Her hand, mounted on the elephant Airâvata. The Vârâhî Devî looking like a female boar, came also, seated on an elevated seat of departed souls (Preta). The Nârasimhî, resembling Nrisimha (the Man Lion Incarnation) came there. The wife of Yama, looking fearful like Yama arrived there on the battle-field smiling and with staff in Her hand and mounted on the back of a buffalo. Thus the wives of Kuvera, Varuṇa, and other Devas came there with proper forms, Vâhanas, ornaments, accompanied by their forces and all excited. Seeing them all, the Devî Ambikâ became glad ; the Devas, too, became peaceful and expressed their great joy: the Dânavas were afraid at the sight of them. S'ankara, auspicious to all the beings, came there to the battle-field, surrounded by these goddesses and thus said to Chaṇḍikâ :—Slay quickly all these Asuras, S'umbha, Nis'umbha and all other Dânavas to serve the cause of the Devas. Let all the goddesses destroy the Dânava race and thus free the world from dangers ; they may, then, return to their own abodes. Let the Devas get their shares of sacrifices, let the Brâhmaṇas perform the sacrificial acts, and let all the creatures, moving or not moving, be happy. Let all calamities such as proceed from drought, excessive rain, rats, foreign invasion, locusts and birds, bats, etc., come to an end. Let the clouds bestow rains regularly and let the cultivation yield ample harvests. Note here that rats bring in plague.

34-40. Vyâsa said :—" O king ! When S'ankara, the Lord of the gods and Auspicious to all, said thus, a wonderful female ensued out of the body of Chaṇḍikâ, very furious, horrible, with hundreds of jackals surrounding and yelling; then that S'akti, of dreadful appearance, said

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to the five-faced S'iva, smiling :—O Deva of the Devas ! Go quickly to the lord of the Daityas ; do the duty of a messenger for us, O Destroyer of lust ! O S'ankara ! Tell that haughty lustful S'umbha and Nis'umbha leave the Heavens and go to Pâtâla. Let the Devas reign in the Heavens; Indra go to his own beautiful throne ; let all the Devas go to their appropriate places in Heaven and receive their sacrificial offerings duly. And in the Demons desire to live, let them go quickly to the city of Pâtâla where other Dânavas are dwelling. Else, if they like to die, let them go quickly to the battle-field and let their flesh be eaten up by Her jackals.

41. Vyâsa said :—"O king ! Hearing Her words, Śûlapâṇi went quickly to S'umbha, the lord of the Dânavas, seated in the assembly, and said thus :—

42-44. "O king ! I am Hara, the Destroyer of the Asura Tripurâ; now I have come to you for your good as a messenger of Ambikâ Devî. Quit the Heavens and Earth and go quickly to Pâtâla where reside the powerful Bali and Prahlâda, or if you like to court Death, come to fight; I will slay you all in a moment. O king ! The Great Queen Ambikâ Devî has sent me with these instructions for your welfare and information.

45-63. Vyâṣa said—"O king! Thus conveying the nectarlike, beneficial words of the Devî to the chief Daityas, S'iva, the Holder of the trident, returned to his own place. The S'akti that sent S'ambhu as a messenger to the Dânavas is known in three worlds as Śiva Dûtî. The Daityas, thus hearing the rigorous words of the Devî, put on their coats of armour and taking their bows and arrows quickly went out to fight. They came with great force to the battle-field, stretched their bows to their ears and shot piercing arrows, sharpened on stone and tipped with iron, at the Chaṇḍikâ Devî. The Kâlikâ Devî, too began to strike some with the trident, some with S'akti weapon, and some with clubs and rent them asunder and devoured them all, and began to roam in the field. Brahmânî began to pour water from Her Kamandalu on the powerful Dânavas in the battle-field and thus destroyed them. Mâhes'varî, mounting on Her Bull gave violent blows by Her trident and thus lay them dead on the ground. Vaiṣṇavî, with the blow of Her club, took away the lives of many Daityas and striking them with Her Discus cut off the heads of several others. Indrânî hurled Her thunderbolt on the chief Dânavas, already struck by the feet of the elephant and lay them dead on the field. Nârasimhî tore the strongest Dânavas with the sharp nails and, devouring them, walked to and fro and made dreadful sounds. Śiva Dûtî began to laugh hoarsely and laid the Dânavas flat on the field, when they were atonce devoured by Kâlikâ and Chaṇḍikâ. Kaumârî, seated on a peacock, by drawing the bowstring to

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Her ears hurled arrows sharpened on stone on the enemies and killed them to serve the cause of the gods. Vâruṇi tied down the Dânavas by Her Pâsa weapons in a face to face fighting; thus they lay down senseless on the ground. O King! Thus the Mâtrikâs, the goddesses, crushed the forces. Then the other powerful soldiers fled away terrified. The "Boombâ" danger cry rose then loudly; on the other hand, the Devas began to shower flowers on the Devîs. Hearing the distressful agonies of the Asuras and the shouts of victory of the Devas, Raktabîja, the chief of the Dânavas became very angry. Seeing specially the Dânavas flying away and the Devas shouting, that powerful Demon came hurriedly to the battle-field with anger. Then with eyes reddened with anger, and with various weapons came before the Devî, Raktabîja mounting on a chariot, and making sounds unusual with his bowstring.

Here ends the Twenty-eighth Chapter of the Fifth Book on the description of the fighting of the goddesses in Śrî Mad Devî Bhâgavatam the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXIX.

1-21. Vyâsa said:—"O King! Please hear attentively about the extraordinary boon that was given by Mahâdeva, the God of gods, to the great warrior Raktabîja. Whenever a drop of blood from the body of that great warrior will drop on the surface of the earth, immediately will arise innumerable Dânavas, equal in form and power to him; thus the Deva Rûdra granted the Demon the wonderful boon. Thus elated with the boon, he entered into the battle-field with great force in order to kill Kâlikâ with Ambikâ Devî. Seeing the Vaiṣṇavî Śâkti, lotus-eyed, seated on the bird Garuḍa, the Demon struck Her with a violent weapon (named Śakti). She then baffled the weapon by Her club and hurled Sudars'ana disc on the great Asura Raktabîja. Thus struck by the disc, blood began to ooze out from his body as the red stream of soft redsand-stone comes out of a mountain-top. Wherever on the surface of the earth drops of blood fell from his body, then and there sprang out thousands and thousands of demons like him. Indrâṇi, the wife of Indra, became very angry and struck the terrible Raktabîja with his thunderbolt. Streams of blood then began to ooze out from his body. No sooner the drops of blood fell from the Demon's body, than were instantaneously born from the blood many powerful Asuras, of similar forms, having similar weapons and hard to be conquered in battle. Brahmâṇî then becoming enraged

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struck at him with the staff of Brahmâ with greater force. Mâhes'varî rent the Dânava asunder by striking him with Her trident. Nâra Simhî pierced the Asura with Her nails ; Vârâhî struck at him with Her teeth. Then the Dânava becoming angry shot at them all with sharpened arrows and pierced them all. Thus when the Mâtrikâ Devîs were pierced by the club and other various weapons of that great Asura, they got very angry and pierced the Dânavas in return with shots of arrows. Kaumârî, too, struck at his breast with Her weapon, named Śakti. The Dânava then got angry and hurled on them multitude of arrows and began to pierce them. O King ! The Chaṇḍikâ Devî, getting angry, cut off his weapons into pieces and shot violently at him other arrows. O King ! Thus struck by severe blows, when blood began to flow in profuser quantities from his body, thousands and thousands of Dânavas resembling Raktabîja sprang out instantly from it. So much so, that the heavens were all covered over with Raktabîjas that sprang up from the blood. They all covered all over their bodies with coats of armour, began to fight terribly with weapons in their hands. Then the Devas, seeing that the innumerable Raktavîjas were striking the Devî, became very much frightened and were distressed with sorrow. They began to talk with each other with sorrowful countenances that thousands and thousands of huge bodied warriors were springing from the blood. These were all very powerful ; so how could they be destroyed ! In this battle-field there were now left only the Mâtrikâs, Kâlikâ, and Chaṇḍikâ. It would be certainly extremely difficult for them to conquer all these Dânavas. And if at that moment, S'umbha and Nis'umbha were to join them with his army, certainly a great catastrophe would occur.

22-28. Vyâsa said:—"O King ? When the Devas were thus extremely anxious, out of terror, Ambikâ Devî said to the lotus-eyed Kâli:—"O Chamuṇḍa ! Open out your mouth quickly, and no sooner I strike Raktabîja with weapons, you would drink off the blood as fast as it runs out of his body. Instantly I will kill those Dânavas sprung from the blood with sharpened arrows, clubs, swords and Muṣalas ; and you would then be able to devour them all at your will, and, then, roam in this field as you like. O Large-eyed One ! You would drink off all the jets of blood in such a way that not a drop of it escapes and falls on the ground. And then when they will all be devoured, no more Dânavas would be able to spring. Thus they will surely be extirpated ; otherwise they will never be destroyed. Let me begin to strike blows after blows on Raktabîja and you better drink off quickly all the blood, being intent on destroying the forces. O Chamuṇḍe ! Thus, the Dânavas being all exterminated, we will hand over to the Indra, the lord of the Devas, his Heavens without

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any enemy ; and, thus, we can go peacefully and happily to our own places.

29-47. Vyâsa said:—"O King ! The Châmuṇḍâ Devî, of furious strength, hearing thus the Devî's words began to drink the jets of blood coming out of the body of Raktabîja. The Devî Ambikâ began to cut the Demon's body into pieces and Châmuṇḍâ, of thin belly, went on devouring them. Then Raktabîja, becoming angry, struck Châmuṇḍâ with his club. But though She was thus hurt severely, She drank off the blood and then devoured all the limbs thereof. O King ! Thus Kâlikâ Devî drank off the blood of all other powerful wicked Dânava Raktabîjas that sprang out of the blood. Ambikâ thus destroyed them. Thus, all the Dânavas, created out of the blood were devoured ; then, there was left, lastly, the real Raktabîja Ambikâ Devî then cut him asumder into pieces by Her axe and thus killed him. Thus, when the dreadful Raktabîja was slain in the battle, the Dânavas fled away trembling with fear. Without any weapons, covered all over their bodies with blood, and void of consciousness they uttered, dumb confounded "Alas ! Alas! What has happened, what has happened." Thus crying, they told their King S'umbha thus:—"O King of Kings ! Ambikâ Devî has killed Raktabîja and Châmuṇḍâ has drunk off all their blood." The carrier (Vâhana) of Devî, the powerful ferocious Lion killed other powerful warriors and Kâlî devoured the remaining soldiers. O Lord of the Dânavas ! We have fled and come to you to give the news of the battle and to describe the wonderful doings of that Chaṇḍikâ Devî in the battle-field. O King ! In our opinion, no one will be able to conquer that Lady, be he a Daitya, Dânava, Gandarbha, Asura, Yakṣa, Pannaga, Châraṇa, Râkṣasa, or an Uraga. O King of Kings ! The other Goddesses, Indrâni and others, have come to the battle, on their own carriers respectively and are fighting with various weapons. O Lord of the Dânavas ! The Dânava forces are all slain by them with the excellent weapons in their hands. Even Raktabîja has been slain in no time. That Lion, of indomitable prowess, killed the Râkṣasas in the battle ; The Devî alone is hard to conquer ; how much more would it be impossible to conquer Her, when She has been joined with other goddesses. So consult with the ministers and do what is reasonable. In our opinion it is better to make treaty with Her and quit your enmity. O King ! Think over the fact that that Lady destroyed all the Dânavas and at last drank off the blood of Raktabîja and at last killed him. What on earth can be more wonderful than this ? O King ! The Devî Ambikâ killed all the other Daityas and Châmuṇḍâ devoured their blood, flesh, and all. Considering all this, it is now better for us to serve the Devî Ambikâ or fly away to Pâtâla. No more fighting is desirable. She is

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not an ordinary woman ; She is Mahâ Mâyâ, there is not the least doubt in this. Only to serve the cause of the Gods, She has manifested Herself and is now destroying the Râkṣasas' race.

48. Vyâsa said:—Hearing thus, S'umbha got confounded by Kâla (Death), as his end was coming nigh, and said the following words, his lips quivering with anger.

49-54. You are struck with fear ; so you all take the refuge of Chaṇḍikâ or fly down to Pâtâla ; but I will kill Her with all my exertion and effort. I conquered all the hosts of Devas and I have enjoyed their kingdoms; shall I now, out of the fear of one Lady, fly and enter into the Pâtâla. All my attendants, Raktabîja and other heroes, are now slain in the battle and is it possible that I will now fly away out of the sake of preserving my life only. See ! The death of all the beings is ordained by Kâla and it is unavoidable. No sooner a being is born, he is liable to the fear of death. How can a man, then, out of fear of death, quit all his name and fame ? O Nis'umbha ! I will now go immediately to the battle, mounting on my chariot and will return after slaying Her in battle. And if I cannot kill Her, I will not then return any more. O Best of warriors ! Better stand on my side with all your forces and kill that Lady in no time, with sharp arrows.

55-58. Nis'umbha said :—To-day I will go to the battle and slaying that Kâlikâ, will shortly return here with Ambikâ. O King ! Do not think at all for that Lady ; see my world-conquering strength and look at that weak woman ; there is a vast difference. Cast aside your this great mental anxiety and trouble. Enjoy, O Brother, excellent things. I will bring that dignified Lady with all honours before you. O King ! You ought not to go to the battle when I am alive. I will presently go to the fight and bring for you that Lady as a sign of our victory.

59-60. Vyâsa said :—O King ! Thus saying, the younger brother, proud of his own strength, went hurriedly to the battle-field, mounting on his big chariot. He was protected all over his body by his coat of armour and he was well provided with various weapons and all other accoutrements of war. The bards began to sing hymns to him and various other propitious ceremonies were being performed.

Here ends the Twenty-ninth Chapter of the Fifth Book on the killing of Raktabîja in Srî Mad Devî Bhâgavatam, the Mahâ Purânam, of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XXX.

1-10. Vyâsa said :—"O King ! Thus making a firm resolve that there would be either victory or death, the great warrior Nis'umbha went to fight with the Devî, with great excitement and with all his forces. Śumbha, too the Lord of the Daityas, accompanied by his forces, went after Nis'umbha ; S'umbha knew full well the rules of warfare ; therefore he remained a witness there. Indra and the other Devas and Yakṣas, all stationed themselves in the celestial space, eager to see that fight, covered with clouds. Nis'umbha came to the field, and, taking the strong bow made of horns, began to shoot arrows after arrows at the Divine Mother with the object of frightening Her. Seeing Nis'umbha with his excellent bow, shooting arrows, Chaṇdikâ began to laugh frequently. With a soft slow voice She spoke to Kâlikâ :—"O Kâlî ! See their foolishness ! They have come before me, courting death. They are so much deluded by My Mâyâ, that they yet expect victory when they have already witnessed the death of Raktabîja and many Dânavas. Hope is so very strong that it never quits a man. How wonderful is this that some of their armies are destroyed, some are wounded, some are rendered senseless, some made powerless, some have fled ; seeing all these, yet, they have come to fight, as it were, fastened by the cord of hope of victory. O Kâlî ! To-day I will certainly slay Nis'umbha and S'umbha. Their death is nigh ; deluded by the Daivî Mâyâ, they have come to Me. Therefore, in the face of all the Devas, I will kill them to day.

11-24. Vyâsa said :—"O King ! Thus saying, and suddenly drawing Her bow, Chaṇdî covered Nis'umbha, in front, all over with a multitude of arrows. Nis'umbha, too, cut off those arrows into pieces by his sharp arrows ; thus the fight became more and more dreadful between them. At this time, the lion of Bhagavatî, came down upon the forces, quivering his manes, like a powerful elephant going down into a lake. By his nails and teeth, he tore asunder the bodies of the Dânavas that fell before him and devoured them, as if they were infatuated elephants. That lion thus crushing down the soldiers, Nis'umbha came forward hurriedly, drawing his excellent bow. Hundreds of other generals of the Dânavas came up there to kill the Devî, biting their lips and with their eyes reddened with anger. In the meantime S'umbha killed Kâlikâ and came very hurriedly there with his forces to capture the Divine Mother. Coming to the battle-field S'umbha saw that the Divine Mother was

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standing before him ; though She was looking very beautiful, fit for love sentiment, yet She was filled also with the sentiment of fiery wrath. At that time the large eyes of Bhagavatî, the Beautiful in the three worlds, though naturally red, looked more red due to wrath. When S'umbha saw Her lovely features, the dssire to marry Her and the hope of victory all vanished away from his mind ; and he stood there with bow in his hand, firmly holding in his mind that he would die. Seeing the Dânava in that state, She smiled and began to say, so that all the Dânavas could hear. O Wretched Fools ! If you all want to live, quit all your weapons here, go to the Pâtâla or to the middle of the ocean. Or be slain in the battle by My arrows and go to heavens and enjoy there without any fear all the enjoyments and sports there. Weakness and heroism, both cannot be expected at one and the same time and at the same individual ; therefore I am ordering you to dispel your fears. Now go wherever you find your ease and happiness.

25-35. Vyâsa said :—O king ! Hearing these words of the Devî, that haughty Nis'umbha ran forward, holding in his hand the sharpened axe and shield adorned with eight Chaṇdras (embossed) and firstly struck with sword violently on the proud lion ; then, whirling with great force that sword, hurled it upon the Divine Mother. The Devî, then, thwarted off the blow of the sword by Her club and struck at his arm by Paras'u. The warrior Nis'umbha, thus struck at his arm, patiently bore that hurt and struck at Chaṇdikâ by his axe. The Devî then made such a terrible noise of bells that all the Daityas were struck with terror. Then She, desiring to kill Nis'umbha, began to drink nectar frequently. O King ! Thus the terrible fight went on between the Devas and Dânavas both trying to defeat the other party. Then began to dance in the battle-field, the cruel voracious dogs, jackals, vultures, herons, crows and other birds, very much gladdened. The battle-field was drenched with blood and the dead carcasses of innumerable Dânavas, elephants, and horses. Nis'umbha, then, seeing the Dânavas dead on the field, became very angry and ran forward with his terrible club before the Devî. That proud Asura struck first at the head of the lion with that club and laughed again and again and struck the Devî with that same club. The Devî, too, got very angry seeing Nis'umbha before Her and striking at Her. She then spoke thus :—

36. O You Stupid ! Wait till I sever your head from your body by this axe. Soon you will be sent unto death with your head severed off your body.

37-64. Vyâsa said :—"O king ! Thus saying, the Chaṇdikâ Devî instantly cut off the head of Nis'umbha by Her axe with great caution.

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The head thus severed from the body by the blow of the Devî, the headless Demon began to roam there with great force with club in his hand. The Devas then got very much frightened. The Devî, then, cut off the hands and feet of that headless Demon with sharpened arrows. That vicious wretch fell down lifeless, on the ground like a mountain. The powerful Daitya Nis'umbha being thus killed, a great uproar arose amidst his panic stricken forces. The soldiers, covered all over their bodies with blood, left all their weapons in the field, began to make Boombâ sound (a piteous cry with mouth and hands as sign of danger) and fled away to the king S'umbha. He, the tormentor of the foes, then asked them coming : "Where is Nis'umbha now? Why have you fled away from the field?" Thus hearing the King's words, they bowed down and said :—"O King! Your brother Nis'umbha is lying dead on the battle-field. O King! The Devî killed all the Dânava warriors that attended your brother; only we are left and have come here to give you the information. O King! Nis'umbha has been killed by the weapons of the Devî. So we think you ought not to go to the battle. Know this as certain that the Lady, the Highest Cause of this Universe has come here to destroy the Dânavas, the object being to serve the cause of the Gods. This Lady is not an ordinary woman; She is the Supreme Force; Her doings are inconceivable; what more can be said than the fact that the Devas never can know Her! This Devî can assume various forms; She is the origin of Mâyâ; She is very clever; She is adorned with various ornaments and is holding various weapons in Her hands. Her doings are incomprehensible; She is like a Second Night of Dissolution (at the end of the world); She is Perfect, endowed with all auspicious signs, capable to go beyond the insurmountable. This wonderful Devî is serving the cause of the gods and the Devas from the sky are singing hymns to Her. O King! It is now your paramount duty to fly away and save your life; if you live, you may have the chance for gaining the victory when time will turn out favourable; there is no doubt in this. It is Time that makes a strong man weak; and it is that very Time that makes that weak man strong again and stimulates him for victory. Time makes a generous donor a beggar and it is Time that makes the same beggar again a generous donor. Brahmâ, Viṣṇu, Mahes'a, Indra and other Devas are all under the sway of this Time; so Time is the Sovereign of all. Therefore, O King! Wait for this Time. Now Time is favourable to the Gods and inimical to you. Therefore Time is destroying now the Daityas. But the course of Time is not the same throughout. O King! The actions of Time are various no doubt. Time creates men and Time destroys them. The time of

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creation is different from the time of destruction, this is evident to you before your eyes. See ! When Time was favourable to you, you subjected Indra and all other Devas and made them pay taxes to you ; and now Time is unfavourable to you ; so an ordinary weak woman is killing the powerful Dânavas ; Time, therefore, is doing favourable things and also unfavourable things. The host of Devas or the woman Kâlî is not the cause thereof. O King ! The present Time is not favourable to you and the Daityas ; knowing this, do as you like. See ! Indra, Viṣṇu, Varuṇa, Yama and other prominent Devas all fled before in battle, quitting their weapons. So, knowing this world as subject to the control of Time, you can now fly away and go quickly to the Pâtâla. For if you live, you will get in future all the pleasures ; and if you be killed, your enemies will all be very glad and roam everywhere fearlessly, singing propitious songs.

Here ends the Thirtieth Chapter of the Fifth Book on the killing of Nis'umbha in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXXI.

1. Vyâsa said :—" O King ! S'umbha, the Lord of the Daityas, hearing the words of the soldiers, began to say, then, with eyes rolling with anger.

2-15. S'umbha said :—" O Fools ! What are you saying all this ? How can I do this unspeakably mean act and then hope to live ? How shall I be able to roam in this world when I have become the cause in the slaying of my brothers and ministers ? Time is the more powerful cause of all that takes place, good or bad ; so when this formless Time is the Supreme Ruler, what use is there in my brooding over the result ? Let whatever come that is inevitable, let whatever be done that is destined to take place ; death or life, I do not think of either. The more so when Time is never able, even when worshipped, to thwart off death or life when their proper moment arrives. See ! The God of rain gives us rain in the rainy season ; but, it is seen that sometimes it does not rain in the month of Śrâvan (the rainy season) ; whereas it rains sometimes in the month of Agrahâyana, Pauṣa, Mâgha, or Phâlguna (not the rainy season). Therefore it is evident that Time is not the chief factor. Fate is stronger than Time; Time is merely the instrumental cause. It is this Fate that has created all this universe ; it cannot be rendered otherwise. I consider Fate as Supreme ; Fie on this one's own exertion ! For, Lo ! Nis'umbha, who had before conquered all the Devas, is slain to-day by an ordinary woman ! Alas !

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When Raktabîja, too, had been slain, how can I desire to hold on to my life, foregoing all my name and fame! Even Brahmâ, who has created all this universe, will not sooner come to an end than his longevity expires. Four thousand Yugas constitute one day of Brahmâ; and in that one day fourteen Indras perished; so twice the life of Brahmâ constitute the life of Viṣṇu; similarly twice the life period of Viṣṇu constitute the life period of Mahes'a; and when their longevities expire, they come to an end. This visible earth, mountains, sun and moon all will perish; so it has been specially ordained by the Destiny; therefore, O Fools! I do not care a bit for the death. When a being is born, he must die; and when anyone dies, he will be born again, there is no doubt in this. So one ought to preserve one's name and fame which is more permanent in this transitory body. Prepare my chariot; I will go to-day to the battle-field; let victory or defeat come what it may, as Fate has ordained. I will soon go to fight.

16 33. Thus saying, S'umbha mounted on the chariot quickly and went where the Devî Ambikâ was staying. Then the four-fold army, cavalry, infantry, chariots, horses and elephants and innumerable soldiers, followed him with weapons in their hands. Going there to the Himâlayâ mountain, he saw the Divine Mother sitting on Her Lion. She appeared so very lovely as to enchant the three worlds. Her body was decorated with various ornaments, all the auspicious gems were manifest; the Devas, Gandarbhas, Yakṣas and Kinnaras in the heavens were all worshipping Her with hymns and Pârijâta flowers; and the Devî was making beautiful sounds with bells and conches, indicative of Her victory. Seeing Her S'umbha was very much enchanted with passionate love and struck with, the five arrows of cupid, thought thus:—How wonderful is Her lovely countenance! See! How wonderful and amazing is Her skilfulness!! Delicacy and capability to endure the hardships of war, though quite contrary to each other, are both in Her. What a wonder is this!! Her bodies are extremely delicate and limbs are lean and thin; besides She is lately blooming into womanhood; still She does not feel any passion; this is undoubtedly very wonderful!! She is exquisitely beautiful that can be desired of in one's mind; and though She is endowed with all the auspicious signs, yet She has no inclinations for all the pleasures and allurements of the world and is now slaying the powerful Asuras; this is wonderful indeed!! Now what steps are to be taken so that this Lady comes under my control? All the Mantrams also are not with me now to bring over this Swan-eyed Lady unto me. This proud lovely Lady is the incarnate of all Mantrams; how will She come under my control? This heroic Lady cannot be controlled by conciliatory words, allurements, dissensions; it is not advisable, too, to fly away from the battle-field and to

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go to Pâtâla. What am I to do? Where shall I go in this critical moment? And if I die at the hands of this Lady, that death is not a glorious one; it will take away my fame. The death in a battle-field is conducive to one's well being, so the sages say, when both the parties are equally strong. The Devas have created this Lady stronger than even hundred strong men; She is a woman merely in name. This Lady is very powerful and has come here to destroy the Dânavas; there is no doubt in this. What effect will conciliatory words now produce on Her; She has come to slay us; Will She be appeased with good words? Neither will allurements of precious things be of any avail, for She is decked with various arms and weapons; nor will it be of any use to sow dissensions between the Devas and Her. Further all the Devas are under Her control. Therefore it is far better to die than to fly; victory or death would come unto me to-day as Fate has ordained.

34-46. Vyâsa said:—O King! Thus thinking in his mind, S'umbha became ready to shew his strength; and firmly resolved to fight, he said to the Devî before him:—O Devî! Fight. But, O One of delicate limbs! Thy so much toil is in vain. Thou hast no sense at all; for Thou art doing contrary to the doings of woman-kind. The pair of eyes of women are their arrows; the eyebrows are their bows; their gestures and postures are their weapons and their hits are those persons who are skilled in amorous love sentiments. The dyes used in painting the bodies are their armours, their mental desires are their chariots, so sweet soft words and conversations are their trumpet sounds; women have no other things for their war preparations. Therefore, O Beloved! Any other weapons are mere mockeries and ridiculous; their modesty is their ornament; impudence can never grace them. An exquisitely beautiful woman, if engaged in a fight will look harsh; especially when Thou wilt draw Thy bow, how wilt Thou be able to hide Thy breasts? When Thou wilt run with Thy club, where will Thy gentle treadings go? O Beautiful! Thy councillors are this Kâlikâ and the stupid Châmuṇḍâ. Chaṇḍikâ is Thy adviser; her voice is very hoarse; how can then she be able to nurse Thee? Again this Lion, the terror of all the beings, is Thy carrier. Therefore, O Dear! Leave aside all these and come over unto me. O Beautiful One! That Thou art ringing Thy bells and dost not sound Thy lute goes quite against Thy beauty and youth. O Sensitive One! If Thou likest to fight, better assume an ugly appearance, let Thy nature be ferocious and cruel; let Thy colour be black like a crow; lips elongated, legs long, nails ugly, teeth horrible, and let Thy eyes be ugly or yellow like those of a cat. O Devî! Assume such an ugly appearance and stand firmly for the fight. O Deer-eyed One! Speak first harsh words

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unto me; then I will fight with Thee; my hand does not get up to strike Thee with handsome teeth, in the battle-field, Who art like a second Rati.

47. Vyâsa said :—O Best of the descendants of Bharata! When S'umbha said thus, the Divine Mother, seeing him passionate, smiled and said :—

48-50. O Stupid One! Why are you so much distressed with passion? O Fool! If your hand does not come forward to strike weapons at Me, then fight with this ugly Kâlikâ or Chamuṇḍâ; they are your best compeers in the battle-field; they will fight with you; I will stand as a mere Witness. Thus saying, the Devî Bhagavatî said to Kâlikâ in sweet words :—" O Kâlikâ! Your nature is fierce; this S'umbha likes also the fierce; so kill him."

51-69. Vyâsa said :—"O King! That Kâlikâ, the incarnate of Death, thus ordered, took up Her club immediately and became ready to fight, as if sent there direct by the God of Death. A dreadful fight then ensued between the two; and the highsouled Munis and the Devas were present there and witnessed the great event. S'umbha first struck at Kâlikâ, raising his club. Kâlikâ, then, struck S'umbha in return with her club violently. Instantly she made a dreadful sound, broke down his chariot, glittering like gold, into pieces, killed the horses of the chariot and slew the charioteer. Walking, then, on foot with a very heavy club in his hand, S'umbha struck with great anger on the breast of Kâlikâ and began to laugh. Kâlikâ, in the meanwhile, rendering his stroke useless, soon took up Her axe and cut off his left hand, pasted with sandal and decked with arms and weapons. His left hand thus cut off, his whole body was drenched with torrents of blood; yet he came up with club in his hand and struck Kâlikâ with it. Kâlikâ, too, laughed and with Her scimitar cut off his right arm holding the club and ornamented with armlet. S'umbha became angry and came up violently to kick Her when Kâlikâ quickly cut off his two legs. His arms and legs thus severed from his body, the Demon frightened Kâlikâ and told Her. "Wait, wait." And soon he came up before Her. Seeing the Demon coming, Kâlikâ severed his neck from his body like a lotus; blood began to gush out in continuous streams. O King! The head of S'umbha, thus severed from his body, fell on the ground like a mountain. Immediately the life left the body. Seeing the Dânava fall down lifeless, Indra and the other hosts of Devas began to worship the Devî Bhagavatî, Chamuṇḍâ, and Kâlikâ and chanted lovely hymns to them. The winds then began to blow pleasantly; all the quarters looked very clear and Fire in sacrificial altars, being circumambulated, became very propitious. On the other hand, those Daityas that remained alive quitted

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their arms and weapons, bowed down to the Divine Mother, and fled away one and all to the Pâtâla. O King! I have now described in regular order to you how the Devî protected the Devas and destroyed S'umbha and other Asuras. Those human beings on the surface of the earth that read this anecdote from the beginning to the very end or hear it constantly, get all their desires fulfilled; there is no doubt in this. O King! Verily he gets a son who has not got any son; he gets abundance of wealth who is without any wealth; the diseased become cured of their diseases; what more can be said than the fact that he who hears this glorious deed of the Devî in its entirety, gets all that he desires. O King! That man who reads daily this holy anecdote or hears it, has never to fear from his enemies; in addition he gets liberation after leaving his this body.

Here ends the Thirty-first Chapter of the Fifth Book on the death of S'umbha in the Mahâ Purâṇam S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXXII.

1-4. Janamejaya said:—"O Best of Munis! The glory of Chaṇḍikâ has been fully described by you. By whom was She worshipped in the ancient times after the reading and hearing of Her three glorious deeds (the killing of Madhu Kaiṭava, etc.)? Who was it that derived the best effects by worshipping the Devî, the Bestower of all desires? When and with whom was She pleased and then offered boons? O Ocean of mercy! Kindly narrate fully all these things to me." O Brâhmaṇa! Describe to me also the rules how the meditation, worship and Homa of the Great Devî are conducted. Sûta said:—"O Ṛiṣis! Kriṣṇa Dvaipâyana, the son of Satyavatî, was very glad to hear these questions of Janamejaya and began to describe how the worship, etc., of the Mahâ Mâyâ, the Devî Bhagavatî are to be done.

5-21. Vyâsa said:—"O King! In days of yore in Svârochiṣa Manvantara there was a king, named Suratha, very liberal-minded and devoted to govern well his subjects. He was truthful, active and energetic, and devoted to his Guru; he always served the twice-born and he never used to hold any sexual intercourse except with his legal wife. He was generous, not liking to quarrel with anybody, and expert in the science of archery. While he was thus governing his kingdom, the Mlechchas, the hill tribes, turned out his enemies. They destroyed the city of Kolâ, became very haughty and turbulent and desired to conquer the whole earth by their sheer force. Thus accompanied by the great four-fold army

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elephants, chariots, cavalry and infantry they came to conquer the dominion of the King Suratha. A dreadful fight then ensued between the King and the dreadful Mlechchas. O King! The Mlechcha forces were not at all numerous whereas the armies of the king were large; still the Mlechchas were lucky to win the battle. The King, defeated, fled to his own city which was a strongly fortified place. The good King, wise in statesmanship when he saw that his ministers had gone over to the enemies' party, became very anxious and thought whether it was advisable for him to wait for a better opportunity, remaining within his own extensive city, well guarded by a strong wall and ditch or it would be better to fight on. The King thought also that it would not at all be advisable to consult with his ministers who were, then, under the control of his enemies; what then would he do under the circumstances? Those vicious ministers could at any time deliver him to the hands of his enemies; what would then happen to him! Those men, that are avaricious, can do anything in this world; therefore it would never be advisable to trust them. The people under the sway of greed commit injury to their fathers, brothers, friends, acquaintances, their Gurus and the adored Brâhamaṇas. When the ministers had joined with his enemies, they could well be classed with the vicious; no doubt in this. Never could they be trusted under the above circumstances. Thus pondering over the matter, the King became absent-minded, and, finding no remedy, went out of the city alone, mounted on a horse. The intelligent King, helpless, entered into a dense forest and thought where would he go now? Knowing, then, that there was, at a distance of three Yojanas from that place, a hermitage of the great ascetic, the Sumedhâ Riṣi, the King went there.

N. B.—A Yojana is a distance measuring four Krosas or eight or nine miles.

22-33. O King! That hermitage was more beautiful than even the Heavens; it was on the bank of a river; various kinds of trees were there; it was frequented with wild animals having no enmity with each other; the whole place was echoed with the sounds of cuckoos. The students were studying and reverberating the atmosphere with their Vedic chants; hundreds of herds of deers were running there; rice trees had grown there wildly at places and their harvests were collected at places; good flowery trees and others with delicious fruits were seen there; at places fragrant smells of oblations of ghee, etc., were coming; all these were delighting to any man who went or stayed there. The King Suratha was very glad to see that Âs'rama; he became fearless and wanted to stay there in the hermitage of the Brâhmin. Fastening his horse at the root of a tree, the King approached humbly to the Riṣi, and saw that the

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Muni was seated on a deer skin under the shade of dense Sâl trees. He was peaceful, lean and thin by tapasyâ. His stature was straight ; and he was teaching his disciples and explaining to them the meaning of the Veda Sâstras.

He was void of anger, greed, etc., beyond all the dualities, without any jealousy, always devoted to the contemplation of his Self, truthful and full of peace. Seeing him the King was filled with tears and prostrated before him and fell like a stick before him. The Muni, seeing him thus, asked him to get up and enquired about his welfare. A disciple then, at the sign of the Guru, gave him a Kus'âsan, to take his seat. The King got up and at his permission took his seat on that kus'âsan ; then the Muni worshipped the King duly by offering to him water to wash his feet, and Arghya (an offer of green grass, rice, etc). Then the Muni asked him "Who are you ? What for are you come here ? Why are you so anxious ? Tell frankly all these that are not yet known to me. What do you want ? Speak out your mind. Even if that be impracticable, I will no doubt try my best to accomplish your desired ends."

31-36. The King said:—"O Muni ! I am the King Suratha ; defeated by my enemy, I have left my kingdom, palace, and wife and have come to your refuge." "O Brâhmaṇa ! I am ready to do whatever you order me ; on this surface of the earth there is no one but you who can protect me. Now I am very much terrified by my enemy ; therefore I have come to you. O Muni ! You protect those who come to seek your refuge ; I have now come here to seek your shelter ; so save me from this danger.

37-38. The Maharṣi said:—"O King ! Stay here without any fear ; none of your enemies would be able to enter this hermitage by my power of Tapasyâ, even if they be very powerful. O Best of Kings ! You will not be allowed to kill any animals here ; you will have to sustain yourself on this wild rice, roots and fruits, etc., as the rules of the forest living permit.

39-48. Vyâsa said:—Thus hearing his words, the King began to live there, with all purity and without any fear, on roots and fruits. Once the King, while taking rest under the shade of a tree, while thinking of various things, thought of his own house thus:—"My enemies have, no doubt, acquired my kingdom, but they are vicious and wicked, shameless Mlechchas and always addicted to sinful deeds ; certainly they are tormenting my subjects. My elephants and horses are not regularly getting their food and have all become powerless ; certainly they are suffering very much from my enemies. All the servants that were nourished by me before are now all suffering from troubles, having been subjected by my enemies. The wicked enemies are certainly squandering away my hoarded

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wealth to bad immoral purposes, in gambling, drinking and in revelling with prostitutes. Those Mlechchas and my ministers are always intent on vicious acts ; they do not know who are the proper persons to be given charities ; so they will no doubt exhaust away my coffers in doing sinful acts". While the King was thus meditating, seated at the root of a tree, there came one man of the Vais'ya caste looking very distressed. The King saw and instantly bade him take his seat beside him; then the King asked the Vais'ya:—"O Noble One ! Of what caste are you ? Whence are you coming to this forest ? "What is your name ? What for you look so pale and distressed ? What calamity has befallen to you ? O Good One ! Two persons become friends whenever they speak seven words amongst them ; according to this rule I am your friend ; tell me, therefore, truly all these things.

49. Vyâsa said:—The Vais'ya, hearing these words from the King, took his seat and felt himself much relieved and thinking that he has met with a saint, began to speak thus:—

50-52. O my Friend ! I belong to the Vais'ya caste ; my name is Samâdhi ; I was rich, never I had any jealousy towards anybody ; always I used to speak truth and was devoted to religious acts. My wife and sons are very greedy of money and are irreligious ; so they cut off all their affections and connections with me, very difficult to cut though, and have driven me out of the house on the pretext that I am very miserly. Thus forsaken by my relatives, I have now come to this forest. You look to be a fortunate man ; therefore kindly, O Dear One ! give me now your introduction and oblige.

53-55. The King said:—I am the King Suratha ; lately I had a defeat from the dacoits ; moreover my ministers deceived me ; consequently I am deprived of my kingdom and have now come here. O Best of Vais'yas ! Fortunately you have come to me to-day as my friend. We two will repose here gladly in this beautiful forest covered with trees. O Intelligent One ! Now quit your sorrow ; be calm and quiet and rest with me, at your leisure, here happily.

56-58. The Vais'ya said:—O King ! My friends and relatives must have been helpless, very sorrowful and they are distressed at my absence ; they must have been troubled very much by diseases and misfortunes no doubt and have become very anxious. O King ! I cannot remain quiet ; my mind is being troubled with the thought how my wife and sons are spending their times now—in pain or happiness ? I am always thinking when I would see again my sons, wife, relatives, friends, acquaintances and my house ? I cannot make me calm and quiet.

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59-60. The King said:—O Intelligent One! What pleasure can you expect to see your wicked sons and treacherous relatives who have driven you out of your house? Even the enemies are far better, provided they do good to us; what sorts of friends are they who impose on us afflictions and sorrows. Do you, therefore, make your mind calm and quiet and remain here in greatest peace and happiness.

61. The Vais'ya said:—O King! Even those that are wicked and cruel cannot quit their relatives. To-day my mind is greatly agitated with the thought of my relatives; I cannot remain quiet.

62. The King said:—My mind too, is incessantly troubled with the thought of my kingdom. Come; let both of us go to the Muni and ask him what is the medicine for the cure of these our mental agonies.

63-64. Vyâsa said:—"O King! Thus making their determinations, they went humbly to the Muni to ask him what were the causes of their sorrows? The King then went close to him and bowing down before him, took his seat and began to ask calmly and quietly the Muni who was sitting calm and serene.

Here ends the Thirty-second Chapter of the Fifth Book on the King Suratha's going to the forest in the Mahâpurâṇam, S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharṣî Veda Vyâsa.

CHAPTER XXXIII.

1-8. The king Suratha said:—"O Muni! This Vais'ya is now become a friend of mine in this forest; he has been expelled from his home by his sons and wife and he has come lately here in this forest. He is now suffering very much from the bereavement of his family and has become very much troubled in his mind. He is not getting any peace whatsoever. I am also become like him and have become very distressed owing to my kingdom being robbed away. This thought, though really devoid of any substantial cause, is not leaving my heart now. Oh! My elephants and horses, now under my enemies, have become weak My servants are suffering very much owing to my absence! My enemies will, within no time, squander away forcibly all my hoarded riches. This thought is not giving me any happiness; nay, I cannot get any sleep owing to this care and anxiety. O Lord! I know that this world is false as a dream; yet my mind is so deluded that I cannot make me quiet. Who am I? What are those horses and elephants to me? They are not my brothers, sons, nor friends; yet I feel very much for them and am troubled with

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their troubles. O Muni ! I know these all are delusions ; still I am not able to make my mind free from them. This is very wonderful indeed ! What is the cause of all this ? O Lord ! Nothing is veiled from your sight, you are fully able to solve all these doubts. Therefore, O Ocean of mercy ! Kindly explain to me and this Vaiś'ya the cause of all this delusion.

9. Vyâsa said :—" O King ! When the King Suratha asked thus, the Muni in reply said to him the following words, full of wisdom, so that his delusion and sorrow might vanish :—

10-25. The Muni said :—" O King ! I am telling you the cause of bondage as well the cause of release of all the beings in this Universe. She is known as Mahâ Mâyâ. She is the Mûlâ Prakṛiti, the state of equilibrium of the three Guṇas, Sattva, Rajas and Tâmas. Even Brahmâ, Viṣṇu, Mahes'vara, Indra, Varuṇa, Vâyu, and the other Devas, Gandarbhas, Nâgaṣ, Râkṣasas, men, deer, animals, birds, trees and various kinds of creepers all are under Mâyâ ; thus they are all bound ; again they all get release when they are released by that Mâyâ. By Her is created all this world, moving and not moving, all the beings are caught in Her net and all are under the control of Her. You are a Kṣattriya; so Rajoguṇa preponderates in you and your heart is thus rendered impure. She, by Her Mâyâ, deludes even the minds of those who are Jñânins or wise ; you are but an ordinary man compared to them. Even Brahmâ, Viṣṇu and Mahes'a, though possessed of vast wisdom, still roam, under the sway of Mâyâ, in the three worlds completely deluded by their attachments to the sensual objects. O King ! In the Satya Yuga, in ancient times Viṣṇu Nârâyaṇa himself performed a very hard tapasyâ in S'vetadvîpa. He passed away full ten thousand years in meditation, with the object of attaining the unbroken everlasting Bliss and becoming steadfastly attached to Brâhma Vidyâ. O King ! Brahmâ, too, became engaged in performing a tapasyâ, meditating the Primordial Force, Âdyâ S'akti, in a very wonderful solitary place for the cessation of delusion. Once on a time Vâsudeva Hari wanted to go to another place ; he got up and started to see other places. Brahmâ, also, left his place and started for another destination. When they met each other in their way, each one asked the other " Who are you?" The Prajâpati answered :—" I am the Creator Brahmâ." Hearing thus the Brahmâ's words, Viṣṇu said:—"O You Stupid ! I am Achyuta Viṣṇu ; therefore I am the Creator of this world." You are inferior to Me as there is so much of Rajoguṇa in preponderance in you. Know Me as the eternal Vâsudeva, preponderating in Sattva Guṇa. Do you not remember that I fought a dreadful battle for you and thus saved your life a short while ago. I slew the two Dânavas Madhu and Kaiṭava

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when you were much distressed by them and took My refuge. How then do you boast now ! O Fool ! Quit your this vain boasting now. In this wide world, there is none superior to Me.

26-31. The Ṛiṣi said :—Thus engaged in disputing with each other, their lips were quivering with anger and their eyes got red. When, Behold ! there appeared suddenly between those two disputants, a nectar-like white phallic emblem (Lingam), wonderfully long and extensive. Then a voice, from without anybody, broke out in the Heavens and addressed Brahmâ and Viṣṇu who were quarrelling thus ? Whoever amongst you will be able to go to the other end of this Lingam whether beyond its top or below its bottom, he is certainly the superior of you two ; let one of you therefore go down to Pâtâla and let the other go up to the Heavens. Leave off your useless disputations and take my word as proof. It is always advisable to select an umpire to decide such a quarrel as this that has sprung up between you two.

32-39. The Ṛiṣi said :—O King ! Hearing thus the divine word, both of them became ready and began energetically to measure the length of of the wonderful Lingam that stood in front of them. Viṣṇu went down to Pâtâla and Brahmâ went up to Âkâs'a to measure the Lingam and thus to ascertain their superiority. Going down some distance Viṣṇu got tired and doing his best, when he could not find out the end of the Lingam, he returned and remained at the desired meeting place. On the other hand, Brahmâ was ascending to the skies when he got one Ketakî flower dropping from the head of the Lingam. He became over glad and returned also to the desired meeting place. Brahmâ became very much elated with vanity and when he returned, he at once showed that flower to Viṣṇu and spoke thus the false words :—" O Viṣṇu ! This Ketakî flower has been obtained from the head of the Lingam. I have brought this to you simply that you would recognise it and be convinced in your heart. Hearing these words of Brahmâ, Viṣṇu saw the Ketakî flower and said :—" O Brahmâ ! Who is your witness in this matter ? He whose words are true, who is equal to all, who is intelligent, pure, and always of good conduct, he can be the witness in such matters of dispute.

40-44. Brahmâ said :—" Who will come now as witness from that far off place ? This Ketakî flower is the witness ; this will give evidence." Thus saying, Brahmâ requested Ketakî to give evidence ; Ketakî soon replied thus to convince Viṣṇu. O Viṣṇu ! I was on the head of Mahâdeva ; Brahmâ has brought me from there down to this place ; you ought not therefore to have any doubt on this point. My word is the evidence ; Brahmâ has gone to the other end of the Lingam. Some devotee

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of S'iva put me on His head and Brahmâ has got me down from there. Hearing thus the words of Ketakî, Viṣṇu was very much astonished and said this :—" I cannot trust your word ; if Mahâ Deva comes and speaks this Himself, then I can trust and take it as a proof."

45-53. The Ṛiṣi said :—O King ! The eternal Mahâ Deva, hearing the words of Viṣṇu, spoke thus to Ketakî with great anger " O Liar ! Do not utter such false words : You dropped down from My head and Brahmâ while ascending up, picked you up on the way. Now as you have told a lie, I will never take you ; you are henceforth forsaken by Me." Brahmâ was then very much put to shame ; he bowed down to Viṣṇu ; Mahâ Deva, forsook the Ketakî flower from that date. O King ! Such is the power of Mâyâ ; when Brahmâ, Viṣṇu and other wise persons are so self-deluded by Her, what need to speak of other ordinary mortals ! See ! Viṣṇu, the Lord of Lakṣmî, is self-deluded and is always deceiving the Daityas for the welfare of the Devas, without any fear whatsoever of the sin that he is thereby incurring. Though He is the Lord of all yet He has to take several incarnations in several wombs, forsaking the pleasures of the Heavens and fighting with the Daityas. O King ! Viṣṇu is omniscient and He is the Lord of this world ; specially He is the only One, Supreme in the creation of the Gods. Now when Mâyâ exercises such a powerful influence on Viṣṇu, what wonder is there that the other ordinary beings would be deluded by Her ? O King ! That Highest Prakṛiti draws away violently the hearts of the wise and drags them down into the ocean of world. That Omnipresent Bhagavatî is ever the cause of bondage of all when She casts Her net of delusion and She is again ever the cause of liberation when She imparts Her knowledge to them.

54. The King said:—"O Brahman ! What is the nature of Her ? and what is the Supreme Force ? What is the Cause of this creation ? And where is Her highest place ? Kindly narrate all these to me.

55-66. The Ṛisi said :—" O King! She is beginningless ; therefore She had no origin at any time; that Highest Devî is Eternal and She is always the Cause of all Causes. (How then can any other be powerful like Her). O King ! She resides in all the beings as the essential vital Force ; deprived of that Force, every being is reduced to a dead carcass. She is pervading as the Universal Force of Consciousness in all the beings. The form of this Śakti (Force) is the form made up of consciousness itself, the Brahma. (For the force of Fire is Fire itself; it is not seen in any other form). Her appearances and disappearances at times are simply for serving the purposes of the Gods. O King ! Whenever the Devas and men worship Her, Ambikâ makes Her appearance visible to destroy their pains and sufferings. She assumes various

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forms and possesses various powers. That Highest Îs'varî comes down of Her free will to serve Her some purpose or other. She is not like the Devas, under the control of Daiva or Fate ; She is not under the influence of Time (as both Fate and Time are created by Her). She puts always every being to action according to his capacity. Puruṣa is not the Doer ; He is simply the Witness. This whole Universe is the object seen. That Devî is the Mother of all this that is witnessed. She is the Manifested and She is the Unmanifested and She is the Effect also. She alone is the Actress and manifests thus the world and thus gives the colouring to the Puruṣa. When the Puruṣa is coloured thus, She destroys quickly these worlds. It is said that Brahmâ, Viṣṇu and Mahes'a are respectively the Creator, Preserver and Destroyer of the world ; but this is merely a statement ; really they are merely instruments in Her hands. Bhagavatî has created them in reality for Her Pastime and stationed them in their respective posts. She has bestowed to them Her part manifestations, *i.e.*, Sarasvatî to Brahmâ, Lakṣmî to Viṣṇu, and Girijâ to Mahes'a and has thus rendered them more powerful. They, the lords of the Devas, alway meditate and worship Her as the Creatrix, Preservrix and Destructrix of this Universe. O King ! I have thus described to you, as far as my intelligence and knowledge go, the holy greatness and the excellent glory of Her (in reality, I have not been able to come to the end of it.).

" Aim, Hrîm, Klîm Châmuṇḍâyai bichche" is the (9) nine lettered mantra.

Here ends the Thirty-third Chapter of the Fifth Book on the description of the greatness of the Devî in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXXIV.

1. The King said:—O Bhagavan ! Kindly narrate to me in detail now the methods how to serve and worship the Goddess and the Mantrams that are used on such occasions.

2-12. The Riṣi said:—"O King ! I am now describing the method how to worship the Goddess. Hear. This leads to the fulfilment of all desires, to the liberation from one's bondage, to self-realisation and to the destruction of all miseries. The worshipper has to perform his bath ; then putting on a white cloth, he will have to perform his Vaidik and Tântrik Sandhyâ ; then he should, with his heart controlled, perform his Âchaman a ceremony and select a good auspicious site for his own Poojâ purposes. Next he should plaster the site with cow-dung and spread his sacred carpet (Âsana) whereon he is to take his seat with a cheerful mind and sip water for Âchamana three times. Then he is to collect the articles for worship according to

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his best capacity and place them duly in their respective positions. He is to perform Prâṇâyâma (regulate his breath): and then follows the Bhuta-S'uddhi, the purification of the old and the formation of the celestial body and Jiva-S'uddhi by which the Sâdhaka becomes the Devatâmaya ; he then proceeds to Mâtrikâ Nyâsa (*i. e.*, setting mentally in their several places in the six Chakras and then externally by physical action the letters of the alphabet which form the different parts of the body of the Devatâ. He then places his hand on different parts of his body, uttering distinctly at the same time the appropriate Mâtrikâ for that part).

Bhuta-Śuddhi:—Dissolve earth into water, water into fire, fire into air, air into ether; ether into Ahamkâra, Ahamkâra into Maḥat and Mahat into Prakriti, the final Cause. This process is called Bhuta-S'uddhi.

He is to mention then the time, date, tithi, and month of the year and make his Sankalap ; then he will have to assign to the different parts of his body the Mâtrikâ Mantrams duly as well as his own Mantram ; next he is to meditate in his own body the seat of the different Devatâs and do the internal worship. He is to breathe life into the Deity outside to be worshipped as well as within himself to be meditated and worshipped ; then he is to do the same with the articles for worship and purify them by sprinkling with water and Astra or Phaṭ Mantram, thus removing all sources of obstacles that are likely to interfere with the act. Next, on an auspicious copper plate, he is to draw inside a six-angled (hexagonal) figure (two triangles crossing each other with their vertices one upward and the other below) with white sandal paste or with eight perfumed things and outside this figure, an octagonal figure of eight petals ; outside this he is to draw the boundary lines that is called the Bhûpura. On each of the eight petals he is to write each letter of the nine-lettered Vîja (Seed) Mantram and the ninth letter in the central ovum. Next by the Mantram by which breath is infused or by the Vedic Mantram he will have to place the Yantra in the proper position and then worship the Âdhâra S'akti (the vital Force) in the central ovum and the holy seat with the Pîṭha Mantrams. He will have to invoke the Devî, uttering the Seed Mantram over a golden plate or figure and carefully worship Her by offering seats and other articles duly as enunciated in the Yâmala Tantras, etc. Then he will have to perform the six-fold worship of the Gaṇas in the six angles and worship Indra, etc., and Vajra and others in the Bhûpura (the boundary) and thus finish the Poojâ of the Yantra. (For the Poojâ see the Prapancha Sâra.) *Note.*—Bhûpura is what is thought over outside front or in the beginning. Here the Gaṇa Devatâs are first thought over and worshipped. Worship outside, worship inside and See the Deity in and out, everywhere and be free" is the motto of the worship. In the absence of the Yantra, one

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will have to make a metalled image of Bhagavatî and worship Her with the greatest caution with the Mantras as expounded by S'iva in the Tantrams (of Jâmalâ and others). *Note.*—Yantra is that which restrains. This human body is the Yantra. And its imitation is placed outside in various shapes and figures. The Yantra is the mystical diagram used by the dovotees for worship.—Or one may use the Vaidik Mantrams in worshipping the Deity in accordance with the prescribed rules and with his mind controlled ; then, merged in meditation, one is to mutter silently (perform the Japam of) the nine-lettered Mantram. (The Mantram is Krîm, Dakṣiṇe, Kâlike, Svâhâ). Japam (muttering or repeating silently the Mantram) is of two kinds:—Nitya (daily) and Pauras'charanik (repetition of the name of the deity accompanied with burnt offerings). In the Nitya Japam, Nitya Homas are performed and in the occasional Pauras'charaṇik Japam,. one tenth of this is offerred ; Abhiṣeka, too, is one-tenth of this Homa ; Tarpaṇam is one-tenth of Abhiṣeka and the feeding of the Brâhmaṇas is one-tenth of what is done in the Tarpaṇam. O King ! Thus completing the Japam one is to read daily the Chaṇḍî (do the Chaṇḍîpâṭha) where the three glorious deeds of the Devî are narrated ; next he will have to allow the Deity invoked to depart to Her own place. The Navarâtra Vrata (nine night vow) is next to be observed according to the proper rites and ceremonies. Hrîm Mahiṣa Mardinyai Svâhâ is the Mantra.

13-31. In the bright fortnight of the month of Âsvin or Chaitra, is to be observed the fasting of the Navarâtra by those who desire for their own welfare. Homas are to be offered, many in number, and Mantrams are to be recited, the same as in one's own Mantram, good Pâyasam with sugar, ghee, and honey mixed is to be offered in this ceremony. Goat meat, or holy leaves of the Bel tree, or red Karavîr flowers or til (sesamum seed) mixed with honey can be used instead in the Homa ceremony. The special days for the worship of the Devî are the eighth, ninth, or fourteenth day (tithi) of the half month. The feeding of the Brâhmiṇs must be done on each occasion. O King ! Thus the poor become wealthy, the diseased get cured, and the persons that have no issue get obedient and well qualfied sons. The King, expelled from his kingdom, gets back by the grace of Mahâ Mâyâ, dominion over the whole earth and becomes able to destroy all those enemies of his, by whom he was before vanquished, when he worships the Devî. The persons, desirous of learning, get undoubtedly the learning honourable and auspicious, provided he worships the Devî with his senses restrained. Persons of all castes, Brâhmiṇs, Kṣatriyaṣ, Vais'yas or S'ûdras can become masters of all pleasures and happiness provided they worship with devotion the Devî, the Preserver of the World (the Jagaddhâtrî). A man or woman whoever

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performs the Navarâta vow always full of devotion, gets all the desired fruits. Whoever celebrates the holy Navarâtra ceremony in the bright fortnight of the month of Âs'vîn with his heart full of the thought of the Devî, gets all his desired fruits. O King! Now I am describing the rites and ceremonies; here a square raised platform or altar is to be made according to the prescribed rules; a water-jar is then to be placed on it with the Vedic mantrams and due rites and ceremonies. One will have to make a beautiful Yantra according to the previously laid rules and the water-jar is to be placed on it; then spread the beautiful Yava grains all around the jar. An awning or pandal is to be erected over the altar and the place of worship, and the site is to be decorated with flowers. Lights and Dhûpas, incense and perfumes are then to be used in the hall of the Chaṇdikâ Devî. O King! The Devî is to be worshipped thrice; morning, midday and evening; no miserliness is to be shown in spending wealth for this purpose. Light, dhûp, good presents of rice and other edibles, flowers, and fruits of various kinds are to be offered in this worship of the Devî; the chanting of the hymns of the Vedas, songs, and music with the various instruments are to be done and a grand festivity is to be made. Moreover, note this carefully that virgins are to be worshipped duly with sandal, ornaments, clothings, various edibles, sweet scented oil, and beautiful garlands. (This worship of the virgins is one of the essentials.) Thus completing the worship of the Devî, Homa is to be done duly with Mantrams and other necessary articles on the eighth or the ninth tithi. Lastly the Brâhmins are to be fed duly; then the worshipper is to take his first meal after fasting (*i. e.*, make pâraṇam) on the tenth day; then presents and various articles are to be offered to the Brâhmiṇs according to one's might and with devotion.

32-44. O King! Any man, or any chaste married woman or a chaste widow whoever performs thus the Navarâtra Vrata gets in this world all the desired fruits and enjoys all sorts of enjoyments and gets unbounded happiness and after death goes to the highest place. And if, owing to some cause or other, he has to take his birth again in this world, he would be born in an excellent family and would become endowed with good conduct and qualifications and get the unflinching devotion towards the Ambikâ Devî. O King! I have thus described to you the rules of the Navarâtra ceremony; this vow is the best of all; highest and greatest pleasures and happinesses are obtained in worshipping thus the auspicious Mahâ Mâyâ. O King! Better worship Chaṇdikâ duly according to the prescribed rules; then you would be able, by Her grace, to conquer all your enemies and you will regain your excellent dominion, unshaken by any, and you will get again the highest pleasure and happiness when you

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will be reunited with your wife and sons in your own palace ; there is no doubt in this. O Vais'ya ! You, too, better worship the same Mahâ Mâyâ, the Goddess of the Universe, worshipping Whom leads to the fructification of all desires. You will then be able to regain all your wordly pleasures in your own home and be respected by your relatives and acquaintances and finally, after your death, you will go to the holy abode of the Devî. There is no doubt in this. Those that do not worship the Devî, go to Naraka or hell ; moreover they suffer much from various diseases in this world. Those that do not worship the Devî are always defeated by their enemies, are void of wife and sons, become stupid and suffer pains from their unsatisfied desires. And those that worship the Preservrix of this world with the Bel leaves, Karavîra flowers, S'atapatra and Champaka flowers, that blessed man, devoted to the Devî, gets filled with all sorts of enjoyments. O King ! What more can I say than this, that those who have worshipped the Devî Bhavânî with the Mantrams approved by the Nigama Śâstras, those very persons get honour in this world and are filled with all sorts of power and wealth. Verily, they stand foremost in the rank of best men, becoming the only repositories of all the best qualities in this world.

Here ends the Thirty-fourth Chapter of the Fifth Book on the methods of the worship of the Devî in S'rî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXXV.

1-12. Vyâsa said :—"O King ! Hearing thus the Ṛiṣi's words, the king Suratha and Vais ya, who were very distressed in their minds, became very much comforted and bowed down to the Muni with great humility and modesty. Their eyes expressed their gladness and their hearts were filled with loving devotion. Both of them, then, clever in speaking and of calm and quiet temper, began to address him with their folded hands. O Bhagavan ! We were passing our days in a very humble and distressed spot ; we are to-day purified by your good words, just as the country was rendered pure by Bhagîratha when he brought down the river Ganges here. The saints, adorned with purely good qualities, are incessantly engaged in doing good to others and how the people can be made happy. O Intelligent One ! Surely we have come to this auspicious Âs rama owing to our past good deeds (in previous births) and all our miseries are therefore brought to their ends to-day. There are good many persons that roam in this world for their selfish ends ; very few there exist like you who are always ready to do good to others. O Muni ! True that I am very much distressed

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but this Vais'ya is more distressed than me. Both of us, very much afflicted by the miseries of the world, have come gladly to your Âs'rama and are relieved of our bodily sufferings by your sight; and now, hearing your words, we are relieved also of our mental pain and sufferings. O Brâhmaṇa! We are very much blessed and our objects have been gained by your nectar-like words; O Thou, the Ocean of mercy! You have purified us, out of your unbounded mercy. We are quite tired of this world: knowing this, do you lead us beyond this world by holding our hands and by initiating us with Mantrams. O Best of Munis! We will first of all practise a very hard Tapasyâ (asceticism) and worship Bhagavatî, the Awarder of happiness; then, seeing Her, we will go to our respective abodes. Now we expect the nine-lettered Mantram of the Devî from your mouth and practising the Navarâtra varam we will fast and meditate on the Mantram.

[*Note.*—The nine-lettered Mantram is "Om Mahiṣamardinyai Svâhâ." Instead of Om, any of the following may be used:—"Hrîm, Klîm Aîm, Strîm, or Hûm mentioned in Sâradâ Tilaka, Nârâyanî Tantra, or in Vis'vasâra Tantra (see page 125 of Tantra Sâra).]

13-30. Vyâsa said:—O King! When the king and Vais'ya prayed thus to the Muni Sumedha, the best of that Munis, gave them the auspicious Mantram with its seed (Vîja) and as well what is to be meditated (Dhyân). On getting the Mantram (with Ṛiṣi, Chhanda, seed Śakti, and Devatâ) duly, they welcomed the Muni and with his permission went to the holy bank of a river. Both of them were of delicate frames and both of them were fully determined; they went to a very solitary place and selected their place and took their seats there. There they spent one month in repeating silently the Mantram and in chanting the three glorious deeds of Chaṇḍî. In this short period of one month, they became very much attached to the lotus-feet of Bhavânî and their minds were also much pacified. They attended to no other business; only they used to go to the Muni once a day and bowing down before him they returned to their own seats of Kus'a grass and gave themselves up to the meditation of the Devî and always repeated silently their Mantrams. O King! One year thus passed away; they then abstained from taking fruits and subsisted on the leaves of trees. Thus engaged in meditation and asceticism they passed away another year sustaining themselves with dry leaves only. O King! When the two years thus passed, they got in their dreams the beautiful vision of the Goddess Bhagavatî. They were very much delighted to see in their dreams the Ambikâ Devî in red robes and decorated with various ornaments. They practised tapasyâ in the third year with water as

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their only food. Thus when they found that, after practising the tapas for three years, they could not see face to face the Devî they became very anxious to see the Devî and thought thus.—"When we have not been so fortunate as to see the Devî, Who art the Bestower of peace and happiness to the human beings, we will then leave our bodies, in deep distress and sorrow!" Thus thinking, the King prepared a beautiful triangular Kuṇḍa (pit), firm and of one hand measure. Lighting a fire in that pit, the King began to cut off slices of flesh from his own body and offered them as oblations to the fire. The Vais'ya, too, then did the same. O King! Both of them were very much excited and began to offer their blood as oblation to the Devî. The Devî Bhagavatî, then, seeing then thus grieved, and that their hearts were overflown with devotion towards Her, appeared direct before them and said thus :—

31-32. O King! You are my favourite devotees; I am pleased with your Tapasyâ; now ask whatever you desire; I will grant you that boon. Then She spoke to the Vais'ya :—"O Highly Fortunate One! I am pleased; ask without any delay any boon; I will grant that just now.

33-52. Vyâsa said :—"O King! Hearing thus the words of the Devî, the king Suratha was very much delighted and said thus :—"O Devî! Grant me this boon that I be able to-day to conquer my enemies with my own power and that I may regain my kingdom." The Devî then spoke to him thus :—"O King! Go to your own abode; your enemies are now enfeebled and will certainly be defeated.

(*Note.*—The Devî has now withdrawn Her own power from the enemies with which they were filled before. This is the result of the real sacrifice to the Devî.)

O Fortunate One! Your ministers will all come and prostrate themselves before your feet and will be obedient to you; you can now go back to your city and govern your subjects happily. O King! Thus reign for Ajuta years (10,000 years) over your widely extended dominion; then when, you quit your body, you will again be born from Sûrya, and be known widely as Sâvarṇi Manu. Vyâsa said :—"O King! The pure-natured Vais'ya said with folded hands :—"O Devî! I have nothing to do with house, sons, nor wealth. O Mother! The house, wealth and sons, all these are so many sources of bondage to this world and are very transitory like dreams. Therefore give me knowledge so that my ties to this world be cut asunder. Persons who are devoid of knowledge, those fools are merged in this ocean of world. The wise never prefer this Samsâra; therefore they can cross this world. Vyâsa

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said :—O King ! Hearing this, the Mahâmâya said to the Vais ya, that stood in front of Her thus :—"O Vyâsa ! No doubt you will acquire knowledge. Thus granting boons to them, the Devî then and there disappeared. After the Devî had disappeared, the King bowed down to the Muni, mounted on his horse and expressed a desire to go back to his kingdom. Just at that time all his ministers and subjects came humbly before him, bowed down to him and stan d iug before him with folded hands, said :—"O King ! Your enemies all had acted very sinfully ; hence they were all slain in battle ; you be pleased now to remain in your city, free from any enemy and govern your subjects. The King, hearing thus, bowed down to the Muni and with his permission, started towards his kingdom, surrounded by his ministers. On regaining his own kingdom, wife, relatives and kinsmen he began to enjoy the sea-girt earth. On the other hand, the Vais'ya became illumined with the Spiritual Knowledge and all his connections and attachments being completely severed, became free from all bondages. He became liberated in his life-time and travelled always from one place of pilgrimage to another and passed away his time in singing the glorious deeds of the Devî. O King ! Thus I have described to you the most wonderful character of the Devî, what fruits were obtained by the King and the Vais'ya on their worshipping Her, how the Daityas were killed by Her and about Her auspicious appearances on this earth. Oh ! Such is the glory of the Devî, leading to fearlessness amongst Her devotees. The mortal who hears constantly this excellent pure narrative of the Devî Bhagavatî, gets truly all the best and wonderful pleasures of this world. No doubt anybody who hears this wonderful incident, will obtain knowledge, liberation, fame, happiness and purity. The essence of all religions lies in this narration ; therefore it leads, above all, to Dharma, Artha, Kama, and Moksa (religion, wealth, desire and liberation). It grants all desires to human beings.

53-54. Sûta said:—O Riṣiṣ ! The Maharṣi Vyâsa, the son of Satyavatî, versed in all the departments of knowledge, asked by the King Janamejaya, narrated to him this divine Samhitâ. The character of Chaṇḍikâ, the killing of the Daitya Śumbha, were thus narrated by the merciful Muni Veda Vyâsa. O Munis ! I, too, have described to you the main points of this Purâṇa. Here ends the Fifth Book.

Here ends the Thirty-fifth Chapter of the Fifth Book on the receiving of the boons by the King Suratha and the Vais'ya Samâdhi in the Devî Bhâgavatam, the Maha Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

The Fifth Book Completed.

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THE SIXTH BOOK.

CHAPTER I.

1-12. The Rişis (of the Naimişa forest) addressed Sûta (fondly) :— O highly Fortunate One ! Your nectar-like words are very sweet. We are not satiated with what you have described to us as the auspicious sayings of Dvaipâyana Vyâsa. O Sûta ! We desire to ask you again to narrate to us the auspicious sayings of this Purâṇa, beautiful, famous, and sin-destroying and authorised by the holy Vedas. Vis vakarmâ had a son, named Vritrâsura, who was very well known, and very powerful. How was it that he had been slain by the high-souled Indra ? Vis'vakarmâ was a powerful Brâhmiṇ and belonged to the gods' party ; his son was stronger. How was it that he had been killed by Indra ! The Devas are born of the Sattva qualities ; men are born from the Râjasic qualities ; and all the birds, etc., are born of the Tâmasic qualities. This is the opinion of the Pundits, versed in the Purâṇas and Âgamas. But in this act of slaying Vritrâsura, a great contradiction arises; for the powerful Vritra was killed merely under a pretext by Indra, the performer of the hundred sacrifices, and endowed with Sattva qualities. And Indra was prompted to do so by Viṣṇu, the head of those who possess Sattva qualities ; while Viṣṇu himself entered in disguise into the thunderbolt so that he could kill Vritra. The powerful Vritra entered into a treaty and kept himself peaceful when Iudra and Viṣṇu violated truth and treacherously killed him by Jalaphena (the watery foams). O Sûta ! The great wonder is this : —That Indra and Viṣṇu turned out so bold as to forsake the truth. This, then, is therefore very clear that the high souled persons become deluded and act sinfully. The Heads of the Devas act very wrongly ; they are reckoned as polite simply because they observe the mere outward forms of good conduct as approved by the Śâstras. How can the mere observance of outward forms constitute politeness ? Had Indra, who killed in disguise Vritra relying on his words, to suffer any punishment for the sin that he incurred in killing a Brâhmaṇa? It was told by you before that Vritra had been slain by the Devî Bhagavatî ; but the general belief is that Indra killed him. Our minds are puzzled on this point. (So clear our doubts on this point.)

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13-14. Sûta said :—O Munis ! Hear the incident of the killing of Vṛitrâsura and the punishment that Indra had to suffer due to his sin of Brahmahatyâ (killing a Brâhmiṇ.) This question was asked by the King Pârikṣit aud replied by Vyâsa, the son of Satyavatî. I will tell you what Vyâsa had told before.

15-18. Janamejaya asked :—" O Best of Munis ! How was it that in former days Indra, endowed with the Sattva qualities, killed Vṛitrâsura, with the aid of Viṣṇu ? And how and why was it that he was killed again by the Goddess Bhagavatî ? O Lord of Munis ! How could one body be killed by the two ; our curiosity has been excited to hear the truth, What man is there that does not like to hear any more of the glorious deeds of the high-souled persons ! Kindly narrate to us the slaying of Vṛitra by the Devî Bhagavatî.

19-26. Vyâsa said :—" O King ! You are blessed, since your taste to hear the events of Purâṇa has grown so much; the Devas even get their thirst for drinking nectar ; but when quenched, they do not like to drink any more. O King ! Your name and fame are widely spread. Your Bhakti (devotion) to the Purâṇas is growing more and more daily. A speaker gets very much delighted when his audience hears him with undivided attention. O Lord of the earth ! The fight between Vṛitra and Vâsava that occurred in days of yore is famous in the passages of the Vedas and the Purâṇas ; as well as the suffering that Indra had to encounter as his punishment when he had killed the innocent son of Visvakarmâ. O King ! The Munis, who fear sin very much, commit yet blameable acts under Mâyâ ; then what wonder is there that Viṣṇu, and Indra would kill Tris'irâ and Vṛitra merely under a plea. When Viṣṇu, the incarnate of Sattva qualities, gets deluded by Mâyâ and kills deceitfully the Daityâs always, then how can you expect any other man to conquer mentally even the Maha Mâyâ Bhavâni, Who deludes all the beings ! O King ! It is under the compulsion of this Mâyâ that the Bhagavân, the Infinite, the friend of Nara, Nârâyaṇa, takes incarnations in thousands and thousands of Yugas in this Saṁsâra as Fish, etc., and does deeds sometimes lawful and sometimes unlawful. The Devas and men, being confounded by his Mâyâ, become upset and disordered and say " that this body, wealth, house, sons, wife and relatives are all mine" and being thus deluded sometimes do virtuous and sometimes sinful deeds. O King ! There is not even one, on the surface of this earth, though he may be well versed in finding out cause and effect, the knowledge of the high and low, that can be free from this Great Delusion ; he is from the very beginning tied up by the three Guṇas of this Mâyâ and thus remains under Her control.

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27-35. This explains that Viṣṇu and Indra both were deluded by Mâyâ and engaged in fulfilling their own selfish ends. They killed Vritrâs'ûra under a pretext. O King ! Hear ! I am now describing to you the cause of enmity between Indra and Vritra. Vis'vakarmâ, the Prajâpati, was the great architect of the Gods, he was skilled, he was superior amongst the gods, a great ascetic and endeared by the Brâhmiṇs. He had enmity with Indra ; and out of this enmity he created a son, very beautiful and named him Tris'iraṣka Visvarûpa. That son had three faces very beautiful and lovely. Visvarûpa performed three different functions with his three different faces; with one, he used to study the Vedas, with the second he used to drink nectar (wine), and with the third he used to see simultaneously all the directions. Tris'irâ renounced the pleasures of the world and began to practise a hard tapasyâ ; he became a great ascetic, gentle, restrained in his passions and entirely devoted to his religion He practised Panchâgni-Sâdhan in the summer season, tying his feet upwards on the branch of a tree with his head downwards; he remained in dew in the cold season, and, under water in the winter season. Thus he abstained from food and conquered his self and, forsaking all the worldly connections, practised a very hard tapasyâ; very difficult, indeed, for those who are of dull intellects.

36-49. Indra became very sad and disspirited to see him practise such a Tapasyâ and thought of the means so that he might not acequire his Indraship. The Pâkasâs'ana Indra remained always very anxious to see the energetic penance practised by that ascetic of unbounded glory and his steady attachment towards it. He thought thus :—" This Tri'sirâ is becoming stronger day by day by his penance, so he will kill me. The wise never look an enemy with indifference whose strength daily becomes greater and greater." It is now my urgent duty to invent means how to baffle his Tapasyâ and he at last settled that lust is the great enemy of asceticism ; the practice of devout austerities is destroyed completely by lust ; so I must try this very day how the Muni becomes attached to worldly lust and enjoyments. The intelligent Indra, thinking thus, called the Apsarâs Urvas'î, Menakâ, Rambhâ, Ghritâchî, and Tilottamâ and others proud of their beauties so that they might seduce Tri'sirâ, the son of Vi'svakarmâ. O Apsarâs ! I have now got a very grave task to fulfil ; all of you help me in this respect. A great enemy of mine, difficult to conquer, is practising penance with his self-controlled. Start at once and with your dress suited to various amorous gestures and try hard to seduce him. Be all well with you; seduce him and remove the fever of my heart. O Apsarâs ! What more shall I say, I am restless since I have heard of his strength in performing such hard austerities. O Weak Ones ! That powerful

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ascetic may acquire my place and thus dispossess me ; this fear has possessed me. Therefore destroy my fear as quickly as possible. This is the task now given to you; get united and do this good to me. The Apsarâs, hearing him, bowed down and said:—" O Lord of the Devas! Do not be afraid ! We will try our best to seduce him. O highly Lustrous One! For the enticing away of the Muni, we will do all the things, dancing, music and other amorous gestures and practices, that will discard your fear. O King of the Gods ! We will unsettle the mind of the Muni by our side glances and passionate gestures and postures, delude and tie him and then bring him under our control.

50-60. Vyâsa said :—" O King ! Thus saying, the Apsarâs went to Tris'irâ and began to exhibit various amorous gestures and postures as stated in the Kâma Sâstra. They began to sing sometimes, sometimes to dance in tune with musical measures before the Muni. In short, they practised various amorous gestures to entice him away. But that asceting, blazing with the fire of Tapas, did not notice even the Apsaras' various attempts ; rather he kept all his senses under the control and remained like a deaf, dumb, and blind man. In that lovely hermitage of the Muni, the Apsarâs sung and danced ravishingly and remained a few days there. But when they saw that the Muni Tris'irâ did not swerve a bit from his meditative posture they returned tired, distressed to Indra and all, very fearful, began to address Indra with folded hands :—" O King ! We tried our best and we could not in any way make the Muni unsteady, very hard to surmount." O Pâkas'asana ! Please invent other means ; we could not make the self-controlled Muni move away an inch from his position ; it is our good luck that that high-souled Muni, an incarnate of blazing fire have not cursed us !" Then dismissing the Apsarâs, the evil-minded and dull Indra began to devise means, though totally unlawful, how to kill that good Muni. O King ! That Indra abandoned all shame, and fear of sin and ultimately came to a highly blameable and sinful conclusion how to kill him.

Here ends the First Chapter of the Sixth Book on Tris'irâ's austerities in Śrî Mad Devî Bhâgavatam the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER II.

1-11. Vyâsa said :—The extremely covetuous Indra, then, mounted on his Airâvata elephant and determined to kill the Muni. He went to him and saw him immersed in deep Samâdhi, firmly seated in his posture and with his speech controlled. At that time, a halo of light emanated from

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his body and he looked like a second Sun and a blazing fire. Indra became very sad and dejected when he saw that. Indra then thought within himself thus :—" Oh ! Can I slay this Muni, free from any vicious inclinations, and endowed with the power of Tapas, blazing like a fire ! This is quite against the Dharma. But, Alas ! He wants to usurp my position ; how can I, then, neglected such an enemy ? Thus cogitating, Indra hurled at the Muni his swift-going, infallible thunderbolt, the Muni remaining engaged in his penance and shining like the Sun and Moon. The ascetic, struck thus, fell on the ground and died, like a mountain peak struck by thunder falling on the ground and presenting a wonderous sight. Indra became very glad when he killed the Muni ; but the other Munis then cried aloud :—"Oh ! We are killed ! Alas ! What a crime has Indra committed to-day ! Oh ! The vicious Indra has killed to-day this jewel amongst the Munis without any offence ! Let, then, this sinner reap the fruits of his sinful act without any delay." Indra, then, went back soon to his own abode ; on the other hand, the high-souled Muni, though killed, looked as it were, living by the lustre of his own body. Indra, then, seeng him lying like a living man thought that the Muni might get alive and so became very sad. While he was thus arguing in his mind, he saw before him a wood cutter named Takṣa and began to speak to him for his own selfish ends thus " O Artisan ! Cut all the heads of this Muni and keep my word ; this highly lustrous Muni is looking as it were alive ; therefore, if you sever his heads, he cannot be alive." Takṣa then cursed him an spoke thus.

12-14. "O King of the Devas ! The neck of this Muni is very big and therefore cannot be severed ; my axe is not at all fit for this work. Specially I cannot do such a blameable act." You have done a very heinous crime, quite against the law of the good persons ; I fear sin ; I will not be able to cut the heads of a dead man. This Muni is lying dead ; what use is there in severing his head again ? O Pâkas'âsana ! The killer of the demon Pâka ! Why do you fear in this ?

15. Indra said :—" O Artisan ! This Muni is my dire enemy. Life seems to be still lingering in his body ; his body is still lustrous, I fear if the Muni be alive again !"

16. Takṣâ told :—" Do you not feel shame in doing this heinous crime, when you know everything ? Do you not fear God for the crime of killing a Brâhmiṇ ?

17. Indra said ;—I will make Prâyas'chitta (penance) afterwards for the washing away of my sins; but my duty at present is to kill my enemy.

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O Fortunate One ! The wise men, clever in polity, say that enemies must be killed by any excuse whatsoever."

18. Takṣâ then replied :—" O Maghavan ! You are doing this sinful deed out of your avarice ; but, O Lord ! I have no cause whatsoever ; how then without any cause, can I engage myself in such a vicious act ?

19-20. Indra said :—" O Takṣan ! I will allot a share to you wherever there will be a sacrifice. The human beings will invariably offer to you the head of the animal killed at any sacrifice. Now cut his head according to this rule.

21-42. Vyâsa said :—" O King ! That Takṣâ became very glad when he heard thus from Indra and struck off the heads of the Muni with his very strong axe. O powerful King ! When the three heads, thus severed, fell to the ground, thousands and thousands of birds came out of those heads in quick succession. The three groups of birds Kalavinkas, Tittiris and Kapinjalas came out very rapidly from the three heads in due succession. The Kapinjala birds came out of that mouth that used to chant the Vedas and used to drink Soma ; the Tittiri birds came out of that mouth that used to see all the quarters as if it drank them ; and the Kalavinka birds came out of that face that used to drink wine. Indra became very glad to see the birds thus coming out of his mouths and went back at once to his Heavens. O King ! No sooner Indra went back, than Takṣa came back to his own house and felt himself very pleased to receive his share of sacrificial things. On returning to his home, Indra thought that he had done his duty in slaying his powerful enemy. It did not pass in his mind that he had committed the Brahmahattyâ sin (*i. e.*, that he had killed a Brâhmiṇ When Vis'vakarmâ heard that his virtuous son had been killed, he became very angry (in his mind) and said that as Indra had killed his qualified son engaged in asceticism without any offence, he would create another son to kill Indra. Let the Devas see his strength and power of Tapasyâ and let Indra, too, reap the far-reaching effects of his own Karma. Thus saying, Visvakarmâ, distressed with anger, offered oblations in the sacrificial Fire, reciting Mantram from the Atharvan Vedas, with the object of producing a son. When Homa was performed for eight nights consecutively, a man quickly came out of that burning fire, as if he was the Incarnate of Fire itself. Seeing the lustrous son before him, come out of the fire and endowed with power and energy, Vis'vakarmâ said "O Indra's enemy ! Grow by my power of asceticism." When Vis'vakarmâ spoke these words, burning with anger, that brilliant fiery son began to grow, towering high above the Heavens. Within a moment that man looked a second God of Death and appeared like a

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mountain and shone like the God Himself. Then he spoke to his own father Vis'vakarmâ, who was very distressed "O Father! Put my name. Pray, what use can I be to you? Why do you look so aggrieved and anxious; please explain to me all the causes. I make a firm vow to-day that I will remove the cause of your sorrow. Father! Of what avail is that son to his father when he is not able to remove his sorrows!" O Father! Shall I drink the ocean or crumble the mountains to dust or shall I obstruct the passage of the rising Sun or shall I kill Indra, Yama, or the other host of Devas or shall I root out the earth aud throw it with all beings into the ocean?

42-53. O King! Hearing thus the sweet words of his son, Vis'vakarmâ gladly told his mountain-like son "O my Son! You are now capable to save me from troubles (Vrijina) hence you are named Vritra." O highly Fortunate One! Your brother, named Tris'irâ, was a great ascetic; his three faces were all very strong. He was thoroughly conversant with the Vedas and the Vedangâs and well versed in all the other knowledges. He remained always engaged in practising asceticism, surprising to the three worlds. Indra killed my qualified son with his thunderbolt; that wicked soul severed the three heads without any offence. Therefore, O Best of beings! Kill that vicious, shameless, deceitful, wicked Indra, guilty of the sin Brahmahattyâ. O King! Thus saying, Vis'vakarmâ very much confounded with the breavement of his son, created various divine weapons. He prepared weapons specially suited to kill Indra, the best axes, tridents, clubs, S'aktis, Tomaras and bows made of horns and arrows, Parighas, Pattis'as, divine discus like the Sudars'an Chakra, two divine inexhaustible arrow cases with arrows, nice Kavacha, very substantial air-like swift-going chariot looking like a cloud and capable to carry great loads; all these he created and gave over to his son. O King! Vis'vakarmâ, the best of architects, excited by anger, made ready all the equipments necessary for war and gave them to his son Vritrâsura and sent him to kill Indra.

Here ends the Second Chapter of the Sixth Book on the birth of Vritrâsura in the Mahâ Purâṇam Srî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER III.

1-3. Vyâsa said:—O King! Having the Svastyayana ceremony (a performance of rite to secure welfare or avert calamity) performed by the Brâhmaṇas versed in the Vedas, the powerful Vritra mounted on his

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chariot and started to kill Indra, the King of the Gods. The Dânavas that were previously defeated by the Devas now knowing Vṛitrâsura to be powerful, came up to him to serve his cause. The messengers of Indra, when they saw him ready for battle, hurriedly came to Indra and informed him all about his doings and other matters connected with it.

4-7. The messengers said:—O Lord ! Vis'vakarmâ, having been very much grieved his son being slain, got very angry and by Abhichâra process (an incantation with a design to injure or magic spells or charms used for a malevolent purpose) has created a son in order to kill you. That indomitable Vṛitrâsura is now your powerful enemy; mounting on his chariot he is coming here to fight with you, surrounded by other Asuras. O highly Fortunate One ! This enemy of yours is as high as the mountain Meru ; he is now coming hurriedly to you, making a terrible noise ; guard yourself carefully." O King ! While Indra was hearing the messengers, the Devas came there panic-stricken and terrified and said:—

8-16. The Gaṇas said:—O Lord of the Suras ! Ominous signs are being seen in the houses of the Gods ; the birds are making sounds, very inauspicious and foreboding a great calamity. Crows, vultures, herons, falcons, and other ugly inauspicious birds are crying and making hoarse sounds on the tops of houses. Other birds are making incessantly harsh sounds like chichi koochy. The carriers of the several Devas are weeping and shedding tears always. O highly Fortunate One ! On the tops of houses are heard very loud and very dreadful sounds of the crying Râkṣasîs at dead of night. O Giver of honour ! The flags on the chariots are falling to the ground without any trace of wind. Thus ominous signs are being visible on earth and in the air. O King of the Devas ! The ugly faced women, wearing black clothes, are roaming from house to house and always repeating "Leave the house, and go away at once." The Deva women while sleeping in their own temples are seeing in their dreams that terrible Râkṣaṣîs, coming to them are cutting away their hairs on their heads and are frightening them. O Indra of the Devas ! The inauspicious signs like these and earthquakes and the falling of the meteors are taking place. The jackals come in the courtyard of houses at night and yell horrible heartrending sounds. Lizards are moving always in the rooms and the several limbs of our bodies are shaking and thus making very inauspicious signs.

17. Vyâsa said:—O King ! Hearing their words, Indra became very anxious and called Brihaspati, the Deva Guru, and asked him:—

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18-20. Indra spoke : O Brâhmaṇa ! Very inauspicious signs are being visible ; dreadful winds are blowing and stars are falling from the skies ; what are all these ? O Intelligent One ! You are very wise and versed in the S'astras and the Guru of the Devas ; you are omniscient and know very well how to remedy the evils. Therefore perform the rites by which enemies can be killed ; do such as our miseries be all averted.

21-31. Brihaspati said:—"O Thousand-eyed ! What shall I do ? You have committed shortly a heinous crime ; you killed that innocent Muni and so you have earned a very bad Karmic effect." Very violent sins and good deeds produce their effects very quickly. It is, therefore, highly incumbent on those that desire for their own welfare, to take up any work with great discretion. It is never advisible to do any action that leads to the tormenting of others. Never do they find happiness who give pains to others. O Indra ! You have committed Brahmahattyâ, under the influence of greed and delusion ; now suddenly has appeared the fruit of that act. O King of the Suras ! This Vṛitra Asura is born invulnerable to all the Devas. That powerful indomitable Asura chief is now coming, mounted on a chariot, to kill you, surrounded by the other Dânavas and taking with him the Vis'vakarmâ-made divine arms and weapons equal to thunderbolt. He is coming like a second Kâla, as it were, to destroy the whole Universe. There is none in this Triloka, capable to kill him ; and his death will not also take place. While Brihaspati was thus speaking, a great tumultuous uproar rose at once. The Gandharbas, Kinnaras, Yakṣas, Munis and other Immortals began to fly away from their quarters. Indra seeing the Devas flying away became very anxious and gave orders at once that all subservient to him must be ready at once for battle ; they must go and call the Vasus, the Rudras, the twin As'vins, the Âdityas, Pûṣâ, Bhaga, Vâyu, Kuvera, Varuṇa, Yama and the other Devas to come there at once. The enemy is well nigh ; so let all the Devas come on their Vimânas quickly there."

32-44. Thus ordering, Indra mounted on the Airâvata elephant and taking the Sura Guru in front started from his own temple. The other Devas mounted on their respective carriers and, firmly resolved to fight, started with all their arms and weapons. On the other hand, Vritrâsura, surrounded by the Demons, came up to the beautiful mountain, adorned with trees, on the north side of the Mânasarovara Lake. Indra, too, came there with Brihaspati in front and attended by all the other Devas to that mountain, north of the Mânasa Lake and began to fight. A dreadful fight, then, ensued between Vṛitra and Indra with clubs, swords, Parighas, Pâs'as, arrows, Śaktis, Parsus and other weapons. The terrible

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fight lasted for full one hundred human years, terrifying to the self-controlled Riṣis and all the human beings. Varuṇa first turned his back ; then Vâyu, then Yama, the Sun and Moon and then Indra fled from the battle-field. Seeing Indra and the other Devâs flying away, Vritrâsura came to the hermitage and there bowed down to his father who looked very glad ; and he said:—"O Father ! I have carried out your orders ; Indra and all the other Devas are defeated in the battle ; as elephants and deer fly away seeing a lion, so the Devas all fled away to their respective abodes. I have taken the Airâvata, the best of elephants, away from Indra who fled away on foot. O Bhagavan ! I have brought the elephant here. Kindly accept it. O Father ! It is not advisable to kill a man who is terrified, therefore I did not kill them. Now kindly order anything else that I may fulfil your desires. All the Devas fled away from the battle-field, very much tired and terrified ; and what more to say than this that Indra, too, fled, leaving his elephant on the field.

45-54. Vyâsa said :—"O King! Vis'vakarmâ became very glad to hear his son's words and said :—"To-day I can rightly say that I have got my son and that my life is successful." "O son ! To-day you have sanctified me ; my cares and worries are abated ; my mind is also calm to see your wonderful prowess." O Child ! Now hear attentively what I say. O highly intelligent One ! Now carefully sit in your steady posture (Sthirâsan) and practise Tapasyâ. "Never trust anybody ; Indra is now your enemy, ever ready to find your faults. and clever in sowing dissensions between you and your well-wishers." O Son ! Tapasyâ is not an ordinary thing ; Lakṣmî (prosperity) is obtained thereby ; excellent kingdoms, increase of vigour, and victories in battles are obtained. Therefore worship Hiraṇyagarbha and get excellent boons from him ; then kill this vicious Indra, guilty of the sin Brahmahattyâ. Worship the auspicious Creator calmly and carefully. The four-faced Brahmâ then will be pleased and grant you your desired boon. First please the Creator of indomitable prowess, from Whose womb has sprung all this Universe, and get, then, immortality from Him. Then kill that guilty Indra, my enemy. O Son ! My feeling of enmity due to the killing of my son reigns always in my mind ; I cannot go to sleep peacefully nor do I get peace in any way. The vicious Indra killed my son ; O Vritra ! What more shall I say to you ; I am merged in the ocean of sorrows ; save me.

55-60. Vyâsa said :—"O King ! Thus hearing his father's words, Vritrâsura became inflamed with anger and, getting his permission, set out gladly to practise Tapasyâ. He then went to the Gandhamâdan mountain and performed his bath in the holy and auspicious river

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Mandâ Kinî, and, preparing a Sthirâsan, took his seat in the Kus'â grass, to practise the tapasyâ. He left off gradually taking his food, then subsisted on water only and remained engaged in Yoga ; and, seated in Sthirâsan, meditated incessantly on Prajâpati, the Creator of this Universe. Indra, on the other hand, knowing Vṛitrâsura engaged in tapasyâ, became very anxious and sent to him Gandharvas, Yakṣas, Pannagas, Kinnaras, Vidyâdharas, Apsarâs and other Deva messengers, all of unbounded vigour to create obstacles in his austerities. These Gandharvas and other Deva Yonies, expert in exercising magical spells, tried many ways and means and various gestures and postures to create disturbances in his penance ; but that great ascetic Vṛitra, the son of Vis'vakarmâ, did not swerve a bit from his meditative state.

Here ends the Third Chapter of the Sixth Book on the defeat of the Deva army and on Vṛitra's tapasyâ in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER IV.

1-17. Vyâsa said :—"O King ! The Suras that wanted to create hindrance in Vṛitra's tapasyâ, seeing him firmly resolved, became disappointed in the fulfilment of their objects and returned to their own abodes." Thus full one hundred years passed away. The four-faced Brahmâ, the Grandsire of the Lokas, came there mounted on his carrier the Swan, and said :—"O Vṛitra ! Be happy ; now quit your meditation and ask boon; I will grant you the boon that you choose. "O Child ! Your body has become very lean and thin through your penance. I am now very pleased to see your this very hard tapasyâ. Welfare be to you. Now ask the boon that you desire." Vyâsa said :—"O King ! Hearing thus the clearly distinct nectar-like sweet words of the Creator Brahmâ, Vṛitra shed tears of joy and suddenly stood up. And going to him, bowed down gladly before His feet, and, with folded hands, spoke to Him, Who is desirous to grant him boons, in a tremulous voice. O Lord ! To-day I have been fortunate to see Thee who art generally seen with great difficulty ; and I have acquired thus the posts of all the Devas ; O Lotus-seated One ! I have got an insatiable desire burning within me. Thou art omniscient, Thou knowest everything ; still I am speaking out my mind. O Lord ! Grant that my death does not occur with iron, wood, dry or wet substances or with bamboos or any other weapons and let my strength and valour be increased very much in the battle ; for, then, I will be unconquerable by all the Devas with all

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their armies. Vyâsa said :—"O King ! Thus prayed for, Brahmâ said to him smiling :—O Child ! get up ; I grant that your desired boon will always be fulfilled ; now go to your own place Your death wo'nt occur with dry or wet substances or with stones or wood. I say this truly unto you." Thus granting the boon, Brahmâ went to His Brahmâloka. Vṛitra, too, became very glad on receiving his desired object, and returned to his own abode. The highly intelligent Vṛitra informed the father about the boon granted to him ; Vis'vakarmâ became very glad to hear it. O highly fortunate One ! Let all bliss and good fortune come unto you ; kill Indra, my greatest enemy. Go and kill the murderer of my son Tris'irâ, the vicious Indra and return to me. Be victorious in the battle and become the Lord of all the Devas and remove my mental agony due to the killing of my son. A son becomes then really a son when he obeys the commands of his father and when he feeds plentifully good many people on the Srâddha day (after his father's death) and when he offers Piṇḍa at Gayâ. Therefore, O Son ! Keep my words and try to remove my sorrows. Know this as certain that Tris'irâ never vanishes from my mind. Tris'irâ was very truthful, amiable and good-natured ; he was an ascetic and foremost amongst the Vedic scholars. The wicked Indra killed my dear son without any offence.

18-33. Vyâsa said :—"O King ! Hearing the father's words, that extremely indomitable Vṛitrâsura mounted on his chariot and quickly got out of his father's house. The proud Asura, then, marched to the battle, accompanied with his vast army, to the sounding of the conch-shells and war drums. Vṛitra, versed in politics and morals, exhorted his soldiers before marching and said : "To-day we will kill Indra and possess the kingdom of the Immortals, freed of all enemies." O King ! Thus, accompanied by his soldiers, and raising a tremendous war-cry terrifying to the Devas, the Asura set out for battle. O Bhârata ! The King of the Devas, knowing that the Asura is quite at hand, became overwhelmed with terror and ordered at once the soldiers to be ready for the battle and called quickly all the Lokapâlas and sent them all for the battle. The highly lustrous Indra, the tormentor of the foes, arrayed his troops in order according to Gridhra Vyûha (the method in which the vultures arrange themselves while flying) and stayed there. On the other hand Vṛitra, the slayer of enemies, dashed unto that place with all swiftness. A dreadful fight then ensued between the Devas and Dânavas ; the two parties, desirous to get victory over the other, fought awfully hard. When the blaze of the battle fire shone to a very high pitch, the Devas droopped with sorrow while the Asuras became

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excited with joy. The Devas and Dânavas struck each other with Tomaras, Bhindipâlas, axes, Paras'us, Paṭṭis'as, and various other weapons. When the dreadful battle rose to a high pitch causing horripilation, Vṛitra became very angry and suddenly caught hold of Indra and denuding him of all clothes and armours swallowed him; he, then, remembering his former enmity, became very glad and stayed there. When Indra was thus devoured by Vṛitra, the Devas were overwhelmed with terror and cried out frequently, with great distress :—"O Indra! O Indra! All the Devas became very dejected and grieved in their hearts to see Indra denuded of his armour and clothes in the belly of Vṛitra and bowed down to Bṛihaspati and said :—"O Indra of the Brâhmaṇs! You are our best Guru; what are we to do now? Though the gods tried their best to save Indra, still Vṛitra has devoured him. We are all powerless, what can we do without Indra? O Lord! Perform quickly majic spells (Abhichâra process) which will lead to our Indra's liberation."

34. Brihaspati said :—"O Suras! The king of the gods is swallowed by Vṛitra, he has been quite disabled; but Indra is living in his bowels; attempt therefore must be made that he comes out while living.

35-54. Vyâsa said :—"O King! The Devas became very anxious to see Indra in that plight and took all the ways and means carefully how he might be freed. Then they created a state tending to cause yawning, very powerful and irresistible and calculated to destroy one's enemy. Vṛitrâsura then yawned and his mouth got widely opened and extended. In the meanwhile Indra, the destroyer of one's enemies' strength, contracted all his limbs and came out of the expanded mouth of the Asura and fell down. Since that time, this state of yawning has become prevalent amongst the beings. The Devas were all glad to see Indra thus come out. When Indra thus got out, he fought again with Vṛitra for 10,000 years (Ajuta years). The fight was very dreadful, causing horripilation. On one side all the Devas joined in the battle; on the other side, the pre-eminently powerful Vṛitra, the son of Vis'vakarmâ fought. When Vṛitrâsura got more and more energy in the battle, Indra became gradually dwindled and was at last defeated. Indra became very much grieved when he found himself defeated; the Devas also were very dejected to see this. Indra and the other Devas quitted the batte-field and fled away. Vṛitrâsura too, quickly arrived and occupied the Heavens. Vṛitra began to enjoy by force the Heavenly gardens and took the Airâvata elephant. O King! The Asura, the son of Tvaṣṭâ, took away all Vimânas (the self-moving chariots of gods), Uchchais'rava, the best of horses, the heavenly cow, the giver of all desires, the Pârijâta tree, the Apsarâs, and all other jewels of the Heavens. The Devas, on the other hand, deprived of their shares in sacrifices

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and driven away from their Heavens, suffered very much. Vṛitrâsura became puffed up with vanity, when he got possession of the Heavens. Vis'vakarmâ, too, became very happy at that time and began to enjoy pleasures along with his son. O Bharata! The Devas, then, united with the Munis and they began to consult about their own welfare. When the Devas took Indra with them and went to Mahâ Deva in the Mount Kailâs'a and bowed down to His feet very humbly and, with folded hands, spoke thus:—O Deva of the Devas! O Mahâ Deva! Thou art the Mahes'vara and the unbounded Ocean of Mercy! We are defeated by Vritrâsura and we are very much terrified. Save us, "O S'ambhu! Thou dost good to all the beings; dost thou tell us, therefore, truly what are we to do now when that powerful Dânava has dispossessed us of our Heavens. "O Mahes'a! Now dislodged, where are we to go? We are not finding any remedy by which our miseries can be destroyed. 'O Bhûta Bhâvana! We are very much pained; help us; O merciful One! That Vṛitrâsura has become intoxicated with vanity due to his being granted the boon. Therefore destroy him."

55-57. S'ankara said:—"O Devas! We will keep Brahmâ in the front and let all of us go to the residence of Hari and there consult with Him how to destroy this unruly Vṛitra. The Janârdana Vâsudeva is fully capable to do all actions. He is powerful, knower of pretexts, highly intelligent, ocean of mercy, and fit to be asked by all for protection. Without Him, the Deva of the Devas, no success is possible in any action. Therefore all of us ought to go there for the success in our undertaking.

58-62. Vyâsa said:—"O King! Thus settling their plan of action, Indra and other Devas took S'ankara and Brahmâ with them and went to the abode of Hari, who protects all and is gracious to His devotees. They, then, began to chant Puruṣasûkta hymns to Him and thus they praised the God Hari, the Guru of this Universe. The Janârdan Hari, the Lord of Kamalâ, then, appeared before them and, after showing his respect, addressed them thus:—O Lord of the several Lokas! What have brought you all together with Brahmâ and S'ankara hither? O best of Suras! Please tell me the reason of your coming here. Vyâsa said:—"O King! Thus hearing Hari's words, the Devas could not reply anything; rather almost all of them remained with an anxious look with their hands folded, overwhelmed with cares.

Here ends the Fourth Chapter of the Sixth Book on the defeat of the Devas by Vṛitra in the Mahâ Purânam S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER V.

1-5. Vyâsa said :—" O King ! Nârâyaṇa, the Lord of Lakṣmî, and the Knower of the essences of all subjects, seeing the Devas extremely attached to him and anxious, spoke to them thus :—O Suras ! Why have you kept silent? Tell me why you have all come, let it be good or bad, tell me; I will try to remove your miseries. The Devas said :—" O Lord ! Is there any thing unknown to you in this Trilokî ; You know everything ; why then art Thou asking us again and again ? In ancient times You in your Dwarf incarnation overspread the three worlds by Your three feet and thus bound the King Vali in his own premises and gave over the sovereignty over the Devas to Indra. O All Pervading One ! It is You who deluded the Daityas and procured nectar for the Devas, and it is You who sent them to the house of Death. Therefore, O Lord ! You are the one and only one that is capable in warding off all the evils that befall on the Devas.

6-31. Thus hearing the Devas' words, Viṣṇu said :—" O Suras ! You need not fear ; I know one remedy, approved by all, by which that Daitya might be killed so that you would be happy. I am now giving it out to you." Your welfare, your benefit must be looked at by me whether by the exercise of my intelligence or by using my prowess, by wealth, by pretext or by any other means whatsoever. Four means, *viz.*, conciliation, gifts, sowing discord, or punishment are mentioned by the wise statesmen to be applied to friends and specially to the enemies. Brahmâ was worshipped by Vṛitra with severe austerities and He granted boons and it is due to the influence of that favour that this Asura has become so indomitable. The more so that Vis'vakarmâ created him from the sacrificial fire ; it is through all these causes that the Demon Vṛitrâsura, the conqueror of the enemies' stronghold, has grown up so very powerful that he can hardly be conquered by any being. O Suras ! First peace must be negotiated with him ; then deceive him, otherwise the enemy will be very difficult to conquer. First entice him and bring him under control ; then kill him. Now take the Ṛiṣis and Gandharbas with you and go where the powerful enemy Vṛitrâsura is residing and make a treaty with him ; thus he will be conquered. Swear on oath and accede to the terms he proposes and thus create faith in him ; then cultivate friendship with him ; lastly, when time will come, kill that powerful enemy. O Suras ! I will also enter, unseen by anybody, into the excellent weapon of Indra, his thunderbolt and will help him in due ti m Wait till the period of

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his longevity expires ; otherwise his death will never take place. Now go to that Asura, with Gandharbas and Ṛisis and cunningly cultivate friendship between him and Indra, by conciliatory words ; when he begins thus to put his confidence, then deceive him. I will enter hiddenly into the strong well covered thunderbolt. When Indra will come to know that the Demon has put complete faith in him, he will hurl his thunderbolt against him and thus the enemy will be killed and not otherwise. O Lord of the Devas ! Do not consider for the present the act of treachery that you will commit : take my help and kill that wicked Demon with thunderbolt. To practise hypocrisy with an hypocrite is not considered a sin ; specially no powerful enemy can be killed only by the well known rules applicable to warriors, without any deceit. I also deceived, before, Vali, with my dwarf body and again I deceived all the Demons by showing myself as a beautiful woman ; therefore to practise deceit with a strong deceitful enemy is never considered a sin. Know this. O Devas ! Now you all conjointly worship the Devî Bhagavatî with Mantras and prayers and take Her shelter ; the Yoga Mâyâ, then, will help you. We, too, worship that Devî, the Highest Prakriti, the Incarnate of pure Sattva Guṇa, Who grants success, bestows us all our desires, Who is Herself the object of desires, and Who is never realised by any except by those Yogis, self-controlled pure men. Indra, too, will certainly be able to kill his enemy in battle if he worships Her ; for the Mahâ Mâyâ, the Creatrix of Delusion, will, when worshipped, delude that Demon. Thus deluded by Her Mâyâ, Vritrâsura will easily be killed by him; there is no doubt in this, what more do you want than this that everything will be successfully accomplished when the Devî Ambikâ is propitiated and gets well pleased. She regulates the hearts of all and is the Cause of all causes. Without Her worship no one's desires can be expected to be accomplished. Therefore, O Best of Suras ! Worship the Universal Mother, the Prakriti Devî with greatest devotion and with greatest purity for the destruction of your enemy. See ! In days of yore, I fought for five thousand years, dreadfully with the two Demons Madhu and Kaiṭabha and then killed them. I worshipped, then, the Mahâ Mâyâ, the Highest Prakriti ; She was thus pleased and deluded the two Asuras ; thus the two powerful Asuras puffed up with vanity were deluded and thus I could kill those terrible Daityas under a pretext. Therefore, O Suras ! You, too, worship that Highest Prakṛiti with the greatest devotion ; She will then surely fulfill your desires.

32-49. O King ! When the intelligent Viṣṇu enlightened thus the Devas, they went to the top of the Mount Sumeru, adorned with the Mandâra

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trees, and, remaining at a secluded place, recited slowly Her Mantrams and thus engaged in asceticism and meditation, began to chant hymns and praise that Universal Mother, the Holder of the world, the Remover of all worldly ailings and the Creatrix, Preservrix and Destructrix of the world and the Bestower of all desires to Her devotoes. The Devas said :—" O Devî ! Be graciously pleased unto us ! O Thou, the Destructrix of the afflictions of the distressed ! We have taken refuge unto Thy lotus-feet. We have been defeated by Vṛitrâsura in the battle, we are very much oppressed and afflicted. O Thou, the Highest Reality ! O Thou, the Mother of the whole Universe ! Protect us as a Mother protects her child ; we are fallen into this difficulty arising from our enemies. O Mother ! Nothing is hidden from Thy knowledge in the three worlds. Why art Thou taking no notice of us, that are being tormented by the Asuras! O Mother! Thou createst, preservest, and destroyest the three worlds ; Brahmâ, Viṣṇu, and Mahes'a are created by Thy mere will and are doing all Thy works. O Mother ! They are not independent ; by the contraction of Thy eye-brows, they are directed and enjoy all the pleasures. The Mother protects his sons afflicted with various difficulties and dangers, even when they are found guilty of various offences. It is Thou that hast made this rule ; then why, O Merciful ! Art Thou not protecting us who are quite innocent and whom Thou dost know as having taken refuge unto Thy lotus-feet. O Devî ! If Thou thinkest that we forget Thee, being too much attracted by the enjoyments that Thou hast been pleased to confer unto us and therefore we are proper not to be looked upon with Thy merciful eyes, we would say that this is quite true ; but, O Mother ! Nowhere is seen such a feeling of a Mother to Her child ; we are no doubt, objects of Thy mercy and favour always. Besides there is no fault of us in this matter, O Mother ! that we do not worship Thee and become immersed in sensual enjoyments ; for Thy creation, the Moha (delusion) is very powerful and deludes us. O Mother ! Thou art naturally Merciful ! Knowing these, why art Thou not showing mercy unto us. O Devî ! Thou hadst killed before in battle, for our sake, the powerful Daitya Chief Mahis'âsura, very terrible to all the beings. Then why art not Thou, O Mother ! killing this dreadful Vṛitrâsura ? O Mother ! Thou hadst killed the two brother Daityas, Śumbha and Nis'umbha, extraordinarily powerful, and the other Daityas that followed them; O Thou, the embodiment of mercy ! Similarly destroy now this deceitful strong Vṛitrâsura. O Mother ! Delude this proud Asura so that he could not manifest, in the least, his power. We are very much troubled by the Asuras and overwhelmed with terror from them ; Thou savest us; for there is no other in the three worlds that can by his own force remove the sorrows and sufferings of the Devas. O

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Mother ! Though Thou hast shown favour towards Vṛitra, now dost kill him soon, whose nature is cruel and tormenting to others. O Bhavânî ! Better dost Thou save him from sin by Thy holy arrows. Otherwise that vicious Asura will surely enter into the hideous Hell. It is for his welfare that Thou oughtest to kill him. Those that had been before enemies of the Gods, Thou didst purify them by weapons in the battle-field and hadst sent them to the Nandana Garden in the Heavens. O Thou, the Mercy personified ! Was it not that Thou didst not save them from hell ? Then why art not Thou killing this Vṛitrâsura ! We know this for certain that the Asura is Thy enemy, not Thy servant; for that mischievous soul is giving us trouble. O Mother ! How can he be Thy servant and devotee who torments the Devas that are always engaged in worshipping Thy lotus feet. O Mother ! How can we perform Thy worship ? The flowers and other articles used in worship all are created by Thee ; especially we and the Mantras, in fact, everything is the manifestation of Thy power. Therefore, O Bhavânî ! We worship Thee by laying ourselves prostrate on Thy feet. Be'st Thou pleased. Those men are blessed that worship with devotion Thy lotus feet for crossing this ocean of world. O Devi ! Those Yogins that want final liberation and forsake therefore all attachments, vikâras and delusions, even they attain success then only when they meditate Thy lotus feet. Those that are great Sacrificers and know best the essence of the Vedas, even they when they offer oblations to the sacrifice, utter " Svâhâ" that is cheering to the Devas and " Svadhâ" very consoling to the Pitris ; thus they always think of Thee (for Svâhâ and Svadhâ" are Thy names only). O Mother ! Thou art the retentive power and memory. Thou art the beauty, Thou art the peace, Thou art the Buddhi (intellect) well known to clarify men's minds ; and Thou art the prosperity and wealth of all these three worlds. O Devî ! Those that worship Thee, Thou givest them, out of mercy, those wealth in some way or other.

50-57. Vyâsa said :—" O King ! Thus worshipped by the Devâs, the Devî Bhagavatî appeared before them in a very beautiful form, thin, adorned with all ornaments. Her two hands holding a noose, and goad, and the other two hands making signs to discard all fear and ready to grant boons ; Her loins very beautiful, girdled with a gold band with small bells pending and making sweet tinkling sounds ; Her feet with anklets (ornaments) making sweet sonorous sounds with tiny tinkling bells. Her voice was exceedingly sweet aud lovely, Her forehead was adorned with the crescent of the Moon and on Her head was glittering a diadem of jewels, Her lotus-face adorned with sweet soft smiles and with Her three beauteous lotus-eyes looking like Indîbaras Her

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body was of a red colour like the Pârijâta flowers and Her limbs were marked with red sandal-paste. She was dressed in a red attire. The Devî looked well pleased, like an ocean of infinite mercy, wearing complete dress suited to happy interviews, the Creatrix of all this Cosmos, the Highest, the Knower of all, the Directrix of all, and the Great Upholder of all. She looked like an embodiment of the Truth of all Vedântas and the Incarnate of ever Existence, Intelligence, Bliss, the Mahâ Devî Bhagavatî Bhuvanes'varî. The Devas all bowed down before Her standing in front of them. The Mother then spoke :—" What business have you got here ? Speak to Me."

58-59. The Devas said :—" O Bhagavatî ! Vṛitrâsura is tormenting much the Devas ; Bewitch him. O Devî ! Do such as he can trust the Devas; and impart then strength on our weapons such as he can be killed." Vyâsa said :—" O King! That will be done". Saying thus, the Devî departed then and there. The Devas became very glad and returned respectively to their abodes.

Here ends the Fifth Chapter of the Sixth Bock on the praising of the Devî by the Devas in Śri Mad Devî Bhâgavatam of 1,8000 verses by Maharṣi Veda Vyâsa.

CHAPTER VI.

1-3. Vyâsa said :—" O King ! Thus getting the boons from the Devî, the Devas and the Riṣis blazing with their asceticism, all united and consulted with each other ; then they went to the excellent Âs'rama of Vṛitra. There they saw Vṛitra in a sitting posture and with his own Tejas (fiery spirit in him) as if ready to burn the three worlds and to devour all the Devas. The Riṣis, then, spoke to Vṛitra the sweet words full of sentiments for the serving of the Devas' ends, according to the principle of conciliation.

4-23. " O highly fortunate Vṛitra ! Terrific to all the Lokas ! You have now etablished your dominion in all the places over this whole Universe ; but your enmity with Indra is the only cause to interrupt you in your happiness ; there is no doubt in this. This enmity has increased much the anxiety of you both and therefore has grown very painful. Neither you nor Indra can go to sleep peacefully, there is always that fear hanging on you both, on account of that enmity. And, see ! A long long while has passed away since the last battle was fought between you two; yet all the Devas, Asuras, men and other subjects, are feeling a sense

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of oppression and pain. In this world happiness is the only thing to be sought for and pain is to be avoided ; this is the eternal state of things. Never does that man who practises enmity with another, get happiness ; this has been ascertained by the wise. It is only those brave warriors, that found taste in warfare, that approve of battles ; but the wise that are expert in amorous enjoyments do not like battle as destroying the sensual enjoyments ; they do not like fighting with flowers even ; what to say with sharpened arrows ! In a battle, the victory is doubtful but the shooting of arrows is certain. This world is dependent on Fate (Daiva, *i e.* dependent on the cosmic rulers or deities or Devas of the Universe), so is victory or defeat. So knowing this, one ought never to fight. Bathing in proper time, taking food and sleeping in fixed times and having a chaste serving wife, these are the means towards happiness in this world. While in warfares, shooting terrible arrows and striking with fierce-axes take place ; what happiness can there possibly exist ? Rather the enemy finds pleasure there. There is a saying that death in battles leads one to Heaven, but this is merely an enticing statement, inciting one to war ! Really it is fruitless. Supposing that happiness comes ultimately to those who pain their bodies by being shot with arrows and who allow their carcasses being devoured by the crows and jackals, then no man, even of dull understanding, will like this, what to speak of intelligent persons ! Therefore, O Vṛitra ! Let everlasting peace and friendship be established between you and Indra ; both of you in that case will derive everlasting peace and happiness. Moreover if the enmity between you terminates from this instant, then we, the asceties and Gandharbas will, no doubt, be able to remain in our own respective Âs'rams with great comfort. O Powerful Hero ! Owing to incessant wars between you and Indra, the Munis, Gandharbas, Kinnaras and beings are all, day and night, suffering very much. For the happiness of all-peace-loving persons, we, the Munis, the residents of the forest, earnestly desire that there be formed friendship between you two. We desire that you, Indra and all the Jîvas get happiness. O Vritra ! We stand as mediators in this treaty between you and Indra ; we will make each party swear on oath and thus make it conducive to the happiness of both. Indra will now swear on oath before you on the terms that you will dictate and thus will make your heart cheerful. Know this verily that this earth stands on Truth, the sun rises for the sake of Truth, the winds blow all along for Truth and the boundless ocean never oversteps its limit fort Truth. Therefore let your friendship, be established on Truth. Thus tied together by bonds of friendship let you two sleep, play, make sports in water and sit together happily.

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24-28. Vyâsa said :—O King ! Hearing the Maharṣi's words, the highly intelligent Vṛitra began to say :—" O Riṣis ! You are possessed with knowledge and many other qualifications and you are ascetics ; you are therefore to be respected by me. You are the Munis and therefore you never speak anywhere falsehood ; your conduct is good and you practise rites and ceremonies ; you are calm ; therefore you do not know the causes of pretexts. The intelligent should never cultivate friendship with a knave, licentious person who is void of understanding, an infamous, and a shameless person, specially if he be an enemy. This vicious Indra is shameless, deceitful, licentious, and the killer of a Brâhmaṇa ; therefore no faith can ever be placed on such persons. You are saints and added with all good qualifications ; therefore your minds never play in the mischievous thoughts of others ; it is because your heart is calm and quiet that you cannot understand the minds of the deceitful and treacherous ; therefore you ought never to stand as mediators between any two persons.

29-32. The Munis said :—" O King ! All the creatures certainly enjoy the fruits of their Karmas, whether good or bad ; how then, can persons, of perverted intellect, obtain peace when they do mischief to others. The treacherous persons certainly go to hell and suffer miseries always. The slayers of Brâhmaṇas and the drunkards may get liberation ; but never the faithless and those who go against their friends get off free ; these will have to suffer undoubtedly in the hells. Therefore, O Knower of all things ! Give out clearly what is going on exactly in your mind and the exact terms that you want ; and the treaty will be made between you and Indra exactly according to those terms.

33-34. Vṛitra said :—" O highly fortunate Munis ! I can enter into a treaty of peace with Indra only on the condition that Indra with all the other Devas will not kill me in day or in night with any dry or liquid substance or with wood, stone, or thunderbolt and on no other terms.

35-68. Vyâsa said :—" O King ! The Riṣis then gladly accepted his word and brought Indra there and recited to him the terms of the treaty of peace. Indra, then, swore, on oath, before the Munis with Fire as the Witness that he would comply with the terms of the treaty and was thus freed from his heavy thoughts and felt that he had been rid of a fever. Vṛitra, then, relied on Indra's words, became his friend, and began to live, play and enjoy with him. They felt pleasure by their union and began to roam some times in the Nandana Garden, sometimes in the Gandha Mâdana, sometimes on the shores of oceans. Vṛitra was very much delighted when they were thus united in friendship ; but Indra watched

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him to find his faults ; thus sometime passed. A few years passed away after the treaty had been concluded. And the straight-forward Vṛitra began to place very much confidence on Indra ; but Indra meditated on the means how to kill him. One day Viṣvakarmâ, knowing that his son Vṛitrâsura placed implicit confidence on Indra, called his son and said :—" O my son Vṛitra ! Hear my good words," " See, it is never advisable to trust anybody with whom there has arisen once the enmity. Indra is your greatest enemy ; he always intends evil to you ; therefore do not trust him any more. Indra is never to be trusted, who is always covetuous, inimical, rejoicing at others' sufferings, licentious and addicted to others' wives ; vicious, deceitful, finding faults with others, always jealous, a juggler, and puffed up with vanity. O Child ! What more shall I say than this fact that that villain, without fearing sin, easily entered into the womb of his mother and cut the crying child in the womb into seven pieces and then each seventh part again into seven parts, thus altogether into forty-nine parts. Therefore O my son ! He is never to be trusted on any account. He who is always addicted to vicious deeds never feels shame in perpetrating again another crime. Vyâsa said :—O King ! Vṛitra's death time drew nigh ; hence he could not take his father's words as auspicious, though he was warned by his father in words full of meaning. One day, in the evening time, at a very inauspicious dreadful moment, Indra saw Vṛitra on the shore of an ocean and began to think of the boon granted by Brahmâ to the Asura thus:—"Now this is the terrible evening time ; this cannot be called day nor can it be called night, and this demon is also here alone in this solitary place ; it is advisable therefore to effect his death by force, there is no doubt in this. Thus arguing in his mind, Indra remembered the Undecaying Soul Hari. Bhagavân, the Best of Puruṣas came there, unseen by anybody, and entered into the thunderbolt ; Indra quickly collected himself to kill Vritrâsura ; but he thought how he could slay this Demon, unconquerable in the battle ; and if he did not slay his enemy then by deceit, then his enemy would continue to live, and it would be impossible for him to get his own welfare. While he was thus thinking, he saw the foam of the waters of the ocean as big as a mountain ; thinking that foam not to be dry nor wet and considering that foam not to be any weapon, he easily took that foam and instantly remembered with a heartful devotion the Highest Force Bhuvanes'varî. On Her remembrance, the Bhagavatî infused Her part into that foam and the thunderbolt, instilled with the force of Nârâyaṇa, was covered, too, by that foam. Indra, then, hurled the thunderbolt covered with foam on Vritra ; and the Demon, thus struck, instantly fell down like a mountain. When Vritrâsura was thus killed, Indra became very glad ; the Riṣis began to praise

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him with various hymns. Indra, then, with all the other Devas worshipped the Devî, through Whose Grace the enemy had been killed and they praised Her with various hymns. The image of the Bhagavatî, the Supreme Śakti was built of ruby and installed in the Nandana Garden. O King! Since then all the Devas used to worship the Devî thrice a day, morning, midday and evening and since then the Śrî Devî became the tutelary deity of the Gods. Indra worshipped then Viṣṇu also, the Highest of the Gods. When the terrible powerful Vritrâsura was killed, the auspicious wind began to blow gently; the Devas, Gandharbas, Râkhṣacas, and Kinnaras began to roam about with great joy. Vritrâsura was deluded by the Mâyâ of Bhagavatî, and Her force entered into the foam; hence Indra was capable to kill him suddenly and it is, for this reason, that the Devî, the Goddess of the world, is known in the three worlds as "Vṛitranihantrî," the slayer of Vritra. But at the first sight Indra killed him by means of the foam; hence the people say that Vritra was killed by Indra.

Here ends the Sixth Chapter of the Sixth Book on the slaying of Vṛitrâsura in the Mahapurâṇam Śrî Mad Devî Bhâgavaṭam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER VII.

1-16. Vyâsa said:—"O King! Now seeing Vṛitra slain, Viṣṇu, the Deva of the Devas, went to Vaikuṇṭha; but, with this fear reigning supreme in his mind that it was He that virtually slew him. Indra, too, then became afraid of the sin committed by him and returned to his Heavens. The Munis, too, became very anxious and thought what great sin they have committed in cheating Vritrâsura. It is the company of Indra that now made their name "Munis" as meaningless. The Munis thought thus:—"Oh! Vritra on our words trusted Indra and we have thus turned out to-day traitors in company with that traitor Indra. Attachment and affection is the cause of all mischief. Fie on that attachment! It is, as it were, tied by the cord of affection that we had sworn falsely on oath and thus deceived Vritra. Those that deliberately guide others to do vicious acts or those that advise or incite others to do sinful acts or those that side with the sinners certainly partake of the fruits of the sin committed. Viṣṇu, too, committed the sin, though he had Sattva Guṇa in preponderance, when he entered into the thunderbolt and thus helped Indra in killing Vṛitra. It seems that henceforth the people, when selfish, wont

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hesitate to commit afterwards any sinful act when they will see that Bhagavân Viṣṇu could have done, in concert with Indra, such a vicious thing. Of the four virtues Dharma, Artha, Kâma, and Mokṣa, Dharma and Mokṣa are very rare in the three worlds. Artha (wealth) and Kâma (desires) are everywhere recommended as excellent and therefore held very dear ; Dharma is now merely in name and is the cause of the vanity of the Pundits (no one now really practises Dharma with devotion). Thus arguing, the Munis became very much afflicted in their minds and went back to their own hermitages respectively, broken-hearted and absent-minded. O Bharata ! Hearing of the death of his son by Indra, Vis'vakarmâ wept very much and he become disgusted very much with the affairs of the world. He went to the place where lay his son Vṛitra and became pained very much to see him in that state ; and he performed his cremation and other funeral obsequies according to the prescribed rules. He then bathed, performed his Tarpaṇam (peace-offering) and funeral ceremonies due to a person in the first year of his death. Then his heart became afflicted with sorrow and he cursed the vicious Indra saying that as Indra had killed his son, enticing him by falsely swearing on oath, so Indra, in his turn would suffer a heavier suffering, to be inflicted by Vidhi (the Great Creator of Universe). O King ! Thus cursing Indra, Vis'vakarmâ, very much afflicted due to the loss of his son, went to the top of the Mountain Meru and began to practise a hard tapasyâ.

17. Janamejaya said:—"O Grandsire ! First tell me what happiness or pain did Indra derive by killing Vritra, the son of Tvaṣṭâ.

18-49. Vyâsa said: "O fortunate One ! What are you asking ? and what is the nature of your doubt ? The fruit of one's Karma is certainly to be enjoyed, whether it be auspicious or inauspicious. Be he weak or strong. Be he a Deva, an Asura or a human being, everyone in fact, will have to suffer for one's Karma, good or bad, to its full extent, whether it be done a little or too much. See ! It was Viṣṇu that gave advice to Indra and entered into his thunderbolt and helped him when Indra was ready to kill Vritra ; but when there had been Indra's difficult time, Viṣṇu did not help Indra in any way. Therefore, O King ! It is clear that when one's time is favourable, everybody turns out friends; but when Fate turns adverse, nobody is seen to come forward to help. When Fate is against anybody, one's father, mother, wife, or brother, servant, friend or one's own son becomes quite incapable to help anybody. The man, who does good or bad acts, suffers for his deeds. When Vritra was killed, everyone went back to their respective homes ; but Indra, the Lord of Śachî, became very much deprived of his energy and brilliancy due to the sin of his kill-

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ing a Brâhmiṇ ; all the Devas, then, blamed him as a Brahmaghataka (the killer of a Brâhmiṇ). They talked further that no other body would have been able to even indulge the idea of killing a Muni who was an intimate friend and who placed full confidence on him when Indra had sworn on oath that he would be a friend to Vṛitra. O King ! Everywhere then there was this gossip in the assemblages of the gods, in their gardens, at the meetings of the Gandharbas that Indra had deceived Vritra who had relied on him, on the words of the Munis and then killed him by pretext, and so had done, indeed, a horrible crime. Indra had now forsaken the eternal proofs of the Vedas ; and he had become a Bauddha ; therefore he could have easily killed Vritra. No other body, save Viṣṇu and Indra, could have acted contrary to their words, as clearly evidenced by the manner in which Vritra had been killed. These remarks, similar to those mentioned above, became everywhere current and Indra heard all of them, tending to his own disgrace. O King ! Fie on that man's life that is blamed everywhere ! Fie on that man whose fame has been marred amongst the people. Such a person becomes laughed at by his enemies, when seen by them on the way. The royal saint Indradyumna (Râjarṣî) was made to get down, though sinless, from Heavens when his good deeds expired. Why, then, would not vicious persons be made to descend ? The king Yayâti had to get down from Heavens for his very little fault and had to pass eighteen Yugas in the form of a crab. What more can be said than the fact that even the Bhagavân Achyut Hari had to take several incarnations in the wombs of boar, crocodile, etc., out of the curse from a Brâhmiṇ, due to his cutting off the head of the wife of Bhrigu. Though omnipresent, yet he had to take the appearance of a dwarf and had to beg from the King Vali's palace. What more troubles and miseries than this can be inflicted on those that had sinned viciously. O Ornament of Bharata ! Rámchandra, too, had to experience, due to the curse of Bhrigu, terrible miseries on the bereavement of Sîtâ Devî. Similarly Indra, too, for his sin of killing a Brâhmiṇ, was so much terrified that he could not get his healthy condition though he remained in his own house, endowed with all sorts of prosperity and wealth. Seeing, then, Indra lustreless, knowledgeless, almost void of consciousness, and overwhelmed with fear, his wife S'achî, the daughter of Pulomâ, spoke to him thus:—"O Lord ! Your dreadful enemy has been killed ; why are you, then, sighing so much, being afflicted with so much terror ? O Lord ! You have destroyed your enemy ; then why are you so much anxious ? Why are you then so much remorseful and drawing such deep heavy sighs like an ordinary man ? I am not seeing any other powerful enemy of yours ; then, why do you look so anxious and bowed down with cares, as if you look quite unconscious.

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41-44. Indra said:—"O Devî ! True that I have no other powerful enemy, yet I do not find peace nor any happiness. I fear for the sin Brahmahattyâ in my house." "O Devî ! This Nandana Garden, the city of Kuvera, the lord of riches, this nectar forest, the sweet music of the Gandharbas, the beautiful dance of the Apsarâs, all these now do not give the least pleasure to me. What more can I say than this that the beautiful Lady like you, most beautiful amidst the three worlds, and other beautiful ladies, the Heavenly cow, the Mandâra tree (one of the five trees of the celestial region), the Pârijáta tree (the flower tree), the Santâna tree, the Kalpa tree (yielding all desires) and the Harichandan (saffron tree) and others cannot give pleasure to me. What to do, where to go, so that I get happiness, O Beloved ! This thought makes me uneasy. And so I am not able to get happiness in my own thought.

45-60. Vyâsa said :—Thus speaking to his most distressed wife, Indra got out of his house and went to the exceedingly beautiful lake, named Manasarovara. Indra there entered into the tubular stalk of the lotus, his body becoming very lean and thin out of the fear and sorrow. Nobody could recognise him as he was overpowered by his terrible sin. He then began to behave himself, as regards fooding and enjoying, like a snake ; and he became ovewhelmed with thought, helpless, and his organs were out of order, He remained hidden in the water. When Indra, the king of the Devas, thus fled away out of the fear of his Brahmahattyâ sin, the other Devas became very anxious ; everywhere various evil signs manifested themselves. The Ṛiṣis, Siddhas and Gandharbas were very much panic-stricken, as various disturbances and violent symptoms covered all over the world without any king. Grains began to grow very scanty, due to want of rains ; the streams were almost dry and very little water was there in the tanks. In such a state of anarchism, all the inhabitants of the celestial regions, the Devas and Ṛiṣis consulted and installed the king Nahuṣa in the place of Indra. O King ! Nahuṣa, though virtuous, became, under the sway of Rajoguṇa, influenced by lust and thus he got very much addicted to worldly enjoyments. He began to amuse himself in the Garden of Paradise, surrounded by the Apsarâs or celestial nymphs. One day he heard of the excellent qualifications of Śachî Devî, the wife of Indra, and desired to acquire her. Then he spoke to the Ṛiṣis :—The Devas and you, united, have installed me in the office of Indra ; but why does not the Indrâṇî,) (the wife of Indra) come to me so long ? If you want to do what I like, then quickly bring Śachî here before me for my gratification. I am now Indra and therefore the god of the Devas and all the worlds ; therefore bring to-day quickly Indrâṇî to my house. Hearing thus the words

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of the king Nahuṣa. the Devas and Devarṣîs became anxious and went to Śachî, and, with their heads bowed down, spoke thus :—"O Wife of Indra ! The wicked Nahuṣa is now desiring you ; he became angry and told us to send you to him quickly ; O Devî ! We have made him Indra and are therefore under him ; what shall we do now under these circumstances ? Śachî, the wife of Indra, hearing their words, became absent-minded and spoke to Brihaspati, thus :—" O Brâhmaṇa ! I now take refuge unto you.

61-62. Brihaspati said :—" O Devî ! Do not be afraid of Nahuṣa ; he has been deluded by Moha. O Child ! I wo'nt forsake the eternal religion and thus I wo'nt give you over to the hands of Nahuṣa. No doubt that wretch suffers the severest torments in Hell to the end of Pralaya (the Great Dissolution) who quits and hands over the distressed person under one's refuge to another. O Good One ! Be comfortable ; I will never forsake you.

Here ends the Seventh Chapter of the Sixth Book on Indra's living under disguise in the Mânas Lake in the Mahâpurâṇâm Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER VIII.

1-11. Vyâsa said :—O King ! Hearing that the wife of Indra had taken refuge under Brihaspati, the King Nahuṣa became very angry towards Brihaspati and spoke to the Devas :—" O Devas ! I hear that the stupid son of Angirasa has given protection to Indra and has kept her in his house ; I will therefore kill him quickly." Seeing the terrible Nahuṣa thus angry, the Devas and Ṛiṣis consoled him and said :—O King of kings ! Do not be angry ; quit this vicious motive of yours. See, the Ṛiṣis, in all the Dharma Śâstras, have declared the holding of illicit connection with other's wives as a very heinous crime and have blamed it very much. You can consider that the daughter of Pulomâ is always chaste, devoted to her husband and very good-natured. How can she, when her husband is alive, take another husband ? O Lord ! You are now the Lord of the three worlds and hence the Defender of Faith and Religion ; and if a person like you act irreligiously, all the subjects will then go to annihilation. One who is a Lord should always observe the rules of good conduct. Besides there are many

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other celestial women in this Heaven as beautiful as Śachî ; you can satisfy your thirst with them. Mutual love is recognised by the wise as the true originator of amorous dealings ; ravishing a woman by force destroys all amorous sentiments. O King ! And if the mutual love be similar and equal in all respects, then comes the true happiness ; you have now got the post of Indra ; therefore quit this idea of holding illicit connection with other's wives and indulge in other good thoughts. Demerits destroy prosperity and merits increase it. Therefore, O King ! Leave all these bad thoughts and make your heart take a good turn and be happy.

12-15. Nahuṣa said :—" O Devas ! Where were you all when Indra stole away the wife of Gautama and when the Moon stole away the wife of Brihaspatî ? It is easy to give advice to others but to act according to that is very rare in this world. O Devas ! Let the qualified Devî come to me ; you will derive much benefit from it and the Devî, too, will get Her highest happiness; there is no doubt in this. I tell you truly that in no other way I will be satisfied ; bring Indrâṇî here quickly, whether by good words or by force.

16-17. The Devas and Munis heard the words of the king Nahuṣa, smitten by the Cupid's arrows, got terrified and said : "We will bring Indrâṇî to you by gentle words." Saying thus, they went to the house of Brihaspati.

18-21. Vyâsa said :—" O King ! The Devas, going to the house of Brihaspatî, spoke thus with folded hands :—O Guru ! We know that Indrâṇî has taken shelter in your house ; we will have to hand her over to-day to the king Nahuṣa, for we all united have made over the post of Indra to Nahuṣa. Let this beautiful Lady now choose and worship him. Hearing these awful words of the Devas, Brihaspatî said to them :— " O Devas ! This chaste woman, devoted to her husband, has now taken my shelter ; therefore I can never part with her." The Devas said :—" O Guru ! Kindly advise then—if you do not part with Sachî Devî—how the king Nahuṣa be pleased ; if he becomes angry, it will then be very difficult to please him."

22-31. Brihaspatî said :—" O Devas ! Let Śachî now go to Nahuṣa, and tempt him with enticing words and make this condition that when her husband's death will be known to her, she will then accept Nahuṣa as her husband. How could she accept another husband when her husband was alive. Therefore let her now go in quest of her high-souled husband. Let Śachî thus make condition with him and, thus deceiving him, let her try

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her best to bring back her husband. O King ! Then, after coming to this conclusion, Brihaspati and other Devas went with Indrâṇî to the king Nahuṣa. Seeing them come, especially looking at Indrâṇî, the artificial king Nahuṣa became very glad and said to Indrânî :—" O Beloved ! To-day I am become the real Indra. O beautiful-eyed One ! Worship me as your husband ; see the Devas now have made me to be worshipped by all the gods. When Nahuṣa spoke thus, the Devî Śachî became filled with great shame ; she began to tremble and said to the king :— " O Lord of the Devas ! I desire to ask a boon from you. Better wait till I ascertain whether Indra is dead or alive, there is this doubt in my heart whether he lives or whether he is dead. O King of kings ! Let me, first of all, clear my doubts. Kindly excuse me and wait till then. I tell this truly that after I ascertain the fact, I will worship you. I do not know anything whether Indra is dead or whether he has gone any where else." When Śachî Devî spoke thus, Nahuṣa became very glad and saying " let it be so " dismissed her.

32-47. Thus having received permission from the King to depart, Śachî hurriedly went to the Devas and spoke to them to try their best to bring Indra back as soon as possible. O King ! Hearing these sweet and holy words of Indrâṇî, the Devas intently consulted with each other how they could get back Indra. They then went to Vaikuṇṭha and began to praise with hymns the original Deva, the God Viṣṇu, the Lord of the Universe, kind to those that seek His refuge. The Devas, skilled in speaking, spoke to Viṣṇu with a very troubled heart :—" O Lord ! Indra, the Lord of the Devas, is very much troubled with his sin Brahmahattyâ. Where is he staying now, invisible to all the beings ? O Lord ! He is now overcome with the sin Brahmahattyâ by killing Vṛitra, the best of the Brâhmins. We ask your skilful and intelligent advice. O Lord ! You are the sole refuge of him as well as of us. We are now involved in a great difficulty. Kindly shew us the way how we, as well as Indra, can get out of this difficult crisis." Hearing the pitiful words of the Devas, Viṣṇu said :—Let Indra perform the As'vamedha sacrifice (Horse sacrifice) for the purification of his sins. By this Yajña, that can destroy all sins, Indra will be purified and he will regain his Indraship ; there is no doubt in this. The more so because the Devî, the Universal Mother, will be pleased with this Horse sacrifice and will destroy all his sins, Brahmahattyâ and others. Lo ! Merely remembering Her destroys heaps of sins ; and, if by this Horse sacrifice, She be pleased, what wonder is there that sins of a more grave nature would be destroyed ! And let Indrâṇî worship Bhagavatî daily ; happiness will undoubtedly be gained by worshipping that most Auspicious One ! By this the King Nahuṣa will be particularly deluded by the World

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Mother and will then be quickly destroyed by the sin committed by himself. And Indra, purified by As'vamedha, will soon regain his position and all his wealth. O king! Thus hearing the sweet beneficial words of Viṣṇu of indomitable prowess, the Devas went to the spot, where resided Indra. Brihaspati and the other Devas consoled the distressed Indra and made him celebrate duly in right order, the Horse sacrifice the greatest of all sacrifices. Indra then distributed his Śin Brahmahattyâ amongst the trees, rivers, mountains, women, and the earth.

48-51. Thus casting aside his sin on all the above things, Indra became again free from his sin, and, getting rid of his fever and uneasiness, abided by the time and remained there invisible in the tubular stem of the lotus. Doing that wonderful act, the Devas started from there and reached their own abodes. The daughter of Puloma, suffering from her breeavements from Indra, spoke then to Brihaspati with great sorrow :— "O Lord! Why is my husband still invisible to me, when he has performed the As'vamedha sacrifice? Kindly shew me the way how I can get a sight of him."

52-62. Brihaspati said :—"O Devî! Worship the most Auspicious Bhagavatî; surely She will make your husband sinless and you will see him." The Devî Ambikâ, the Upholdress of the Universe, will desist the King Nahuṣa from doing the wrongful act and it is She that will delude him by Her Mâyâ and get his downfall from the Heavens. O King! When Brihaspati spoke thus, Śachî Devî got initiated by him in the Devî Mantram, capable to secure success in any undertaking. Thus getting the Mantram from her Guru, She began to worship the Devî Bhuvane'svarî duly with flowers, sacrificial victims and other necessary articles for worship. Thus Indrâṇî, with a view to see her husband, performed the worship of the Devî; she quitted all the articles of enjoyment and luxury and assumed the garb of an ascetic; thus some time passed away, when the Devî was pleased and appeared before her on the back of a Swan, in Her peaceful form, ready to grant boons to Indrâṇî. She looked, then, fiery like thousands of Moons; Her lovely beauty appeared in rays like thousands and thousands of fixed lightnings. The four Vedâs personified began to praise Her in hymns from the four sides. Her two hands were adorned with a noose and a goad, and Her two other hands made signs to grant boons and to discard all fear. The Vaijayantî garland of clear crystal-like gems suspended from Her neck up to Her feet. Her face was adorned with smiles and signs as if she would grant favours. She had three eyes and was the ocean of mercy and the Mother of all the Jîvas from a worm up to Brahmâ. Her two heavy breasts were filled with

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unbounded ocean of nectar-like juice of Peace and Mukti. She was the Goddess of innumerable worlds, the Goddess of all and the Highest, endowed with all the knowledges and the Incarnate of the Undecaying and Immoveable Brahma. The Devî, then, began to address Śachî, the wife of Indra, in pleasant words and in voice deep like a rolling thunder.

63-69. The Devî said:—O Darling to Indra! Better now ask your desired boon. I am much pleased with your worship. O Beautiful One! I have come here to grant you boon. To see Me is not an easy task; by the collected merits, acquired in thousands and thousands of births one is able to See Me. Hearing the words of the Devî, Śachî Devî, the wife of Indra, fell prostrate before Her feet and began to speak to the Highest Goddess, the Bhagavatî, Who seemed graciously pleased:—"O Mother! I now desire from Thee, that I may see my husband whom I attained after great difficulty, that I be freed from the fear arising out of King Nahuṣa and I want that Indra be reinstated as Indra as he was before. The Devî said:—"O Lady of the Devas! Better go with this My messenger (Dûtî) to Mânasarovara; there is installed My fixed form, named Vis'vakâmâ. You will see your Indra staying there very sorrowful and overwhelmed with terror. I will delude the King Nahuṣa within a very short period. O large-eyed One! Be calm and quiet; I will fulfil your desires; soon I will delude that king and deprive him of the seat of Indra.

70-71. Vyâsa said:—The wife of Indra accompanied the messenger of the Devî and quickly reached the presence of her husband Indra. She was very pleased to see her long-wished for husband, in the state of disguise.

Here ends the Eight Chapter of the Sixth Book on the praising of the Bhagavatî by the wife of Indra and on getting the sight of Indra in the Mahâpurâṇam, Śrî Mad Devî Bhâgavatam of 1,8000 verses by Maharṣi Veda Vyâsa.

CHAPTER IX.

1-2. Vyâsa said:—Indra was quite surprised to see in this state of solitude his dear wife Śachî, large-eyed and overwhelmed with much sorrow and spoke thus:—"O Beloved! I am remaining here alone in this desolate place unnoticed by all the Jîvas; O Auspicious faced One! How have you come to know this! And how is it that you have come here!

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3-5. Śachî said ;—O Lord of the Devas ! I have been able to know this place where you are staying by the grace of Bhagavatî's Feet and I will get you back by Her grace. The Devas and Munis all united have installed the King Nahuṣa in your throne. That fellow says " O fair One ! I am now made the King Indra ; therefore you worship me as your husband." And thus oppresses me always. O Destroyer of other's strength ! That vicious one speaks to me thus ; I am weak ; What can I do to him ?

6. Indra said :—" O Beautiful One ! I am now here waiting for the proper opportunity ; O auspicious One ! You should also make your mind calm and remain there, and wait for the proper time."

7-12. Vyâsa said :—" O King ! After Indra had spoken thus, Śachî Devî became sorrowful, drew a deep sigh and, trembling, said :—"O Fortunate One ! How can I stay there ? That vicious man, puffed up with vanity and proud of his position will forcibly bring, me under his control. The Devas and Munis say this to me out of his fear :—" O Beautiful One ! The Lord of the Devas is now very much distressed with the arrows of the Cupid ; therefore go and worship him." O Tormentor of foes ! How can the Brâhmiṇ Brihaspatî protect me, being himself powerless and under the control of the Devas. O Lord ! This is now my grave anxiety ; I am a weak woman, having none to protect me and therefore always under the guidance of a man. Fate is now against me ; how can I keep myself religious ? I am a chaste woman, devoted to my husband ; I have got no shelter there ; who will protect me when I fall into misery !

13-21. Indra said :—" O Beautiful One ! I will now tell you one means which, if you adopt, will no doubt preserve your character in times of crisis. Women cannot preserve their chastity when they are protected by others by thousand and one means ; for lust penetrates into their restless minds and carries them to impure ways. It is the good and pure character that preserves a woman from a vicious course ; therefore, " O Smiling One ! You adopt this good conduct and character and remain steady in your place. In case that deceitful wicked King Nahuṣa shows his violence upon you, then take time and secretly cheat him, O Madâlase ! Go to him when there will be no other body present and say :—" O Lord of the world ! Please come to me on a conveyance carried by the Riṣis (great ascetics), I will then be very delighted and gladly yield myself to you ; this is certainly my vow. O Beautiful One ! When you will say thus, that King, blinded by passion, will engage the Munis for the carriers of his conveyance. The ascetics, then, will be angry and curse him ; the

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Munis will certainly burn him by the fire of their wrath; and the Divine Mother will no doubt help you. He who remembers the lotus-feet of the Ambikâ Devî never meets with any difficulties; and if there arises any difficulty, know certainly that it is for his immeasurable benefit. Therefore worship, with your whole heart, the Mother of the Universe, Who resides in the jewelled island (Maṇi Dvîpa) according to the words of the Guru Brihaspati.

22-25. Vyâsa said:—"O King! Hearing thus the Indra's words, Śachî Devî said "Let it be so" and went to Nahuṣa, filled with confidence and inspiration to carry on the future work. Nahuṣa was very glad to see Śachî Devî and spoke thus:—"O Sweet-speaking One! Are you all right? I am now completely yours; you have fulfilled my word; therefore I say truly that I am your servant. "O Gentle-speaking One! When you have come to me, know that I am very glad." O Smiling One! Do not feel any shame before me. I am now your devotee; worship me. O large eyed One! Speak out what is that dear thing that I can do for you? I will carry that out at once.

26-27. Śachî said:—"O Lord Vâsava! You have done all the works; now I have got one desire to ask from you, kindly fulfil this and then I will be yours. O One full of auspiciousness! Now fulfil my desire: I am speaking this to you.

28. Nahuṣa said:—"O Thou, having a face sweet like the Moon! Speak out your desire; I will carry it out. O Beautiful One with nice eye-brows! Even if that be unattainable, I will give that to you.

29-31. Śachî said:—"O King of Kings! I cannot trust you; Swear on oath that you will fulfill my desire. O King! A truthful King is very rare on this earth; I will speak out my desire when I will be convinced that you are bound by truth. O King! When you will fulfil my desire, I will always remain under your control; this I speak truly to you.

32. Nahuṣa said:—"O Beautiful One! On all the sacrifices and gifts that I have ever made, I swear, on all my merits, that I will certainly carry out your word.

33-37. Śachî said:—Indra has got for his vehicles the horse Uchchais'ravâ, the Airâvata elephant and the chariot; Vâsudeva has got his vehicle Garuḍa; Yama has got his buffalo: Śankara his Bull; Brahmâ his Swan; Kartika has got his peacock and Ganes'a has got his mouse. But now, O Lord of the Devas! I want to see your vehicle, never witnessed before: I want to see the Munis and the great ascetics, observing vows, to be your vehicle; this is not Viṣṇu's, Rudra's nor of the Devas, and Râks'asas. O King! Let the Munis carry your conveyance, this is my ever burning desire. O King of this earth! I know you the highest of all the Devas; let your glory and splendour increase over and ever; this is the intense desire reigning in my heart.

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38-56. Vyâsa said :—"O King! Hearing Śachî's words, Nahuṣa, weak in intellect, laughed and beguiled by the Mâyâ of Bhagavatî began to praise her and said at once :—"O Beautiful One ! Truly you have made a nice suggestion of my vehicle. O One having luxuriant hairs ! I will soon carry out your words. O Sweet-smiling One ! Whoever is effeminate and of weak virility, he is never able to engage the Munis as his carriers ; no doubt, my unbounded strength will be rendered manifest when I come to you on a vehicle carried by the Munis. What wonder is there that the seven Riṣis (the seven stars of the constellation Great Bear) and all the Devarṣis would carry me, knowing me as the most capable and superior in all the three worlds by virtue of my sheer asceticism ? Vyâsa said:—"O King ! The King Nahuṣa became very pleased and dismissed Śachî Devî. He, then, with a heart flamed with passion, called the Munis and said:—"O Munis ! I am now become Indra and endowed with all powers thereof ; therefore you all do my work without being at all surprised. I have got the seat of Indra but Indrâṇi is not coming to me. I called her to my presence and when I informed her of my desire, She had spoken to me with affection the following words:—"O Indra of the Devas ! O Giver of one's honour ! Better come to me on a vehicle carried by the Munis and do thus the one thing for me that I like." O Maharṣis ! To carry out this task is, indeed, difficult for me ; therefore do you all unite and, out of mercy, do this for me in all its completeness. My heart is being always burnt, as I am very much attached to the wife of Indra ; so I take refuge unto you to do this wonderful work for me. Though this request was very indecent and greatly humiliating yet the Munis agreed to it, out of pity, and also impelled, as it were, by the great Fate. When the Great Seers, the Munis consented to this proposal, the King, whose heart was very much attached to the daughter of Puloma, became very glad and getting on the beautiful vehicle carried by the Munis, told them, move on quickly (Sarpa, Sarpa). Then the King Nahuṣa, getting very much impassioned, touched with his feet the heads of the Munis, and, being as it were smitten by the arrows of cupid, began to whip frequently the Riṣi Agastya, the best of the ascetics, who devoured the Râkṣasa Vâtâpi, who was the husband of Lopâmudrâ and who drank out the ocean, saying move on. move. on (Sarpa, Sarpa —another meaning of which is Snake). The Muni, then, became very angry, on being thus whipped, and cursed him saying:—"O Wicked One ! As you are whipping me, saying Sarpa, Sarpa, so go and remain in the dense forest as a huge snake. When many years will elapse and when you will crawl on your own limb and suffer intense troubles, after that you will again come to heaven. You will be free from the curse when you will see the King Yudhiṣṭhira and hear from him the answers to several questions.

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57-67. Vyâsa said:—"O King ! Thus cursed, the King Nahuṣa began to chant hymns to that best of the Munis, and, while praising, fell from the Heavens and instantly turned into a snake. Brihaspati, then, quickly went to the Mânasarovara Lake and informed Indra everything in detail. Indra became very glad on hearing in detail of the downfall of the King Nahuṣa from Heaven and remained there gladly. When the Devas and Munis saw this downfall into the earth of Nahuṣa, they all went to the Lake Mânasarovara where Indra was staying. They then all encouraged Indra and honoured him by bringing him back to the Heavens. All the Devas and Riṣis installed Indra on the throne and then performed the inauguration ceremony of the all auspicious Devî. On getting back his own throne, Indra, too, began to sport in the beautiful Nandana Garden with his dear consort Śachî, in the home of the Devas. Vyâsa said:—"O King ! Indra had to suffer such severe hardships on account of his slaying the Maharṣi Vis'varûpa, the Lord of the Asuras. Subsequently through the grace of the Devî, he got back his own seat. O King ! Thus I have narrated before you to my best, this excellent story of the killing of Vritrâsura and thus have answered your question. O Ornament of the Kuru family ! The fruits will be exactly according to the Karma done. The effects of the Karma done must be borne whether they be auspicious or inauspicious. (So Indra had to suffer for his Karma, the killing of a Brâhmaṇa)

Here ends the Ninth Chapter of the Sixth Book on Indra's getting the fruits of his killing a Brâhmaṇa and on the downfall of the King Nahuṣa from the Heavens in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER X.

1-5. Janamejaya said—"O Brâhmaṇa ! You have described in detail the wonderful character of Indra, his displacement from his Heavens, and his suffering many hardships and at the same time, you have described very widely the greatness of the Highest Goddess of the world. But one doubt has arisen in my mind that Indra was very powerful and when he got the lordship over the Devas, which means in other words that no trouble would pain him, how was it that he had to feel pain and agony ? He got the Lordship of the Devas and his highest position by performing one hundred Horse Sacrifices; how was it, then, that he was again displaced from that position ? O Ocean of mercy ! Kindly explain to me the causes of all these. You know everything ; you are the best of the Munis and the maker of the Purâṇas ; I am your devoted disciple ; therefore nothing there can be that cannot be mentioned to me. So, O highly fortunate One ! Kindly remove my doubts. Sûta said:—Thus asked by Janamejaya, Vyâsa, the son of Satyavatî gladly spoke, in due order, the following words:—

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7-29. Vyâsa said:—"O King ! Hear, then the causes that are certainly very wonderful. The seers say that Karma is of three kinds:—Sañchita (accumulated), Vartamâna (present) and Prârabdha (commenced). Each of these is again subdivided into three, Sâttvik, Râjasik, and Tâmasik. The accumulated effects of Karmas done in many past lives is called *Sanchita*, O King ! The effects of this Sânchita Karma, be it auspicious or inauspicious, be it for a long or for a short time, must have to be enjoyed by the beings. whether they be good or bad. This Sañchita Karma done by the embodied beings in several previous births, can never be totally exhausted even in hundred Koṭi Kalpas without their being enjoyed. The Karma that is being done by a Jîva and that has not as yet been completed, that is called Vartamâna Karma. The Jîvas do this *Vartamana Karma*, auspicious or inauspicious, in their present embodiments. At the time of birth, a part of the Sañchita Karma, the soul takes up for fructification. This part of Sañchita Karma is called Prârabdha Karma. This exhausts only when its effects have been fully borne out by the embodied soul. The beings cannot but bear the effects of this Prârabdha Karma. O King ! Know this for certain that the effects of merits or demerits done previously must be borne by anybody, be he a Deva, or a man, or an Asura, or a Yakṣa or a Gandharba. The acts done previously go to form the new births of all beings. When the Karma gets exhausted, then no more birth takes place. There is no doubt in this. Brahmâ, Viṣṇu, Rudra, Indra and the other Devas, the Dânavas, Yakṣas, Gandharbas, all are under the control of this Karma. O King ! Were it not so, how could they get bodies that are the causes of the enjoyments of pains and pleasures of all the beings. Therefore. O King ! Out of the Sañchita Karmas done in many previous births, some Karmas get ripe in due time and they manifest themselves ; those manifested Sañchita Karmas are called Prârabdha Karmas (those that are being enjoyed by an individual in the present birth). Impelled by this Prârabdha Karma, the Devas and the human beings, all do meritorious acts as well as sinful acts. Thus Indra out of his past meritorious acts attained his Indraship, and, out of his past sinful acts, committed the sin Brahmahattyâ and so he was dislodged from his Indraship. What doubt can exist here ? O King ! So Nara and Nârâyaṇa, the sons of Dharma, had to take births out of their previous Karmas ; again Arjuna and Kriṣṇa were born out of their Karmic effects as part incarnations of this Nara and Nârâyaṇa. The Munis describe this Karma as the basis of the Purâṇas. Know that he is born of a Deva who is very wealthy and prosperous ; he who is not born of the part of a Muni, never writes any spiritual treatise on Jñana or Knowledge ; he who is not born of Rudra, never worships Rudra ; who is not born of a Deva never distributes rice in charity ; he who is not born

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of Śri Viṣṇu, never becomes the king and lord of the earth. O King! The embodied souls derive their bodies certainly from Indra, Agni, Yama, Viṣṇu, and Kuvera. Indra presides over lordship, Agni presides over energy, Yama presides over anger, and Viṣnu presides over strength. He who is powerful, fortunate, enjoying many enjoyments, learned, charitable, is said to be born of a Devâms'a. O Lord of the earth! Similarly the Pâṇḍavas and Vâsudeva who was as glorious as Nârâyaṇa were born of Devâms'as. O King! Know this as quite certain that the bodies of the Jîvas are the receptacles of pains and pleasures; and the embodied souls (Jîvas) experience alternately pleasure and pain. No Jîva is independent; he is always under the Great Fate. He experiences birth, death, pleasure and pain, not out of his self will, but compelled and guided, as it were, by the unseen Fate.

30-41. O King! How very strong is that Fate can easily be judged by the following. The Pâṇḍavas were born in forest; then they went to their own homes. They performed the Great Râjasûya Sacrifice by virtue of their own strength. After this they had to suffer their exiles in forest a much greater and more terrible hardship indeed! Next Arjuna performed a very hard asceticism when the Devas, not self-controlled, became pleased and granted him an auspicious boon. Still he could not extricate himself from the hands of the terrible hardship; nowhere could be found the fruits of the merits acquired in the past when he was afterwards remaining in exile in his human body in the forest! The severe tapasyâ that he did in the Vadarikâśrama in his past incarnation as Nara, the son of Dharma, did not bear any fruit in his Arjuna birth. Mysterious and inexplicable are the ways and means of Karma with which the bodies of the several beings are concerned. How could men get an idea of it when the Devas themselves are at a loss to solve it. Bhagavân Vâsudeva had to take his birth in the prison, a very critical and dangerous place; he was then carried by Vasudeva to the milkman Nanda's abode at Gokula; he remained there eleven years and thence came back to Mathurâ where he killed by force Kamsa, the son of Ûgrasena. Then he released his sorrowful father and mother from the bonds of prison and made Ûgrasena, the King of Mathurâ. Afterwards he went to Dvârkâ city, out of the fear of Kâla Yavana, the King of the Mlechchas; thus Śrî Janârdana Kriṣṇa performed many great and heroic deeds, being impelled by Fate. Then he left his mortal coil at Prabhâsa, a place of pilgrimage, along with his relatives and acquaintances and then ascended to his Vaikuṇṭha abode. All the Yâdavas, sons, grandsons, friends, brothers, sisters and ladies of the houses all died under the curse of a Brâhmiṇ. O King! I have thus described to you the inexplicable ways of Karma.

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What more shall I say than the fact that Vâsudeva was killed by the arrows of a hunter!

Here ends the Tenth Chapter of the Sixth Book on the phase of Karma in the Mahapurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XI.

1-10. Janamejaya said :—"O King of the Brâhmaṇas! You said that Râma and Kriṣṇa took their incarnations to relieve the burden of earth. One great doubt arises in my mind on this point. At the end of the Dvâpara Yuga, the Earth, burdened and oppressed very much, assumed, in anguish, the form of a cow and took refuge under Brahmâ. Brahmâ, then, went with the Earth to Viṣṇu, the Lord of Lakṣmî, and thus prayed "O Bibhu! Let You, with all the other gods, incarnate soon on earth at the house of Vasudeva to relieve the Earth of Her load, as well as to protect the righteous." When Brahmâ thus prayed, the Bhagavân Viṣṇu incarnated as the son of Devakî, along with Balarâma to lessen the burden of the Earth. And, in fact, he relieved, to a certain extent, the Earth by killing many vicious persons and many wicked and irreligious Kings. But, along with that, Bhîṣma, Droṇa, Virâṭa, Drupada, Somâdatta, and Karṇa, the son of the Sun were killed. But, See! that those who plundered afterwards His riches, and stole away the wives of Hari, those crores of Âbhîras, Śakas, Mlechchas, and Niṣâdas and other vicious people remained alive; and how could it, then, be said that the Earth was relieved when Kriṣṇa did not kill those people! O Fortunate One! When I see all the people in this Kali Yuga addicted to sinful acts, this great doubt is not going out of my mind (how the Earth had been relieved of Her load.)

11-14. Vyâsa said :—"O King! As the Yuga changes, so the people changes in course of time. Nothing can alter its course, for this is caused by the Yuga Dharma (the Dharma peculiar to each Yuga). Therefore if all the subjects that are considered wicked and vicious according to the law of the Yuga Dharma, then this creation would be destroyed; hence Kriṣṇa killed only those Dânavas and vicious Kṣattriyas that were really the burden of Earth. O King! The persons that are devoted to religion take their births in the Satya Yuga; those that are fond of religion and wealth they become manifest in the Tretâ Yuga; those that like Dharma (religion), Artha (wealth) and

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Kâma (desires), they are born in the Dvâpara Yuga, and those that dote on wealth and lust, they are seen in the Kali Yuga. O King! Know this as certain that these characteristics, peculiar to each Yuga, never vary; and know this too, that Time, the Lord of Dharma and Adharma, is always present.

15-18. The King said:—"O Intelligent One! Where are those pious persons now that were born as high-souled religious persons in the Satya Yuga; where are those Munis now who were devoted to charity in the Tretâ or Dvâpara Yuga? Again where will go these shameless and merciless persons, that are being seen now in this Kali Yuga, these vicious creatures that revile their own Gurus? O Highly Intelligent One! I am very eager to know how these religious matters are brought to a decision and settlement; kindly describe to me in detail all these secret truths.

19-30. Vyâsa said:—O King! Persons, born in the Satya Yuga, that perform acts of merit, go to the Deva Loka. O King! The Brâhmiṇs, Kṣattriyas, Vais'yas and Śûdras, if they remain in their own spheres and if they be devoted to religious acts, go to their respective spheres, earned by their meritorious deeds. By virtue of truth, mercy, charity, going to one's own wives, not injuring animals, and having no jealousy and shewing mercy equally towards all, by practising these universal forms of religion, even the lowest castes *e. g.*, washermen and others all go to the Paradise. So in the Tretâ and Dvâpara Yuga's men go to Heaven by virtue of their merits, earned in practising their own Dharmas; but in this Kali Yuga persons addicted to vicious acts go to terrible hells and remain there till the end of the Kali Yuga when they will be again born in this earth. O King! When the Satya Yuga begins and the Kali Yuga ends, at this junction time, the virtuous high-souled persons descend from Heaven and are born on this earth; and when the Kali begins and the Dvâpara ends, the vicious souls come on the earth again from their hells. O King! Know this as the course of Time; it never becomes otherwise. See, then, that the Kali Yuga tends to do vicious things and the people, therefore, become vicious. At times, the birth of beings takes place otherwise than the laws of Yugas, out of the strange combinations of Fate (*i. e.*, good persons are seen in the Kali and vicious persons are seen in the Satya). For this reason those that do meritorious acts in the Kali Yuga are born as men in the Dvâpara; so the Dvâpara good persons take their births as men in the Tretâ; and the Tretâ good persons are born as men in the Satya Yuga. Again those who are vicious in the Satya Yuga become persons of the Kali Yuga. The Jîvas suffer miseries on account of their own bad Karmas; they again suffer more miseries

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by doing over and over again those bad Karmas by virtue of the Yuga Dharma.

31. Janamejaya said :—" O Bhagavan ! Describe particularly the details of the Yuga Dharma. I am now very desirous to hear which Dharma is for which Yuga ?

32-54. Vyâsa said :—" O King ! I will now shew to you by example the influence of the religion peculiar to each Yuga ; hear it attentively. O King ! The hearts even of saints are quite disturbed by the Yuga Dharma. See ! Your father was a religious and high-souled monarch ; still the wicked Kali defiled his mind and prompted him to do an act very insulting, to a Brâhmaṇa. Otherwise why would he, being a renowned prince amongst the Kṣattriyas and a descendant of Yayâti, thus go and encircle a snake round the throat of an ascetic Brâhmiṇ ? Therefore, O King ! All actions are being influenced by the Yuga Dharma. The Pundits, also recognise this. If you try your best to perform any religious act, even then the Yuga Dharma would prevail, yet you would be able to perform to a certain extent, a part of your intention. O King ! In the Satya Yuga, the Brâhmiṇs were versed in the Vedas, always devoted to worship the Highest Force, with an ardent desire to see the Devî; they were devoted to Gâyatrî with Praṇava, devoted to the meditation of Gâyatrî, always reciting silently Gâyatrî, and the Mâyâvîja Mantram, the chief mantram. In every village, the Brâhmiṇs were very eager to erect temples of the Devî Mahâ Mâyâ Ambikâ and were truthful, merciful and pure and devoted to their own respective works. The Kṣattriyas, skilled in the science of the highest knowledge, were ever engaged in doing things ordained by the Vedas and were always intent in protecting well their subjects. The Vais'yas did their cultivation and trade and the S'ûdras always served the other three castes. Thus, in the Satya Yuga, all the Varṇas (castes) were devoted to the worship of the Devî Ambikâ, the Highest S'akti ; but in the Tretâ Yuga, the observance of the religion declined a little and in the Dvâpara, it declined very much. O Ornament of Indra ! Those who were Râkṣasas before, they become the Brâhmiṇs of the Kali Yuga ; they are the flowers of atheists, deceptors of men, untruthful, without any Vedas, devoid of the Vedic practices, arrogant, cunning, egoistic, and capable only to serve the Śûdras. Some of them try to find fault with the Sanâtan Dharma and are the promulgators of various other creeds, wicked, fallen from their religion and given to much talking. O King ! As Kali gets stronger, so the true religion declines and ultimately dies; and, in that proportion, the Kṣattriyas, Vais'yas and Śûdras are also devoid of their religion. When Kali will be in full swing, the Kṣattriyas, Vais'yas and Śûdras would all be untruthful, vicious ; the Brâhmiṇs will act like Śûdras and will accept other's gifts. O King ! The women in the

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Kali Yuga would be very passionate, avaricious and ignorant. They would be very powerful and insolent, wilful, vicious and untruthful and so would be a source of pain to the society. They would think themselves vainly religious and learned and would be always ready to impart religious instructions and deceive their own husbands and be exceedingly vicious. O King! Our minds are purified by the food that we take; when our minds are pure, the Light of Dharma shines clearly. The customs and practices of Varṇa and Âs'rama Dharmas get intermixed with each other and so arises the fault of Dharma Samkara (*i. e.*, mixture of the several parts of religion with each other). When the Dharma Samkara creeps in, the Varṇa Saṇkara is seen (*i. e.*, purity in blood and other matters of birth are lost). Thus, in the Kali Yuga, all the Dharmas will gradually die out and ultimately nothing will be heard about one's own religion. O King! In this Yuga even the religious high-souled persons will be found to do irreligious acts! The nature of Kali is so; nobody will be able to quit it. O King! Thus, in this age, men naturally commit vicious things; with ordinary means, therefore, no one becomes able to extricate from the worst vicious habits.

55-56. Janamejaya said:—"O Bhagavan! You know all and you are versed in all the S'âstras; what will be the fate of so many persons in this Kali Yuga? If there be any path, kindly describe it to me.

57-65. Vyâsa said:—"O King! There is only one path and none other which can save a man from the sin of this Kali; and that is this:—The Jîvas must meditate on the lotus-feet of the Highest Devî for the purification of all their faults and sins. O King! There is so much strength in Her Sin-destroying Name, that the amount of sin in this world falls much less in proportion to that. Where, then, is the cause of fear? Her Name, uttered at random, even in an unconscious state, bestows so much unspeakable results that even Hari, Hara and others have not the capacity to know that. O King! The mere remembrance of the name of Śrî Devî is an atonement for a multitude of sins; then it behoves that every man, afraid of the Kali Yuga, residing in a place of pilgrimage, ought to remember incessantly the Name of the Highest Deity. Even if anybody cuts, pierces, and kills all the beings in this whole world, he wo'nt be touched with the sins, if he bows down, with devotion, before the Devî. O King! I have narrated to you all the secret truths of all the Śâstras. Consider all these fully and always worship the lotus-feet of the Devî. All men are reciting silently the Japam called the Ajapâ Gâyatrî; still they do not know the glory of it; such is the powerful influence of Mâyâ. All the Brâhmaṇas are reciting in the depth of their hearts the Gâyatri Mantram, yet they do not know the glory of it (otherwise they would have

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been liberated) ; such is the great influence of Mâyâ. O King ! I have described to you all that you asked me about the Yuga Dharmas ; what more do you want to hear ?

Here ends the Eleventh Chapter of the Sixth Book on the ascertaiment of Dharma in the Mahâ Purâṇam, Śrî Mad Devî Bhâgavatam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XII.

1-2. The King said:—"O Best of Munis! Tell me the names of the holy places of pilgrimage on the surface of this earth, the holy Kṣetras and the holy rivers ; what are the fruits acquired in bathing there and in making charitable gifts as well ; also what are the rules how the journeys and acts there are to be conducted ?

3-34. Vyâsa said:—Hear ; I am describing to you various Tîrthas or places of pilgrimage as well as those that are highly extolled as the best places favourite to the Devî. Amongst the rivers the following are reckoned as chief and holy:—The Ganges, Jumnâ, Sarasvatî, Nermaddâ, Gaṇḍakî, Sindhu, Gomatî, Tamasâ, Cavery, Chandrahâgâ, Vetravatî, Charmanvatî, Saraju, Tâpî, and Sâvramatî. Besides these, there are hundreds of rivers on the surface of this earth ; of them, those that fall into the ocean, they are holier and those that have not reached the ocean. are less holy. Of those rivers that fall into the ocean, those that always flow with great current, they are comparitively holier ; but in the two months S'râvan and Bhâdra (15th July—15th September) all the rivers are considered as if they are during their menstruation periods ; at this time also some rivers carry water of the rains just sufficient to supply the villagers with water. O King ! The following are the famous places of pilgrimages calculated to bestow merits:—Puṣkara, Kurukṣettra, the holy Dharmâraṇya, Pravâsa, Prayâga, Naimiṣâraṇya, and Arbudâraṇya. O King ! Of the mountains, the following are considered as sacred:—Śrîs'aila, Sumeru, Gandhamâdana ; of the lakes, the following are very holy and very famous:—Mânasarovara. Viṇdusarovara, and Akṣoda ; these are the chief lakes. To those Munis that meditate on their Âtman, all the hermitages are sacred ; still the hermitage of Badri is always considered very sacred and the most celebrated ; here Nara and Nârâyaṇa, the two famous Munis, practised their asceticism. The Vâmaṇâs'rama and S'atayûpâs'rama are also well known ; thus every hermitage is named after the Muni that practised asceticism there. Thus innumerable holy places on the surface of the earth are mentioned by the Munis as tending

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to sanctify the hearts of the persons. At all these holy places, the Devî is worshipped in special sites consecrated to Her. All the sins are destroyed by their mere sight. The devotees of the Devî stay there, with rules obeyed. I will mention afterwards some of these places in the course of my narrations. O Best of kings! Going to these holy places, charity, vow, sacrifices, asceticism and good acts all depend on one another. The holy places of pilgrimages, asceticism, and observance of vows depend on the purity of the articles (Dravya S'uddhi), on the purity and one pointedness of actions (Kriyâ S'uddhi) and on the purity of the mind and heart (Chitta S'uddhi). Some may attain, at times, the Dravya S'uddhi and Kriyâ S'uddhi; but every one finds it very difficult and, indeed, rarely get the Chitta Śuddhi. O King! This mind always tries to seek shelter with various objects and is, therefore, always restless. How, then, can the purity of mind be effected, with ease, when it is occupied with all sorts of thoughts on various objects. Cupidity, anger, greed, pride, and egoism, these bring about all sorts of obstacles in the holy places of pilgrimages, in practising tapasyâ and in observing vows. O King! Non-injury, truthfulness, non-stealing, chastity and purity, controlling of senses, and observing one's own religion, all these bring about the fruits of the labour in visiting all tîrthas. They bestow fruits that can be obtained by visiting all the trîthas. During one's pilgrimage, one forsakes one's Nitya Karma (daily duties) and one has to come in contact with various persons. Hence one's journey becomes fruitless; rather it becomes a source of sin. The waters of the sacred places can only wash the outside dirts and the impurities of the physical bodies; they can never wash the impurities of their inner minds. Were it the fact that the waters of the tirthas could purify their minds, why was it, then, that the Munis, residing on the banks of the Ganges, and devoted to God, ever indulged themselves with feelings of jealousy and enmity against each other. The humble Munis like Vas'iṣṭha, and the Riṣis like Vis'vâmitra were always entangled in love and hatred and they were ever impatient with anger. Therefore it is evident that the internal purification, the purification of heart, the bathing in the Gñân Gangâ flowing within, no doubt. removes more the dirt than the Ganges and other places of pilgrimages. O King! No doubt this fact must be admitted on all hands that one's impurity of mind is washed away if by the strange combination of Fate, one comes in intimate contact with a man possessed of the Divine Knowledge. O King! The Vedas or Śâstras, vows or austerities, sacrifices or gifts none can purify the heart. See! Vasiṣṭha, the son of Brahmâ, though versed in the Vedas and residing on the banks of the Ganges, was under the control of love, hatred and other infirmities. Out of the enmity of Vis'vamitra and Vas'iṣṭha, arose the great battle

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named Âḍî Baka, astonishnig even to the Gods. In this, the ascetic Vis'vâmitra was cursed by Vis'iṣṭha, on account of some curse in connection with the king Haris'chandra and had to take his birth as a crane (Baka). The Ṛiṣi Va'siṣṭha was cursed also by Vis'vâmitra and was born as a bird named Śarâri. Thus the two powerful Ṛiṣis were born as Âḍî Baka and lived on the banks of the Mânasarovara and they fought for full ten thousand years (ajuta) terribly, out of anger, with their nails and beaks like two maddened lions.

35-36. The King asked :—" O Muni ! Why were the two Maharṣis, the two great ascetics and devoted to religion, involved in enmity with each other ? Both of them were intelligent ; how was it that they knowing the act of cursing to be a source of pain to men, cursed each other so painfully ?

37-48. Vyâsa said :—"O King ! In former times, there was born in the solar dynasty a king Haris'chandra, the son of Tris'anku ; he was the best of the kings and reigned before Râmchandra. That King had no issue and therefore promised to Varuṇa "O Lord of water and ocean ! If I get a son born to me, I will perform a sacrifice, called Naramedha, where I will sacrifice my son for your propitiation. Varuṇa was very pleased with the king when he made such a vow ; and the exquisitely beautiful queen held the fœtus in the womb. Seeing his wife in the family way, the king was very pleased and performed all the purificatory ceremonies pertaining to the fœtus in the womb. O King ! When the queen was delivered of a son endowed with all auspicious signs, the king Haris'chandra was very glad and performed duly all the Jâta Karma (natal) ceremonies and distributed as charity big sums of gold and many cows giving good quantities of milk. When the festivities on the birth of the child were celebrated in the palace on a grand scale, Varuṇa, the Lord of Waters, assuming the form of a Brâhmiṇ, came up there. The King, too, honoured him duly with seat and worshipped him regularly and asked him about his purpose, when Varuṇa spoke to him :—"O King ! I am Varuṇa, the Lord of Waters ; you promised before that you would perform Naramedha sacrifice where you would sacrifice your son ; now do those things and keep your words true. The King became very much confused and was very much pained at heart. He then checked his mental feelings of pain and spoke to the Deva Varuṇa, with folded hands :—"O Lord ! I will do the sacrifice duly and fulfil the promise that I made before you and keep my word. But, O Best of the Devas ! My legal wife will be pure from her Sûtikâ-Śauchak after one month, when I will perform the Naramedha sacrifice."

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49-53. Vyâsa said :—"O King ! Hearing thus the words of the king Haris'chandra, Varuṇa returned to his own abode ; the King also became glad, but he was somewhat anxious for fear of the destruction of the child. When one month was complete, the sweet-speaking Varuṇa, the holder of the noose, assuming the form of a very pure Brâhmiṇ, again came there to the palace of the king to examine him. The King worshipped him duly and gave him the seat to sit and spoke, with humility, the following reasonable words :—"O Lord ! My son is not yet purified ; how can he be tied to the sacrificial post for being immolated ? Therefore I will perform that sacrifice when the boy becomes cleansed after a purificatory rite and becomes a Kṣattriya. O Deva ! If you know me as your humble servant, have mercy on me ; I will then consider myself as blessed. See ! The children, not passed through purificatory rites, are not entitled to any act ; therefore wait for some time longer.

54-56. Varuṇa said :—"O King ! You are deceiving me and putting off the time longer and longer ; I now see that you were issueless before and now that you have got a son, you are bound up in an indissoluble tie of affection for a son. Whatever it be, I now go back to my home at your pitiful request ; I will wait for some time longer and I will come again. O child ! Let you then be true to your words ; if it be otherwise, I will surely curse you and thus give vent to my angry feelings.

57. The King said :—O Lord of the Waters ! After the completion of the Samâvartan ceremony (a pupil's return home after finishing his holy study). I will duly sacrifice my son at the great Naramedha sacrifice ; there is no doubt.

58-71. Vyâsa said :—Varuṇa was very pleased at the King's words and quickly went back saying "Let it be so." The king also became comforted. On the one hand, the king Haris'chandra's son became widely known by the name of Rohita ; and as he got older, he became gradually versed in all the sciences and became very clever and intelligent. That boy then came to know by degrees the cause of the sacrifice in full detail ; and knowing that his death is quite certain, became very afraid and quickly fled away from the King and went and stayed in caves of mountains with a fearful heart. Then, when the proper time came, Varuṇa came up there to the royal palace, desirous to have the sacrifice and spoke to the King thus :—"O King ! Now the prescribed time has come ; therefore perform the sacrifice that you have resolved to celebrate." The King was very much pained to hear this and spoke with a very sad appearance :—"O Best of the Devas ! What can I do now ?

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My son has fled away out of the fear of his life; I do not know his whereabouts. Varuṇa became very angry at these words and cursed him thus:—"O Liar! You are an hypocrite pundit; therefore you deceived me frequently. Let therefore the disease dropsy come and attack your body." Varuṇa, the Holder of the noose, cursing thus, went back to his own abode. The King was attacked with that disease, remained in his own residence, afflicted with cares and anxieties. Rohita, the son of the king Haris'chandra, heard about the severe illness of his father when he was very much tormented with that disease, as the curse of Varuṇa. One day a traveller told him:—"O son of the King! Your father is very ill with dropsy, due to the curse, and is very sorry. Certainly your brain has turned wrong; vain is your coming in this world; you have passed your life to no purpose, for you are staying still in this mountain cave, abandoning your sorrowful father. Certainly you are a bad disobedient son; what use is there in your keeping up this body? What purpose will be served by your birth? When you have got this body, you have abandoned that father and are staying in this solitary cave. Know this as certain that to sacrifice one's life is the duty of a good and obedient son; therefore what more shall I say now than this that your father the king Haris'chandra ailing from a severe illness is very sorry for you and is always weeping.

72-74. Vyâsa said:—'O King!—Hearing from the passerby these good words, the prince Rohita wanted to go to his sorrowful father attacked with disease when Indra assuming a Brâhmiṇ form came up to him and began to speak to him when he was alone like one who was filled with mercy. O Son of a King! You are a fool; are you not positively acquainted with the fact that your father is in trouble; why then do you intend in vain to go there?

Here ends the Twelfth Chapter on the cause of the war between Âdî and Baka in the Sixth Book of the Mahâpurâṇam of Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XIII.

1-6. Indra said:—"O Prince! The King Haris'chandra promised before to Varuṇa that he would celebrate for his propitiation the great Naramedha sacrifice when he would offer his own son as a victim to be immolated. O Prince! You are very intelligent; can't you grasp this idea that your father has become merciless due to his suffering in this illness and no sooner you go there than he will make you the victim and tie you

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to the sacrificial post when you will be slaughtered. The indomitable Indra thus prohibiting the son, he began to stay there deluded by the Mâyâ of the great Mahâ Mâyâ. O King! Thus whenever the prince heard of his father's severe illness, he wanted to go to his father, Indra repeatedly used to go to him and prevent him from doing so. On the other hand, the King Harischandra became very much afflicted, and, seeing his family Guru all-knowing well-wisher Vasiṣṭha close by, asked him :—"O Bhagavan! what am I to do now? I am now very impatient with the agonies of this disease and am very weak; besides I am very much afraid of it. Kindly give me a good advice and save me.

7-9. Vâsiṣṭha said?—"O King! There is a good remedy for the cure of your disease. It is stated in the Śâstras that the sons are of thirteen kinds Aurasa, Kṣattraja, Datrima, Krîtrima; etc. Therefore pay the reasonable price and buy one good Brâhmiṇ boy and perform your sacrifice with that boy. O King! Thus Varuṇa will be pleased and you will be cured of your disease.

10-24. Vyâsâ said :—"O King! Hearing thus the words of Va'ṣiṣṭha, the King Haris'chandra addressed to his minister :—"O Minister-in-Chief! You are very sharp and intelligent, therefore you better try your best and seek in my kingdom a Brâhmiṇ boy. In case a poor Brâhmiṇ be willing, out of his love for money, to give over his son, then give him any amount he wants and bring his son. O Minister! By all means, bring a Brâhmiṇ boy for this sacrifice; in other words, do not be miserly or act lazily to perform my business. You should pray to any Brâhmiṇ thus :—Take this money and give your son, who will be sacrificed in a sacrificial ceremony as a victim." Thus ordered, the minister sought for a Brâhmiṇ boy in towns after towns, villages after villages, and houses after houses. Till, at last, he came to know that in his kingdom there was a poor distressed Brâhmiṇ named Ajîgarta, who had three sons. Then the minister gave to the Brâhmiṇ that he wanted and purchased his second son named Śunahṣ'epha and brought him before the King. And handed him over to the King, saying that this Brâhmiṇ boy is fit for the sacrificial victim. The King then gladly brought the best Brâhmins, versed in the Vedas for the performance of the sacrifice, and collected all the articles requisite for the purpose. When the sacrifice was commenced, the great Muni Vis'vamitra, seeing Śunhas'epha tied, prohibited the King and said :—"O King! Do not be so bold as to sacrifice this boy; let this boy be free. O long-lived One! I am asking this thing from you to-day and if you obey it, certainly it will do good to you. O King! This boy Śunaḥs'epha is crying; his cries are paining my heart and I am feeling pity for him. Hear my word and free this

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boy out of mercy. See! The purehearted Kṣattriyas, in ancient days, used to sacrifice their own bodies and thus preserve others' bodies, so that they might attain the Heavens. And now you are killing this Brâhmiṇ boy forcibly so that you may preserve your own body; judge how vicious is this your act! Be merciful to this boy. O King! Everyone likes his own body to the same extent; you are feeling this yourself; therefore if you take my word, then quit this boy."

25-36. Vyâsa said :—" O King! The King Haris'chandra was ailing very much; hence he did not pay any heed to the Muni's words and did not quit the boy. Thereupon the very fiery spirited Vis'vâmitra became very angry with the King. Then Vis'vâmitra, the son of Kus'ika, the foremost of the knowers of the Vedas, shewed mercy on Śunaḥṣe'pha and gave him the "Varuṇa Mantram." Śunahs'epha very much afraid to lose his life, earnestly repeatedly remembered Varuṇa and uttered that mantram in *pluta* tone (lengthened or prolonged). Varuṇa, too, the ocean of mercy, knowing that the Brâhmiṇ boy was praising him with hymns came up to that spot and freed Śunaḥs'epha from his bondage and freed the King also from his disease and went back to his own abode. Thus the Maharṣi Viṣva'mitra became very glad to rescue the Muni's son from the jaws of death. The King Haris'chandra did not observe the words of Vis'vâmitra; hence the son of Gâdhi harboured within his heart anger towards the King. One day while the King Haris'-chandra was riding in a forest and there, at mid-day, on the banks of the river Kaus'ik, when he desired to kill a boar, Vis'vamitra in the garb of an old Brâhmiṇ asked from him everything that he had, including his dominion and thus cunningly took away everything from the King. The Maharṣi Vas'iṣṭha, seeing his Yajamâna Haris'chandra suffering much, became wounded and felt pain in his mind. One day when he met casually with Vis'vâmitra in a forest, he said :—" O wicked Kṣattriya! A disgrace to your family! You have in vain put on the garb of a Brâhmiṇ; your religion is like a crane; you are full of vanity; you boast for nothing. The best of kings, Haris'chandra is my client; he is faultless; still, O Fool! Why are you giving him so much trouble. As you are religious as a crane is religious, so take your birth as a crane." Vis'vâmitra, thus cursed by Vas'iṣṭha, cursed Vas'iṣṭha in return, and said " O Vas'iṣṭha! As long as I will remain a crane, so long you also remain as Śarâli or Aḍi bird.

37-42. Vyâsa said :—" O King! The two angry Munis thus cursed each other and the two were born as Crane and Śarâli or Âḍi bird. The crane Vis'vâmitra built its nest on the top of a tree on the Mânasarovara lake and began to live there. Vas'iṣṭha, too, assumed the form of an Âḍî bird,

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and built his nest on the top of another tree and lived there. Thus the two Riṣis spent their days in full enmity towards each other. These two birds used to shriek so terribly loud that they became a nuisance to all; They fought daily with each other. They used to strike each other with beaks and wings and nails and thus they were covered all over their bodies with cuts and wounds and they were smeared with blood. They began to look like Kims'uka trees. Thus the two Riṣis, in the shape of birds, in their states of bondage, due to each other's curse, passed many years there.

43. Janamejaya said :—" O Brâhmaṇa ! Kindly tell me how Vas'iṣṭha and Kaus'ika, the two Riṣis, became free from their curses ; I am very curious to hear this.

44-54. Vyâsa said :—Brahmâ, the Grandsire of his subjects, came there with all the Devas, filled with mercy, on seeing those two Ṛiṣis at war against each other. Brahmâ, the Lotus-seated, made them desist from such a fight, consoled them and freed both of them from each other's curses. Then the Devas went back to their own abodes and the illustrious lotus-seated Brahmâ went to the Satyaloka, seated on his Swan. Maharṣi Vas'iṣṭha and Vis'vâmitra became then friends and were tied with bonds of affection at the advice of Brahmâ ; they went back to their own Âs'ramas. O King ! Now see, that the Maharṣi Vas'iṣṭha, the son of Mitrâ-Varuṇa, fought for nothing with Vis'vâmitra, so painful to both the parties. Who, then, amongst the human beings, the Dânavas or the Devas can conquer his Ahamkâra (egoism) and be always happy ? Therefore the Chitta-Śuddhi, the purity of the heart (that purity which imparts to man the blessedness of God-vision) is very difficult even for the high-souled persons ; with the greatest caution and utmost effort one has to practise for that. To those persons, that are void of this Chitta Śuddhi, it is all vain to go to places of pilgrimage, to make charities, to practise tapasyâ, to be truthful ; in fact, anything, which is the means to attain Dharma, becomes useless. " O King ! Śraddhâ (Faith) is of three kinds :—(1) Sâttvikî, (2) Râjasikî and (3) Tâmasikî to all persons in all their religious matters. The Sâttvik faith is the only one of the three that yields entire results ; and it is very rare in this world. The Râjasik faith, done according to due rules, yields half the results thereof and the Tâmasik faith is fruitless and inglorious ;the Tâmasik faith arises with those persons that are overwhelmed with lust, anger, greed, etc. Therefore, O King ! Keep to the company of the good and hear the Śâstras Vedânta, etc , and free the heart of worldly desires and then concentrate it to the worship of the Devî and live in a sacred place of pilgrimage. Men afraid and troubled with the defects of the Kaliyuga, should always

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take the name of the Devî, sing praises, and meditate on Her lotus feet. Thus the Jîvas will not have any fear of Kali and the fallen vicious persons will easily be able to cross this ocean of the world and be free. There is no doubt in this.

Here ends the Thirteenth Chapter of the Sixth Book on the description of the battle between Âḍî and Baka after the discourse on Śunaḥs'epha in Śrî Mad Devî Bhâgavatam, the Mahâpurâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XIV.

1-2. Janamejaya said:—"O Bhagavan! Maharṣi Vas'iṣṭha was the mind-born son of Brahmâ; how is it then that you have named him as Maitrâ-Vâruṇî." Is it that he got this name by some action or by some Guṇas? Kindly tell me the origin of this name, O Best of speakers!"

3-4. Vyâsa said:—"O King! It is quite true that the illustrious Vas'iṣṭha was the noble son of Brahmâ but he had to quit that body due to the curse of the King Nimi and he had to take a second body from Mitrâ Varuṇa; hence he is named in this world as Maitrâ-Varuṇî.

5-6. The King said:—"O Bhagavan! How was it that the religious Vas'iṣṭha, the best of the Munis, the son of Brahmâ was cursed by the King? Oh! The Munis have to suffer the dreadful curse of Kṣattriya kings! This seems very wonderful to me. O Knower of Dharma! Why did that king curse the innocent Muni? I am very curious to hear the cause of this; kindly tell me the cause of the curse.

7-30. Vyâsa said:—"O King! I told you already in particular all the causes of these. This Samsâra is pervaded by the three Guṇas of Mâyâ, Sattva, Raja and Tama. Whether the kings practise their Dharma or the ascetics practise their tapas, all their actions are interpenetrated with these Guṇas; therefore they cannot shine so brightly. The Kings, Munis performed very severe penances and austerities under the influence of lust, anger, greed and Ahamkâra. O King! All, whether they be the Kṣattriyas or the Brâhmaṇas, who perform their sacrifices overpowered with this Rajo Guṇa, really, none of them performs these actions guided by Sattva Guṇa. The King Nimi was cursed by the Ṛṣi and the Ṛiṣi was cursed again by the King Nimi; thus they met with greater clamities and painful sufferings, the fruits from the hands of the powerful Fate. O King! In this world of the three Guṇas, it is very difficult for the beings to get the Dravya Śuddhi, Kriyâ Śuddhi, and the pure effulgent Chitta Śuddhi. O King! Know this as the influence wielded

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by the Highest S'akti, the Mother of this Universe. Nobody is able to overstep it ; but he, whom She favours, can cross in a moment this world, bounded by the three Guṇas. What more can be said than the fact that Hari, Hara, and Brahmâ and the other Gods cannot free themselves without Her grace. Moreover, the sinners like Satyavrata and others become free when Her Grace comes upon them. Nobody in these three worlds can know what reigns in Her mind ; again, this is also a certain fact that She gets Herself bound by Her own will to Her devotees. Therefore it is extremely desirable that one should have recourse to Sâttvikî devotion for the complete removal of faults and sins. And as the devotion with attachment and vanity is always injurious to men, therefore it is highly beneficial to quit it ; there is no doubt in this. O King ! There was a king named Nimi, born of the family of Iksâku. He was beautiful, well qualified, virtuous, truthful, charitable, endearing to his people, a sacrificer, of pure conduct and manners, ready to govern his subjects, intelligent and endowed with knowledge. For the benefit of the Brâhmaṇas, that high-souled king established a city named Jayantupur in close vicinity to the hermitage of Gautama. Thus some time passed when this Râjasik idea arose in his mind that "I will perform a sacrifice extending for a good many years when I will give exhorbitant Dakṣiṇâs (remunerations to the priests and Brâhmiṇs)." Getting permission from his own father Ikṣâku, he began to collect all the ingredients necessary for the sacrifice, as advised by the high-souled persons. He invited the all-knowing Munis and ascetics, versed in the Vedas and in conducting sacrifices, *e.g.*, Bhrigu, Angirâ, Vâmadeva, Gautama, Vas'iṣṭha, Pulastya, Richika, Pulaha, Kratu and others, all well-versed in the Vedas. Then that religious King Nimi, collecting all the materials necessary for sacrifice worshipped his own Guru Vas'iṣṭha and then spoke to him (the Guru) with great humility, O Best of Muṇis ! I will perform a sacrifice ; kindly perform this my sacrificial act ; you are my Guru and therefore you know everything ; so do this sacrifice for me. All the articles for this purpose are brought and cleansed. O Guru ! Know that for five thousand years I mean to be engaged in this sacrifice, this is my Sankalap (will). I will worship the Goddess Ambikâ in this sacrifice and for Her satisfaction I am arranging for it according to the prescribed rules. Hearing the King Nimi's words, Vas'iṣṭha said :—"O best of Kings ! Indra, the King of the Devas, has already selected me for his sacrificial ceremony. Now Indra is ready to do the sacrifice for the propitiation of the Highest S'akti and I have initiated him for five hundred years. Therefore, O King ! You will have to wait till I complete the Indra's Yajña. After fully completing all his works, I will come here. Therefore, O King ! Wait till then.

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31-42. The King said :—" O Best of Munis ! I have already invited other Munis for this sacrifice and have collected all the materials ; how, then, can I wait for you ? O Brâhmaṇa ! You are the foremost of those versed in the Vedas and you are the family Guru of the noble Ikṣâku. How is it, then, avoiding my work you are ready to go elsewhere O Best of Brâhmiṇs ! Under the uncontrollable greed of wealth you have lost all senses and you are ready to go away without doing my work. This does not behove you. O King ! Though thus tempted by the King Nimi, the Riṣi Vas'iṣṭha went to the Indra's sacrifice. The King, too, became absent-minded and selected for the sacrifice the Riṣi Gautama. He then commenced his sacrificial ceremony close to the ocean by the side of the Himâlayan range and gave profusely the Dakṣiṇâs. The King Nimi was engaged in this sacrificial act for five thousand years. In this the Rittviks (priests) were worshipped with sufficient wealth and cows ; they were extremely glad. Then, when the five hundred years extending sacrifice of Indra was completed, the Riṣi Vas'iṣṭha came to see the King Nimi's sacrifice and waited there to see the King. The king was then asleep ; so the servants did not awake him from his sleep ; and the King did not come to the Riṣi. Feeling insult at this, the Maharṣi Vas'iṣṭha became infuriated with rage. Not seeing the King, he became very angry ; and, subject to this, he cursed the King ; when I am your lifelong Guru, especially when I prohibited you and you have forsaken me and selected another Guru and by your sheer force you are initiated, then be devoid of your body. Let your body fall off to-day.

43-50. Vyâsa said :—The King's attendants, hearing thus the curse given by Vas'iṣṭha to the King, instantly awoke him from his sleep and informed him that the Riṣi Vas'iṣṭha not seeing you, became very angry. The King Nimi, quite sinless, went then to the angry Vas'iṣṭha and humbly spoke to him the following reasonable words, pregnant with meaning. O Knower of Dharma ! I am your Yajamâna ; though I repeatedly requested you to perform my sacrifice, yet you quitted me out of the covetuousness and went somewhere else. I cannot be charged with any fault. You are the foremost of Brâhmiṇs ; and knowing that contentment is the substance of your Dharma, you did not feel ashamed to do this blameable act. You are the son of Brahmâ ; and, being versed in the Vedas and Vedângas, you are yet unaware of the subtle and very difficult nature of the Brâhminic religion. Now you want to cast your own fault on my shoulders and you are trying in vain to curse me. Anger is more to be blamed than Chândâla ! The wise men should overcome it by all means. When you, infuriated with rage, have been able to curse me for nothing, then I now curse you. " Let your this body, inflamed with

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anger, drop off." O King! Thus the King cursed the Muni and the Muni cursed the King; and both of them were, therefore, very sorry.

51-52. Vas'iṣṭha then became troubled with cares and took shelter with Brahmâ and informing him about the great curse given by the King Nimi said :—" Father! The King has cursed me saying " Let your body fall off to-day. Now the great trouble due to the falling off of the body has arisen. What am I to do now ? "

53-69. O Father! Kindly tell me from whom shall I take my birth and take such means as I can get a body like what I have now. Also by Your unbounded power, do so that I can retain the knowledge in that body as I have at present; You are fully competent to do this. O King! Hearing thus the words of Vas'iṣṭha, Brahmâ spoke thus to his dear son:— Go and enter into the Tejas (essence) of Mitrâ Varuṇa and remain contented; then you will get, in due time, a body not born of any womb and you will be again religious, truthful, knower of the Vedas, all-knowing and worshipped by all; there is no doubt in this. When Brahmâ said this, the Maharṣî Vas'iṣṭha bowed down to the Grand Sire, and, circumambulating him, went to the abode of Varuṇa. Then he quitted his excellent body; and, with his subtle body, the part of his Jîva, entered into the body of Mitrâ Varuṇa. Then once on a time Urvas'î, exquisitely beautiful and lovely, surrounded by her comrades, went wilfully into the abode of Varuṇa. Mitrâ-Varuṇa, the two Devas became very passionate to see that Apsarâ (the celestial nymph) endowed with youth and beauty, and, being enchanted with the arrows of cupid, and, being senseless, addressed to the Deva Kanyâ Urvas'î, beautiful in all her parts, thus :—" O Lovely One! Seeing you, we are very much troubled with the arrows of cupid; O Beautiful One! Select us and remain and enjoy here at your pleasure. When they said thus, Urvaṣî became attached to them; and, under their control, began to stay in the house of Mitrâ Varuna. When Urvaṣî began to remain there, strongly attached to them, the semen of Mitrâ Varuṇa dropped in an uncovered jar. And the two beautiful sons of the Riṣis were born out of that; Agasti was the first child and Vas'iṣṭha the second. Thus, out of the semen of Mitrâ Varuṇa, the two ascetics were born. The first Agasti turned out a great ascetic in his childhood and resorted to forest; Ikṣâku the best of Kings, selected Vas'iṣṭha as his family priest. O King! Ikṣâku, the best of Kings, nursed him for the welfare of his own line; the more so, because to know that he was the Muni Vas'iṣṭha; and thus he was very pleased with him. Janamejaya! Thus I have described to you about the getting of another body by Vas'iṣṭha, due to the curse of Nimi, and have also described his re-birth in Mitrâ-Varuṇa's family.

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Here ends the Fourteenth Chapter of the Sixth Book on the birth of Vas'iṣṭha from Mitrâ Varuṇa in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XV.

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1. Janamejaya said :—" The getting back of another similar body by Vas'iṣṭha is certainly described by you. Now tell me how the King Nimi got another body."

2-31. Vyâsa said :—"O King ! The Riṣi Vas'iṣṭha only got back his body ; but the King Nimi did not get back his body what had been cursed by Vas'iṣṭha." The priests engaged at the sacrifice by Nimi began to consider, when the Riṣi Vas'iṣṭha cursed him, in the following way :—Oh ! What a wonderful thing is this ? Before the sacrifice is complete, the King Nimi has been cursed ; this is against what we had expected ; What can we do ? What is inevitable must come to pass ; how can we thwart it? By various Mantrams, they kept alive the body of the King in which breathing was still going on a little ; and they prevented the body from decaying by worshipping the body with various Mantra S'aktis and kept it in a stationary state. When the sacrificial ceremony was completed, the Riṣis began to praise the gods with hymns whereon the Devas became pleased and came to that spot. When the Munis informed the Devas fully of the condition of the King's body, the Devas spoke to the sorrowful King thus :—' O Performer of good vows ! We are all pleased with your sacrifice ; now ask boons from us." O King ! You ought to get an excellent birth as the fruit of performing this sacrifice. So ask what body, the body of a Deva or of a man, you desire ? Or you can ask, if you like, for another similar body, that your priest Brihaspati has got quitting his first body whereby he has become proud and is now staying in the Loka of Yama. O King ! At these words the King Nimi was very glad and spoke to them thus :— O Devas ! I have no aspiration for the body that is always liable to destruction ; I therefore want to reside on the top of the eyelids of all the beings. Therefore I ask this boon that I be able to move in the shape of Vâyu (air) on the top of the eyes of all the beings. Thus said, the Devas spoke to the soul of Nimi :—" O King ! Pray to the most auspicious Deity, the Devî, the Highest Goddess. She has been pleased with this sacrifice ; therefore your prayer will certainly be granted. Hearing thus, the King began to pray with various hymns with intense devotion, in tremulous voice, the Devî. The Devî became pleased and

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appeared before him. Seeing Her shining like a crore of suns and looking exceedingly lovely and beautiful, all the persons there became very happy. They began to think themselves as very blessed and as having done all what they had to do. Knowing the Devî Bhagvatî pleased, the King asked this boon from her :—" O Devî ! Give me that knowledge, pure and simple, whereby final liberation is obtained. Also, I may be able to reside on the top of the eyes of all the beings. The Devî, the Lord of the Devas, the Mother of the World being highly pleased, said thus :—" O King ! At the expiry of this your Prârabdha Karma, you will acquire pure knowledge and you will reside on the tops of the eyes in the shape of Vâyu, and through your residing there the beings will twinkle, *i. e.*, open and close their eyes, The men, beasts, and birds will twinkle due to your residing there ; but the Immortals will always remain with a steadfast gaze ; they will not twinkle. Thus granting him the boon, and addressing all the Munis the Bhagavatî, the Highest Deity, disappeared. When the Devî disappeared from their sight, the Munis then thought much and they took the body of the King Nimi to churn it duly. For the sake of getting a son from Nimi, the high-souled Munis performed Homa ceremony (oblations to the fire) and placing the piece of wood Arani on his body began to utter Mantrams and churned his body. When the woods were thus churned, a son, endowed with all auspicious signs, looking like a second Nimi, was born to them. As this son was born due to the churning of the Araṇis, the boy was named Mithi, and as it came out of the body of Janaka, the boy was named Janaka. O King ! As the King Nimi lost his body, *i.e.*, became Videha through the curse of Vas'iṣṭha, all his descendants were known as Videha. Thus the son of Nimi was well known as the King Janaka. He built a beautiful city on the banks of the Ganges ; the city became famous also by his name (Janakapuri). The King Janaka beautified this city with many forts, arcades, markets and many nice buildings and palaces; and his city was full of wealth and grains. O King ! All the Kings of this line became famous by the name of Janaka and all were endowed with the Supreme knowledge and known as Vi'deha. O King ! I have now described to you the story of the King Nimi who got disembodiedness (Videhatva) out of the curse.

32-35. The King said :—" O Bhagavan ! You have described the cause why the King Nimi was cursed ; my mind has grown very doubtful and restless on hearing it. The Riṣi Vas'iṣṭha was the son of Brahmâ and the best of the Brâhmiṇs ; especially he was the royal priest ; how was it, then, that he was cursed by the King !" Why did not the King Nimi forgive him as he was the Guru and a Brâhmiṇ ? Why he became angry, when he performed such a great, auspicious sacrifice ? He

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was born of the family of Ikṣâku and he knew well the truths of the religion ; then how was it that he became subject to anger and cursed his own Guru Brâhmin.

36-46. Vyâsa said :—" O King ! It is very hard and rare for the persons not possessed of self-restraint to forgive ; especially when one is fully capable, it is very rare to find one in the three worlds, who can forgive. He who has forsaken all attachments and has conquered hunger and sleep and is always engaged in the Yoga practices, even that ascetic Muni is not capable to conquer completely lust, anger and greed and Ahamkâra, etc., the passions raging in the mortal coil. None existed before in this whole world who conquered his passions ! None exists now and none will be born ever-after. Hardly will be seen any in this earth, or the Heavens, or the Loka of Brahmâ or in Vaikuṇṭha, even in Kailâsa, that has conquered completely his passions ? What can be said in regard to the ordinary mortals of this earth when the sons of Brahmâ, the Maharṣis, ascetics, Riṣis are all pierced by the Sattva, Rajas, or Tamo Guṇas. Behold ! The Riṣi Kapila was the Knower of Śankhya and always engaged in his Yoga practises and he was a pure and holy soul; yet, by strange combinations of Fate, he became angry and burnt to ashes the sons of the King Sagara. O King ! Out of Ahamkâra, these three worlds are created ; therefore this world and Ahamkâra are related to each other as effect and cause ; how then the Jîvas that are born of this Samsâra can extricate themselves from this Ahamkâra ? Brahmâ, Viṣṇu and Mahes'a are also pierced by those three Guṇas ; different feelings are seen in their different bodies. Therefore it need hardly be said that the manifestation of the pure Sattva Guṇa alone is not to be seen in any of the human beings ; for the three Guṇas reside in a mixed way in all persons. Sometimes the Sattva preponderates ; sometimes the Rajas and sometimes the Tamas preponderates. Sometimes they reside together, the three balancing one other.

47-63. O King ! Only that Eternal Highest Puruṣa is undecaying and untainted and can hardly be measured or seen by all the beings. That Highest Soul, the Highest of the High, is Nirguṇa (void of the three Guṇas) ; and She who resides in all the beings and is hardly knowable by the small intellectual persons, that Highest Śakti, the Incarnate of Brahma, is also Nirguṇâ (void of attributes). Paramâtmâ (the Highest Soul) and the Highest Force are also One ; their Forms are not different. When such a knowledge arises, then the Jîvas can be free from all sins and faults and blemishes. " From that knowledge comes the liberation," this is sounded in the Vedânta Śâstra like Diṇḍima Śabda (thousands of small drums). He, who comes to know That, is freed from the endless cycle of birth and death composed of the three Guṇas ; there is no doubt in this.

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O King ! Knowledge is of two kinds :—The first is considered as coming from sound ; this comes out of the knowledge of the meaning of the Vedas by the help of intellect. But this is full of fancies, agreements and doubts some of which are bad and some are good. The beings are led into errors by these discussions ; errors cause destruction of intellect ; and when the intellect is gone, the knowledge also goes away with it. Whereas the second kind of knowledge comes from intention or feeling within the depths of heart and brain and it is called Aparokṣa Jṇâna. This knowledge is very rare to the beings. When one comes in contact with a Sad-Guru (a good teacher), then one gets this Aparokṣa Jṇâna. From the sound knowledge, no successful results can issue ; and, therefore it cannot give Aparokṣa Jṇâna Hence great effort is to be made for getting this Aparokṣa Jṇâna. O King ! As darkness cannot be destroyed merely by talking of light, without lighting any lamp, so the knowledge of sound merely cannot destroy the darkness of the inside. That Karma (action) is called True Karma which does not lead to bondage, and that Knowledge is the True Knowledge which leads to liberation. Other actions are only meant for one's own selfish enjoyments and other knowledges are merely the skill in arts. Good behaviour, doing good to others, having no anger, forgiveness, patience, and contentment are the best brilliant fruits of True Knowledge. O King ! Without knowledge, without asceticism, and without the Yoga practises, the lust and other passions can never be destroyed. The minds of the Jîvas are naturally restless and without control ; all the beings are completely under the sway of their minds ; thus they roam on the surface of the earth as good, middling and bad. Lust, anger, etc., orginate from this mind ; and when mind is conquered, then those feelings can no more arise. O King ! Therefore it was that Yayâti forgave when Śukrâchârya did wrong before. The King Nimi could not forgive Vas'iṣṭha in the same way. Yayâti, the best of kings, though cursed by Śukrâchârya, the son of Bhrigu, did not curse in return but he took upon himself the old age. O King ! Some kings are naturally peaceful, whereas some other kings are wicked by their nature. Therefore, in this matter, whose fault is this, how can we ascertain ? See ! In ancient times the Haihayas, out of their greed of wealth, and being thus insensible destroyed completely, out of anger, the Brâhmiṇ priests of the family of Bhrigu. What more than this that those Kṣattriyas did not consider the sin Brahmahattyâ ; rather out of their dire anger, they cut to pieces the sons of those Brâhmaṇas, that were in embryos in their mother's wombs.

Here ends the Fifteenth Chapter in the Sixth Book on the Nimi's

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getting of another body and the biginning of the story of Haihayas, in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XVI.

1-5. Janamejaya said :—In whose family were born those Kṣattriya Haihayas that killed in ancient times the Bhârgavas, disregardless of the sin incurred in killing a Brâhmiṇ ? O Grandsire ! Never do the good persons become angry without a serious cause ; therefore kindly state why they got angry. How was the enmity caused between them and the priests ? As far as I can think, the cause is not so simple a one as led to this enmity between the Kṣattriyas and the priests. Otherwise why then would they slay the offenceless Brâhmiṇs, fit to be worshipped ; and how was it that the Kṣattriyas, though they were so very powerful, did not fear to commit a sin. O Muni ! Can any Kṣattriya Chief kill a Brâhmin, worthy of the highest respect, merely on a trifling cause ! Describe to me, then, how this happened. A great doubt has thus arisen in my mind.

6. Sûta said :—"O Ṛiṣis ! Vyâsa, the son of Satyavatî, became very pleased when he was asked this question by Janamejaya, and, recollecting the whole course of events regarding the Haihayas, began to narrate it.

7-22. Vyâsa said :—"O son of Parikṣit ! I will now narrate that wonderful story of old that I know fully ; now hear this very attentively. In ancient times there was a King named Kârtavîryârjuna of the family of Haihaya. He was of thousand hands, powerful, and always ready to observe religious duties. He was the incarnation of Hari, and the disciple of Maharṣi Dattâtreya and the worshipper of the Supreme Force (Âdyâ Śakti.) He was well known as a perfect adept in the Yoga practices and of a very charitable disposition. But this King was the client of the Brâhmiṇs of the Bhârgava clan. He was always devoted to performing sacrifices, exceedingly religious, and always engaged in making gifts. So many a time did he perform the great sacrifices and gave a profuse quantities of wealth to the Bhârgavas. Due to the gifts and presents of Kârta Vîrya, the Bhârgava priests became possessed of many horses, and gems and jewels and so became wealthy and prosperous on the surface of this earth. O King ! When Kârtavîryâryuna, the best of Kings, left the mortal coil and got up to Heavens, his descendants became entirely void of any wealth

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by the indomitable influence of Time. Now, on a certain occasion, the Haihayas had to perform certain actions which necessitated a vast sum of money; they came to the Bhârgavas and humbly prayed for a very large amount of wealth. But the Brâhmiṇs, out of their greed of money, replied they had no money and thus they did not give any money whatsoever. Rather the Bhârgavas thought that the Haihayas would perforce take their wealth, and, fearing thus, some of them buried all their valuables underneath the ground; and others gave as charities to the Brâhmaṇas. The greedy Bhârgavas, bewildered with fear, thus transferred all their properties elsewhere, quitted their homes and fled away to mountains and other places. The greedy Brâhmiṇs did not give any wealth to their Yajamâns (their clients) though they saw them very much distressed; but they fled away out of fear to mountains and fastnesses where they found shelter. At last the Haihayas, the best of the Kṣattriyas, became very sorry till, at last, for the sake of their good actions, they went to the Bhârgavas' houses for the sake of money and found they had quitted their homes and fled away; their houses were all vacant. Then they began to dig underneath their houses for money and some got the money thus. Then the Kṣattriyas began to labour hard and got hordes of money from underneath the ground. Next they raided upon other Brâhmaṇas' houses and dug and excavated and searched for more money. The Brâhmiṇs were helpless and, crying, all took their refuge, out of fear, under the Bhârgavas.

23-42.—The Kṣattriyas made an exhaustive search of the Brâhmaṇas' houses and got lots of money. They then charged the Brâhmaṇas as having had spoken falsehood and they became very angry, and killed the Brâhmaṇas with arrows who took their refuge. O King! The Haihayas were so very angry at that time that they went wherever the Bhârgavas took their shelter and cut asunder the fœtus in the wombs of their Bhârgavas' wives and thus they roamed all over on the surface of the earth. Wherever they saw any Bhârgava, be he a minor, or a youth or a old man, at once they killed him with sharp arrows, disregarding the sin Brahmahattyâ. When the Bhârgavas were thus all killed, then they caught hold of their wives that were pregnant and destroyed their wombs. When the vicious Kṣattriyas thus destroyed the lives in their wombs, the helpless women began to cry like the awe-stricken ewe. Then the other Munis, the inhabitants of the sacred places of pilgrimages, seing the Haihaya Kṣattriyas inflamed with anger, said :—"O Kṣattriyas! Quit your terrible anger towards the Brâhmiṇs." "Being the best of the Kṣattriyas, you are killing the fœtus in the wombs of the pregnant Brâhmaṇa ladies! you are doing, no doubt, a very vicious and unjustifiable act! "You should

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know that an act, very bad or very good, bears fruit in this life ; therefore those that seek their welfare should entirely omit this exceedingly hateful and vicious act. "Then the exceedingly angry Haihayas told the merciful ascetics :—You all are saints ; therefore you do not know the real import of what are called vicious acts." Those Bhârgavas, thoroughly dexterous in cunning pursuits, deceived our largehearted forefathers and stole away all their gold and jewels, as thieves do with a passerby on a road. These Bhârgavas are cheats, vain persons and their persuasions are like herons. A great act had to be done by us and we wanted money at 25 per cent. interest with all the becoming humility ; yet they did not give us the money ; rather seeing on their face their clients distressed and sorrowful they spoke that they had no money, no money and then they remained silent. True, they got all their money from Kârtavîrya ; but it may be questioned why they stored it ? Why did not they perform sacrifices with that ? Why did not they give sufficient money to the other priests (Yâyakas) that did the sacrifices. Never should any Brâhmiṇ hoard his money ; he should give that in charity and enjoy at his pleasure. O Twice-born ! In amassing wealth, there exist three fears:—Fear from the thieves and robbers, fear from the King, fear from dreadful fire accidents, and especially great terrible fear from the cheats. This is the nature of wealth ; it leaves its preserver. See, moreover, when a hoarder of money dies, he certainly has to quit it. If a wealthy man, before dying, performs sacrifices and other good pious acts by his earned money, then he gets certainly good states in future ; otherwise, he quits his wealth, to no purpose and earns a bad state in his future life ; there is no doubt in this. We humbly wanted to pay a quarter interest and asked money for the performance of a great act ; yet they, the greedy ones, were doubtful about our promise ; and though our priests, they did not give us the money. O Maharṣis ! Gift, enjoyment and destruction, these are the three courses which any wealth has to pass through ; those persons that have done good deeds, enjoy their wealth and give as charities and thus they make a good and real use of their money; and of those that are vicious, their wealth goes away in ruin and to no purpose. He who does not enjoy nor give in charities but is only clever in hoarding and who is a miser, the Kings punish him by all means, that man who cheats himself and who suffers only pains and miseries. For that reason, we are now ready to kill those Brâhmiṇs, the vilest of men, the cheats, though they are our Gurus. O Maharṣis ! You are great persons ; therefore you do not be angry after you have come to know all these.

43-51. Vyâsa said :—Thus consoling the Munis, with reasonable words, the Haihayas began to roam about, in search of the wives of the

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Bhârgavas. The Bhârgava wives were very much distressed with fear and became very lean and thin. They fled away to the Himâlayân Mountain weeping, and crying, and trembling with fear. Thus the Bhârgavas were being killed by those vicious greedy Haihayas, infuriated with anger, and as they liked. O King! This greed is the greatest enemy of a man, residing in his own body; this greed is the root of all evils, of all sins. Life is in danger due to this covetuousness. It is due to this greed that quarrels ensue amongst the several castes, the Brâhmiṇs, etc., and that the human beings are very much troubled with thirst after wordly enjoyments. This greed makes a man forsake all his religious rites and long existing customs and observances of his family; and it is due to this avarice of gold that men kill their fathers, mothers, brothers, friends, Gurus, sons, acquaintances, sisters, and sisters-in-law and others. Really when a man is bent on avarice, nothing heinous remains to him that cannot be done by him. This greed is a more powerful enemy than anger, lust and egoism. O King! Men abandon their lives for their greed; what more can be said than this? So one should be always alert on this. "O King! Your forefathers, the Pâṇḍavas and Kauravas, were all religious and they followed the path of virtue and goodness. Yet they all were ruined simply for this greed. See! The dreadful fight and separation amongst the relatives took place where there were the high-souled persons like Bhîṣma, Droṇa, Kripâchârya, Karṇa, Vahlika, Bhîmasena, Yudhiṣṭhira, Arjunna, and Kes'ava, only through the avaricious feelings. In this battle Bhîṣma, Droṇa and the sons of Pâṇḍavas were all slain; the brothers and fathers were all slain in battle. Thus what improper acts and mischiefs can there be that cannot be committed when the human minds are overpowered by this greed? O King! The vicious Haihayas slew the Bhârgavas all through this avarice.

Here ends the Sixteenth Chapter in the Sixth Book on the incidents preliminary to the Haihaya and Bhârgava affairs in the Mahâpurâṇam Śrî Mad Devî Bhâgâvatan by Maharṣi Veda Vyâsa.

CHAPTER XVII.

1-3. Janamejaya said:—"Munis! How did the Bhârgava wives cross this endless sea of troubles and how was the family of Bhrigu re established on the surface of this earth? And what did the greedy Haihayas, the vilest of the Kṣatriyas, do after they killed the Bhârgavas? Describe all these in detail and satisfy my curiosity. O Thou, Ocean of austerities! I am not satisfied with the drink of your nectar like

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words, very holy and leading to happiness in this world and to good merits in the next.

4-28. Vyâsa said :—O King ! I will now narrate to you the sin destroying virtuous story how the Bhârgava wives crossed their great hardships and the ocean of troubles, very difficult to cross. The Bhârgava wives, when they were very much harassed by the Haihayas, went to the Himâlayâs, overwhelmed with terror and disappointment. There on that mountain they erected an earthen image of Śri Gaurî Devî by the banks of the Ganges and worshipped Her and, firmly resolved to die, began to fast. The Devî Jagadambikâ appeared to those religious women in their dreams and said :—"A son will be born of My essence to one of you from one of her thighs ; that son will redress all your wants. Thus speaking, the Devî Bhagavatî disappeared. Those women when they woke up were very glad ; one of them that appeared very clever, becoming very much anxious out of the fear of the Kṣattriyas, preserved the fœtus in one of her thighs for the propagation of the family. Her body became luminous ; she then fled, overwhelmed with terror. The Kṣattriyas, seeing that Brâhmanî, came quickly upon her and said : "See ! This pregnant Bhârgava wife is flying away hastily ; sieze her and take away her life. Thus saying, all of them raised their axes, and pursued her. Then that woman seeing them coming, wept out of fear. She cried, out of terror, for the preservation of the child in her womb ; and the child seeing her mother helpless and distressed, trembling with fear and with tears in her eyes having no one to protect her and awfully oppressed by the Kṣattriyas as if a pregnant deer has been attacked by a lion and is crying about, angrily burst out of the thigh of his mother, and quickly came out like a second Sun. That good-looking boy took away the power of sight of those Kṣattriyas by his brilliant lustrous light ; no sooner the Haihayas saw that boy than they got blind. Like those that are born blind, they then began to roam in the caves of mountains and thought within themselves, what an evil turn of Fate had overtaken them ! They thought thus :—"Oh ! The mere sight of that boy has turned us blind ; what a great wonder is this ! Certainly this is due to the influence of the Brâhmiṇî wife ; this is, no doubt, the great effect of her virtue of chastity.' We have greatly oppressed the Bhârgava women. They have become very sorry and distressed ; now we cannot tell what more evils do these women, of true resolve, inflict on us ? Thus pondering, those Kṣattriyas deprived of their eyes, helpless, and their minds bewildered, took refuge of those Brâhmiṇ ladies. The ladies, seeing them again come, were the more terrified ; but those Kṣattriyas bowed down before them with

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folded hands for the restoration of their sights and said :—"O Mother ! We are your servants. Be gracious unto us." O Auspicious Ones ! We are vicious Kṣattriyas ; O Mothers ! What an amount of offence we have committed to you. O Beautiful Ones ! We have become blind, no sooner we have seen you. O Angry Ones ! No more we can see your lotus-like faces, as if we are born blind ; O Mother ! The spirit of your asceticism is so very wonderful ! We are sinners ; therefore by no means we can get our sight ; therefore we have taken refuge unto you all ; better give us back our eyesight and preserve our honour. O Mother ! Blindness is more dreadful than death ; therefore do you show your mercy on us. Be pleased unto us and restore our eyesights and make us your slaves ; no sooner we get back our sights, we will cease from these vicious acts and go to our homes. In future, we will never commit such heinous acts ; from to-day we all become servants of the Bhârgavas and we will serve them. Forgive all our sins that we committed unconsciously ; we promise that, in future, there will no more be any enmity between the Bhârgavas and Kṣattriyas. O good-looking Ones ! You pass your days happily with your sons ; we ever bow down before you. O Auspicious Ones ! Be graciously pleased unto us ; no more we will cherish any inimical feelings towards you.

29-44. Vyâsa said :—"O King ! The Bhârgava lady heard their words and was thunderstruck and seeing those Kṣattriyas bowing down before her, blind and distressed, consoled them and said "O Kṣattriyas I have not taken away your sights nor am I displeased in any way with you. Now hear what is the real cause. This child of Bhârgava, born of my thigh, is exceedingly angry towards you and has therefore made your eyesight still and to no purpose. For the greed of wealth, you have slain the close relatives of this boy, those that were quite innocent and virtuous asectics and you have slain their children that were in their mothers' wombs ; this boy has come to know all those things. O children ! When you were slaying the children of the Bhârgavas in their mothers' wombs, I then bore within my thighs this child for one hundred years. This son of mine though as yet in the womb, has mastered all the Vedas within so very short a time for the propagation of the Bhârgava clan. Now this Bhârgava son is infuriated with anger for your slaying his father and is now ready to kill you all. My son ! Whose divine effulgence has destroyed your eyesights, is born of grace of the Highest Goddess, the Bhagavatî Bhuvanes'varî ; therefore do not consider this boy as an ordinary being. Now bow down with humility before this my son Aurvya (born from the thighs); this son may be pleased by your bowing down and may retore you your eyesights.

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Vyâsa said :—"O King! Hearing thus the words of the Brâhmiṇ lady, the Haihayas began to praise the boy with hymns. With great humility, they bowed down to the best of the Munis, born of the thighs. The Riṣi Aurvya, then, became pleased and spoke thus to the Haihayas who were deprived of their eyesights :—" Better go back to your own homes. O Kings! And read these following words derived from my this story." Whatever is inevitable and created by the hands of gods must come to pass. Knowing this, no one ought to be sorrowful on any such matters. Let you all regain your eyesights as before and forego your anger and go to your own homes respectively at your own will. Let the Riṣis, too, get peace and happiness as before. When the Maharṣî Aurva ordered thus, the Haihayas got back their eyesights and went at their leisure to their own homes ; on the other hand the Brâhmiṇ lady went to her own hermitage, with her Divine-spirited child and began to nourish him. O King! Thus I have described to you the story of the killing of the Bhârgavas and how the Kṣattriyas, actuated by greed, did so very vicious acts."

45-48. Janamejaya said :—"O Ascetic! Hearing this exceedingly heart-rending act of the Kṣattriyas, I come to know, that greed is the sole cause of it and both the parties had suffered so much, simply out of this insatiable greed." O King of Munis! I want to ask you one more question in regard to this point. How the sons of the Kings came to be known Haihayas in this world? Amongt the Kṣattriyas, some are called Yâdavas for they were descended from the family of Yadu ; some were known as Bhârata, for they were descended from Bharata. But was some king named Haihaya born before in their family or were they known as such on account of other actions ? I desire to hear of it. Kindly describe this to me and oblige.

49-56. Vyâsa said :—"O King! I am describing in detail to you of the origin of the Haihayas. Hear. The sins are destroyed and the merits accrue on hearing this story. O King! Once on a time Revanta, the son of the Sun, very beautiful and of boundless lustre, was going to Viṣṇu in Vaikuṇṭha, mounted on the beautiful Uchchai'sravia, the jewel of the horses. When he was going on horseback with a desire to see the God Viṣṇu, the Goddess Lakṣmî saw that child of the Sun. The Goddess Lakṣmî, born out of the churning of the ocean, on looking at the beautiful appearance of her brother Horse, also born out of the churning of the ocean, became very much astonished and steadily gazed on him. The Bhagavân Viṣṇu, capable to show both favour and disfavour, saw the beautiful Revanta, of good figure, coming on horseback; and lovingly asked Lakṣmî :—"O Beautiful One! Who is coming here on horseback, as

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it were, enchanting to the three worlds! At that time, the Goddess Lakṣmîwas accidentally looking intently on the horse; so she did not reply, though repeatedly asked by the Bhagavân.

57-68. The Lakṣmî Devî, always restless, was very much intent on the horse and was enchanted and She was looking steadily with great affection on the horse. Seeing this, the Bhagavân became angry and said:—"O Beautiful-eyed One! What you are looking at so intently? Are you so much enchanted with the sight of the horse that you are not speaking to me a single word, though I am repeatedly asking you so often! You lovingly dwell on all the objects; hence your name is Ramâ; your mind is also very restless, therefore you would be known as Chanchalâ Devî (the restless Devî). O Auspicious One! You are restless like ordinary women; you can never stay steadily for a certain time at any one place. While sitting before Me, you are enchanted with the sight of a horse; then you be born as a mare in that world of men, full of dreadful troubles, on the surface of the earth. The Goddess Lakṣmî became very much affrightened at the sudden curse given by Hari, a matter as it were ordained by the Devas, and began to cry aloud, shuddering with pain and sorrows. Lakṣmî Devî, then of sweet smiles, frightened, bowed down with great humility to her own lord Nârâyaṇa and said thus:—O Deva of the Devas! O Govinda! You are the Lord of this world and the Ocean of mercy. O Kes'ava! Why have you inflicted on me so dreadful a curse for such a minor fault of mine! O Lord! I never saw you before so very angry; Alas! Where has now gone that affection, so natural and undying, that you showed towards me! O Lord! It is not proper to hurl a thunderbolt on one's own relations; but it is advisable to cast it on the enemies. I am alway fit for receiving boons from you. Why have you made me now an object, fit for curse. O Govinda! I will quit this life in Your presence. I will never be able to live, separated from You. O Lord! Be graciously pleased and say when shall I be free from this dreadful curse and regain Your happy companion?

69. The Bhagavân said:—"O Devî! When you will got a son in the world like me, you will no doubt come again to be my companion.

Here ends the Seventeenth Chapter on the continuance of the family of Bhṛigu in the Sixth Book in the Mahâpurâṇam, Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XVIII.

1-5. Janamejaya said :—How did the Goddess Lakṣmî, the daughter of the ocean, come to be born as a mare, when cursed by the Bhagavân in His moment of anger, and what did Revanta do at that time? In what country was the Devî born as a mare and how did She pass Her time alone like one whose husband had gone abroad." O Muni! How long and in what forest unfrequented by persons did she pass her time, thus deprived of the companion of her husband and what did she do at that time? When was she reconciled with her husband Vâsudeva? and how did she get a son, when she lived in a state of separation from her husband. O best of Âryas! I am very curious to hear this excellent story. So describe this in full details to me.

6. Sûta said :—" O Ṛiṣis! Thus questioned by Janamejaya, the Dvaipâyan Muni began to recite the story in its full details.

7-24. Vyâsa said :—O King! I will now describe to you the pleasing story of the Purâṇas in a clear distinct language; hear. Revanta, the son of the Sun, became terrified to see Vâsudeva, the Deva of the Devas cursing the Lakṣmî Devî and, after bowing down to Janârdan, the Lord of the world, went off. Seeing the anger of Viṣṇu, the Lord of the world, he went quickly to his father and informed him of the curse delivered by Nârâyaṇa to the Goddess Lakṣmî. And the Lakṣmî Devî, the lotus-eyed, thus cursed, got the permission of Nârâyaṇa and with a grieved heart bowed down to him and came down to the world of mortals. She took the form of a mare and went to the spot where the wife of the Sun (named Chchâyâ) practised her asceticism in ancient times. The place was the confluence of the river Kâlindi and the Tamasâ, and decorated with lovely forests and trees situated north of the mountain named Suparṇâkṣa, yielding all desires. There she meditated with her whole heart the auspicious Mahâdeva Śankara, the Giver of all desires, thus :—That Mahâdeva is holding the Tris'ûla (the trident) on his arms; His forehead is adorned with beautiful cooling semi-Moon; He has five faces, each face having three eyes; His throat is coloured blue; He has ten arms; His body is white like camphor; He wears a tiger's skin; His upper garment is of elephant's skin; and snakes are his holy thread; He is holding the one-half of the body of Gaurî and his neck is adorned with garlands of human skulls. The Goddess Lakṣmî, the daughter of the ocean, assuming the form of a mare, thus practised severe asceticism in that

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place of pilgrimage. O King! With a feeling of intense dispassion (Vairâgyam) towards the worldly things, She spent the divine one thousand years in the meditation of Mahâdeva, the God of the Gods. After that period, the Highest Lord Mahâdeva, mounting on His bull, came there with His consort Pârvatî and appeared before the Lakṣmî Devî, perceptible by his eyes. Appearing thus with His host of His own persons, He then spoke to Lakṣmî, dear to Hari, now practising ascetism in the form of a mare, "O Auspicious One! You are the Mother of this whole Universe and your Husband is the Creator of these worlds and is capable to give all desires. Why are You, then, practising asceticism, when He is present? What is the cause of this? O Devî! Why are You praising hymns to me, instead of to Vâsudeva Śrî Hari, Who is capable to yield enjoyments and final liberation, and Who is the Preserver and the Lord of this world. O Devî! Work should be done according to the authority of the Vedas; it is stated in the Vedas that the husband is the lord of a woman; therefore it is never advisable to fix one's mind entirely on another person. The eternal Dharma of women is to serve their husbands; whether the husband be a saint or a sinner, the woman, desirous of her welfare, should serve her husband in every way. O Daughter of the Ocean! Your husband Nârâyaṇa is fit to be served by all and He is capable to yield all desires. Why are you then worshipping Me, and leaving the Lord of the Goloka, the Deva of the Devas.

25-32. Lakṣmî said:—"O Deva of the Devas! O Seat of Auspiciousness! I know that You are soon pleased with Your servant. My husband has cursed me. O Ocean of mercy! Kindly save me from this curse. O Śambhu! When I informed my husband of my mental agonies, graciously and mercifully He then pointed out how I might be freed of this curse thus:—"O Kamale! When Your son will be born, then You will be freed of this curse and will, no doubt, come back and live in this Heaven of Vaikuṇṭha." Thus spoken, I have come in this hermitage to make tapas and to worship Thee, knowing that Thou art the Bhagavân, the Lord of Bhavanî, the Lord of all and the Giver of all desires. O Lord of the Devas! How can I get a son without the intercourse of My husband? Though I am guiltless, my husband has forsaken me and is living in Vaikuṇṭha. O Mahes'vara! Thou art doing good to all persons; and if Thou art pleased with me, then grant me a boon. O Lord! I know full well that there is no distinction between Him and Thee. O Lord of Girîjâ! This truth I have come to learn from my husband. O Hara! You are the same thing that He is and what is He is the same as You; there is not the least doubt in this. O Thou, full of auspiciousness! Recognising the Sameness without any distinction between Him and Thee,

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I am meditating on Thee. Had it been otherwise, then I would certainly have been guilty when I take Thy refuge and meditate on Thee.

33-36. Śankara said :—" O Devî, the daughter of the Ocean ! Tell truly before me how you have been able to realise the identity between Him and Me." The Devas, Munis and the Maharṣis, versed in the Vedas, get their understandings baffled by wrong argumentations and never realise the identity without any difference between us. Almost everywhere you will perceive that many of my devotees blame me. Specially in this Kali Yuga due to the influence of Time, this happens to a very great extent in many cases. O Auspicious One ! Let that go ! How have you come to know this matter, which is difficult even for the liberal-minded persons to comprehend. Know that this perception of the identity between me and Hari is very rare.

37-38. Vyâsa said :—" O King ! When Mahâdeva asked thus with great pleasure, the Devî Kamalâ, the darling of Hari, gladly replied the essence of the matter to Mahâdeva.

39-43. Lakṣmî said :—" O Deva of the Devas ! One day Bhagavân Viṣṇu, seated in the Padmâsana posture, was immersed in deep meditation. I was very much astonished at this. When His meditation was over and when He was in a pleasant mood, I asked Him with great humility, O Deva of the Devas ! I know that You are the Lord of the world and Master of this whole Universe ; when Brahmâ and the other Devas were united and churned the great ocean, I came out of the waters and looked all around to know who is the superior one whom I can select as my husband and then, thinking You as the superior to all the Devas, I accepted You as my husband. Now whose meditation You are doing again ? A great doubt has thus occurred in my mind. O Lord ! You are my most Beloved ; now disclose to me your innermost desire and thought.

44-49. Viṣṇu said :—" O Beloved ! Hear now, whom I am meditating. I am meditating in the lotus of My heart that Mahâdeva Mahes'vara, the Highest of all the Devas. Mahâdeva, the Deva of the Devas, of indomitable prowess, sometimes meditates on Me and sometimes I meditate on the Lord of the Deva, Śankara, the Destroyer of Tripurâ. I am dear to Śiva as his life is dear to him and Śankara is similarly dear to me. The hearts of us both are attached to each other in the most secret way possible ; therefore there is not the least difference betwixt us both. O large-eyed One ! Those men who being my devotees hate Śankara, certainly go to hell. I speak this very truly unto you." O Mahes'vara ! When I asked him this question when he was all alone, that Deva of the Devas, the Highest Viṣṇu thus said to me. Therefore I am meditating on You, knowing that You are His beloved. O Mahes'a ! Now find out means by which I can mix with My husband.

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50-62. Vyâsa said :—" O King ! Mahâdeva, skilled in speech, hearing thus the words of Lakṣmî, consoled Her with sweet words and said :— " O Beautiful ! Be peaceful ; I am pleased with Your tapasyâ ; soon You will come in contact with Your husband. There is not the least doubt in this. When I will send the Bhagavân, the Lord of the world, He will come before you in the shape of a horse, to satisfy your desires. I will send the Madhusûdana, the Deva of the Devas, in such a manner, as he will come in the form of a horse, passionately attached to you. " O One of good eye brows" ! Thus you will get a son equivalent to Nârâyaṇa ; and the son will be the King on this earth and will be undoubtedly worshipped by all. " O fortunate One ! After you get your son, you will go to Vaikuṇṭha with Nârâyaṇa and will reside there as His Beloved. Your son will be famed by the name of Ekavîra; and from him will propagate the Haihaya dynasty on the earth. O Kamale ! You were blind by prosperity, and, becoming passionate, you forgot the Devî Parames'varî, residing in your heart. Therefore you have experienced such a result. Therefore, to expiate that sin, take Her refuge by all means. O Devî ! If your heart remained attached to the Highest Devî the blissful Bhagavatî, your heart would never have got attached to the Uchchais'ravâ horse. .Vyâsa said :—" O King ! Thus granting boons to Lakṣmî Devî, He with his consort Umâ vanished away in her presence.

60-62. Kamalâ Devî, lovely in all respects, whose toe nails are always rubbed by the gems on the coronets of the Devas, began to meditate on the lotus-feet of Ambikâ and in expectation of his beloved Hari, in the shape of a horse, praised and chanted hymns frequently to the Highest God dess, in words choked with feelings of intense love.

Here ends the Eighteenth Chapter of the Sixth Book on the origin of the Haihaya Dynasty in the Mahapurâṇam Śrî Mad Devî Bhâgavaṭam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XIX.

1-3. Vyâsa said :—" O King ! Thus granting the boon to the Goddess Lakṣmî, Śambhu quickly returned to the lovely Kailâs'a, adorned with Apsarâs (celestial nymphs) and frequented and served by the Gods. He then despatched his expert attendant Chitrarûpa to Vaikuṇṭha to bring the purpose of Lakṣmî to a successful issue. He said to him thus :—" O Chitrarûpa ! Go to Hari and speak to him on my behalf that

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He would go and remove the sorrows of His distressed and bereaved wife and thus make Her comfortable.

4-9. Thus ordered, Chitrarûpa started immediately and reached at once Vaikuṇṭha, the highest place, covered all over by the Vaiṣṇavas. The place was diversified with lots of various trees, with hundreds of lovely lakes, and echoed with sweet lovely sounds of swans, Kâraṇḍavas, peacocks, parrots, cuckoos and various other birds and adorned with beautiful places, decked with flags and banners. It was filled with charming dancings, music and other artistic things. There were the lovely Bakula, As'oka, Tilaka, Champaka and other trees ; and the beautiful tree Mandâra looked beautiful and shed all around the sweet fragrance of its sweet flowers for a long distance. Thus seeing the lovely nice palace of Viṣṇu and the two doorkeepers Jaya and Vijaya standing with canes in their hands, Chitraratha bowed down to them and said :—Well ! You go quickly and inform the Supreme Soul Hari that a messenger has come under the orders of the Bhagavân Śûlapâṇî and is now waiting at His doors.

10-18. Hearing his words, the intelligent Jaya went to Hari and, with folded hands, said :—" O Thou Ocean of Mercy ! O Kes'ava ! O Lord of Ramâ ! O Deva of the Devas ! A messenger has come from the Lord of Bhavânî and is waiting at the doors. I do no not know on what important business he has come. Please order whether I will bring him before You or not. On hearing the Jaya's words, Hari, aware of the inner feelings, knew at once the cause and said :—O Jaya ! Bring before me the messenger come from Rudra." Thus hearing, Jaya called the Śiva's servant, of a graceful form, and brought him to the presence of Janârdana. Chitrarûpa, of variegated appearance, prostrated himself flat before Him in the form of a stick and stood up and remained with folded hands. The Bhagavân Nârâyaṇa, Whose carrier is Garuḍa, saw that servant of Śiva, of variegated appearance and full of all humility, and became very much astonished. The Lord of Kamalâ then smiled and asked Chitrarûpa ;—"O Pure One ! Is it all well with Mahâdeva, the Lord of the Devas and his other families aud attendants ? On what business has He sent you here ? What does He want me to do ? Or tell me if I have to do any other business of the gods."

19-34. The messenger said:—"O Thou, the Knower of all that is within one's heart ! There is nothing in this world hidden from Your knowledge ; when is that which I will say unknown to you! O Thou, the Knower of present, past and future ! I am now saying to you what Śambhu has told me to inform You. He has said :—"O Lord ! The Goddess Lakṣmî is Your dear consort, She, the daughter of the Ocean, and the Bestower of all

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success, though an object fit to be meditated by Yakṣas, Kinnaras, Naras and Immortals, is now undergoing severe penance at the confluence of Kalindî (the Jumnâ, the daughter of Kalinda) and the Tamasâ. Wha is there in the three worlds that can be happy without that Mother of the worlds and the Giver of all desires ? O Lotus-eyed One ! What pleasure do You feel in abandoning Her ? O All-pervading One ! Even he who has no riches or who is very weak maintains his wife ; then why have You, being the Lord of the worlds, forsaken your wife, without any offence, Who is worshipped by the whole universe. O Lord of the world ! What advice shall I give to You ? He whose wife suffers in the world, is blamed by his enemies. O Omnipresent One ! Fie on his such a life ! O Lord of the worlds ! Your enemies' desires are satisfied when they see Her very miserable. They are laughing and mocking and saying :—"O Devî, Kes'ava has now forsaken you ; you can spend happily your time with us now." Therefore, O Lord of the Devas ! Bring that Lady back unto your palace and place Her unto your lap, Who is of good demeanour, beautiful, par excellence and endowed with all auspicious signs." O Deva ! Accept, please, your sweet-smiling wife and be happy. Though I am at present not in bereavement of my dear wife, yet when I remember my former state of bereavement, I feel very much trouble. O Lotus-eyed One ! When Satî Devî, my beloved Wife, quitted Her life, in Dakṣa's house, I felt unbearable pain. O Kes'ava ! Let no other body in this world suffer such pain. I now remember only the suffering and mental agonies that I felt on Her bereavement; I do not give it out to others. After a long time, practising severe Tapasyâ (asceticism) I got Her back in the form of Girijâ, who felt herself burnt up as it were by the anger She felt on account of censure cast on Me in the Daksa's house and thus quitted Her life. O Murâri ! What happiness you have felt in forsaking your dear wife and in remaining thus alone for one thousand years. Console your fortunate young wife with good teeth and bring her back to your place. O Bhagavân ! Lastly, the Lord Bhavânî, the Originatrix of these worlds, told me to speak thus to you :—"O Destroyer of Kaṇsa ! Let nobody remain even, for a moment, without Lakṣmî, the Highest Goddess. O Long-lived One ! You better assume the form of a horse and go and worship her. Then have a child of yours in the womb of your sweet-smiling wife and bring her back to your house.

35-42. Vyâsa said :—"O Ornament of Bharata's race ! Hearing thus the words of Chitrarûpa, Bhagavân Hari told that he would do what Śankara had told him to do and thus sent the messenger back to Śankara. The messenger departing, Hari assumed the form of a beautiful horse

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and immediately left Vaikuṇṭha with a passionate intent for the place where Lakṣmî was staying in the form of a mare and practising her austerities. Coming there, he saw that the Devî Bimalâ was staying in the form of a mare. The mare, too, seeing the horse form of her husband Govinda, recognised him and, chaste as she was, remained there with astonishment and tears in her eyes. Then those two copulated on the famous confluence. The wife of Hari, in the shape of a mare, became pregnant and, in due time, gave birth to a beautiful well qualified child. The Bhagavân then graciously smiled on her and spoke in words suited to the time. "O Dear! Now quit this mare form and assume your former appearance." O Lovely-eyed One! Let both of us assume our own forms and go to Vaikuṇṭha; and let your child remain in this place.

43-48. Lakṣmî said :—"O Lord! How can I go leaving here this child, born of my womb. It is very difficult to quit the attachments for one's own child. Know this, O Lord! O High-souled One! This child is young and of small body; therefore it is quite incapable to protect itself. If I forsake it on the bank of this river, it will be an orphan, what will happen to it then? O Lotus-eyed One! My mind is now in full attachment towards it. How can I quit this helpless child and go? When Lakṣmî and Nârâyaṇa resumed their divine bodies and mounted on the excellent Vimânas, the Devas began to praise them with hymns. When Nârâyaṇa expressed his desire to go, Kamalâ said :—"O Lord! You better take this child; I am unable to forsake it. O Lord! O Slayer of Madhu! This child is dearer to me than my life; see its body resembles exactly like you. Therefore we would take this child with us to Vaikuṇṭha."

49-54. Hari spoke :—"O Dear! You need not be sorry; let this child remain here happily; I have arranged for its preservation and safety. O Beautiful One! There is a great act to do in this world. That will be executed by your child. For this reason I am leaving it here. I am now describing to you the above story. The famous King Yayâti had a son named Turvasu; his father kept his name as Hari Varmâ; he is known by this name. That king is now practising asceticism for getting a son for one hundred years in a place of pilgrimage. O Lakṣmî! I have begot this son for him. I will go there and send the King here. O Beautiful-faced One! I will give this son to that King, desirous of an issue. He will take this son and go back to his house.

55. Vyâsa said :—"O King! Thus consoling his beloved, whose abode is in the Lotus and placing the child there in that position, He mounted on an excellent car with Lakṣmî and went to Vaikuṇṭha.

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Here ends the Nineteenth Chapter in the Sixth Book on the origin of Haihayas from a mare in the Mahâpuraṇam Śrî Mad Devî Bhâgvatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XX.

1-2. Janamejaya said :—"O Bhagavan ! A great doubt has arisen in my mind on this subject. Who was it that took away that son, when both Lakṣmî and Nârâyaṇa left it, in that forlorn state, in a forest without any person there to look after ?

3-11. Vyâsa said :—"O King ! No sooner Lakṣmî and Nârâyaṇa departed from that place, one Vidyâdhara, named Champaka, mounting on a beautiful celestial car came there at his free will, sporting with a woman named Madanâlasâ. There they saw that one lovely child, exquisitely beautiful like a Deva's son, was playing alone as it liked. They then, quickly descended from their chariot and picked it up. Vidyâdhara became very glad as a beggar becomes glad, when he gets a hoard of jewels. On taking that newly born beautiful child like a Cupid, Champaka gave it to the Devî Madanâlasâ. Madanâlasâ took it and became very much astonished ; and her hairs stood at their ends. She clasped it to her bosom and kissed it frequently. O Bhârata ! Taking that child on her lap as if her own child, Madanâlasâ embraced it and kissed it and got the highest happiness. Then both of them took that child and mounted on the car. The lean Madanâlasâ then laughingly queried :—"O Lord ! Whose child is this ? Who has left it in this forest ? It seems to me Mahâ-Deva, desirous to give me a son, has given it unto me."

12-18. Champaka said :—I will just now go and ask the all-knowing Indra whose child is this, whether it is of a Deva, Dânava or Gandharva. If he orders, I will purify this child found thus in this forest by the Veda Mantrams and then accept it as my own. It is not advisable to do a thing suddenly without knowing all the details. Thus saying to his wife Madanâlasâ, Champaka went with a gladdened heart hurriedly to the city of Indra with that child in his arms. Champaka gladly bowed down at the feet of Indra and gave him all the information he knew about the child and stood at one side with folded hands and spoke. "O Lord of the Devas ! I have got this child, beautiful as Cupid, in the sacred place of pilgrimage at the confluence of the Yumnâ and the Tamasâ. O Lord of Śachî ! Whose child is this ? and why did they forsake it there ? If

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you kindly permit, I will take this child as my own son. This child is very beautiful and liked very much by my wife ; it is also the rule laid down in the Śâstras that one can accept any child as the Kritrima son. Therefore it is my earnest desire that I purify this child by the Veda Mantrams and take it legally as myown son.

19-24. Indra said :—O Highly Fortunate One ! Bhagavân Vâsudeva, assuming the form of a horse, has produced this child out of the womb of Kamalâ in the form of a mare. He intends to give over the child, capable to destroy enemies to Turvasu, the son of Yayâti, and thus will get a great purpose achieved by the child. That King, very religious, will be sent by Hari to-day and he will come for the child in that beautiful sacred place of pilgrimage. You better go back as early as possible and keep the child there as it was before till that king comes to that spot at the instance of the Devadeva Viṣṇu. Do not waste a minute more. The King will be very sorry if he does not find the child there. Therefore O Champaka ! Quit the attachment that you have for this child. You should know that this child will be famous in this earth as Ekavîra (only one hero).

25-30. Vyâsa said :—" O King ! Thus hearing the Indra's words, Champaka took the child and went back immediately to the spot whence he picked it up and keeping the child there as it laid, mounted on his car and went to his abode. At that instant, the husband of Lakṣmî, the Lord of the three worlds, went to the King, mounted on His car, beaming with effulgent rays. When the Bhagavân was descending from His aerial car, the King Turvasu was very glad to see Him and bowed down and laid himself prostrate on the ground. The Bhagavân, then, comforted the King, his own devootee, and said " Get up, my child ! Do away with your mental distress." The King also eagerly and full of devotion, began to utter verses in praise of the Bhagavân. " O Lord of Ramâ ! You are the presiding Deity of the Devas ; Lord of the whole worlds, Ocean of Mercy and Giver of advice to all men. O Lord ! Your sight is very rare even to the Yogis ; being myself of a very slow dull intellect ; I have been fortunate enough to see you. O Lord ! This shews Your mercy.

31-54. Vyâsa said :—O Bhagavân ! O Infinite One ! Those who are free from any desires and free from any attachment to worldly things, they alone are entitled to see Thee. O Deva of the Devas ! I am bound in thousand and one desires. I am quite unfit to see Thee. There is no doubt in this. When Turvasu, the best of the kings, praised thus, Bhagavân Viṣṇu became pleased and began to speak in the following pleasant words :—" O King ! I am pleased with your asceticism ; now ask your

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desired boon ; I will grant it immediately." The King bowed down again to the feet of Viṣṇu and said :—" O Murârî ! For the sake of a son, I have practised this tapasyâ ; grant me a son like my Self." Nârâyaṇa, the First-born of the Devas, hearing this King's request spoke to him in infallible words :—" O son of Yayâti ! Go to the confluence of the Yamunâ and Tamasâ. For you I have kept there to-day a son as you like and of indomitable prowess. O King ! That child is begotten by me in the womb of Lakṣmî. The King became very glad to hear the sweet pure words of the Bhagavân. Thus granting him the boon, Viṣṇu went with Ramâ to Vaikuṇṭha. The King Turvasu, the son of Yayâti, hearing these words, became exceedingly gladdened in his heart and mounting on a chariot, whose speed cannot be checked, went to the spot where lay the child. The king, of extraordinary genius, went there and saw that the exceedingly beautiful child, catching hold of his toe by one of his soft hands was sucking it by his mouth and was playing on the ground. The child was born of Nârâyaṇa out of the womb of Kamalâ. Therefore it resembled like Him. On looking at that beautiful lovely child, the famous King Harivarmâ's face got cheered up with the intensest delight. The King took it up with both of his hands and got merged in the Ocean of Bliss and taking gladly the scent of its head embraced it happily. On looking at the beautiful lotus-face of the child, the King, choked with tears from his eyes and with feelings of joy said :—" O Child ! Nârâyaṇa has given me, the child jewel in you ; so save me from the terrors of the hell named Put," O Child ! For full one hundred years I have practised a very hard tapasyâ for the sake of you. Pleased with that, the Lord of Kamalâ has given you to me for the happiness of my worldly career. Your Mother Ramâ Devî has forsaken Her own child for the sake of me and has gone away with Hari. O Child ! That Mother is blessed whose face beams with joy by seeing the smiles in your lotus-face. O Delighter of my heart ! The Lord of Ramâ, the Deva of the Devas, has made you, as it were, to serve as a boat for me for crossing to the other side of this Ocean of World. Thus saying, the King took the child and gladly went home. Knowing that the King had come very close to his city, the King's Minister and the city people, the subjects came forward with the priest and many other presents and offerings. The bards, singers and Sûtas came in front of the King. The King as he entered into his city looked affectionately on his subjects and gladdened their spirits by enquiries of welfare. Then worshipped by the citizens, the King entered into the city with his child. As the King went along the royal road, the subjects showered on his head the flowers and fried rice. Then taking the child by his two arms, the King entered into his prosperous palace with his ministers.

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The king next handed over the newly-born lovely child, as beautiful as Cupid, to the hands of his queen. The good queen took the child and asked the king :—" O King ! Whence have you got this new born child as fascinating as the God of Love ? Who has given this child to you ? O Lord ! Speak quickly. This child has stolen away my mind. The King gladly replied :—" O Beloved ! The Lord of Kamalâ, the Ocean of Mercy has given me this child ; O Quick-eyed One ! This child is born of Nârâyaṇa's part and out of the womb of Kamalâ. O Devî ! This child has strength, energy, patience, gravity and all other good qualities. Then the queen took the child in his arms and got the unbounded bliss. Great festivities began to be performed in the palace of the King Turvasu. Charities were given to those that wanted ; music and singing of various sorts were performed. In this ceremony for the sake of his child, the king Turvasu put the name of the child as " Ekavîra." Getting thus the child equivalent in form and qualities to Hari, the powerful Indra-like king became happy and freed from his debt due to his family line, became very cheerful and glad. O King ! The king, powerful like his enemies, began to enjoy in his own palace with his all-qualified child, that was given to him by Nârâyaṇa, the Lord of all the Devas. He was always served by his dear wife and all sorts of pleasures and he felt himself enjoying as a King would do.

Here ends the Twentieth Chapter in the Sixth Book on the son born of mare by Hari, in the Mahâpuraṇam in Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXI.

1-10. Vyâsa said :—" O King ! In the meanwhile the King Turvasu performed the Jâtakarma (a religious ceremony performed at the birth of a child) and other ceremonies of the child. The boy was nurtured duly and began to grow older day by day. The King began to enjoy his worldly life on getting this son and thought within himself that the boy had freed him from the three debts due to the Fathers, the Ṛiṣis and the Devas. Next, in the sixth month, the King performed the Annaprâsana ceremony (putting the boiled rice in the mouth of the child) and in the third year performed regularly his Chûḍa Karaṇa (the ceremony of the first tonsure) ceremony. He distributed on those occasions various articles, wealth and cows to the Brâhmaṇas and other articles to various other mendicants and made them glad. In the eleventh year, he performed the boy's holy

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thread (Upanayana) ceremony and tying the girdle made of a triple string of Munja grass and put the boy to learn archery. Next when the boy passed off proficiently in the study of the Vedas and in learning the kingly duties, the King desired to instal him on the throne. The King Turvasu then collected with great care all the necessary articles for installation in an auspicious day, the combination of Puṣyâ asterism and Arka Yoga. He called then the Brâhmiṇs, well versed in the Vedas and in the Sâstras, and became ready, in accordance with due rites, to perform the installation ceremony of the prince. Waters were brought from various sacred places of pilgrimage and from the several oceans and on an auspicious day the King performed himself the installation of his son. When the ceremony was over the King gave away hoardes of wealth to the Brâhmiṇs and giving the charge of his kingdom to his son, he went to the forest with a desire to ascend to the Heavens.

10-22. Thus placing Ekavîra on the throne, the King Turvasu shewed respects to his ministers, and, controlling his senses went to the forest accompanied by his wife. On the top of the Mainâka mountain he took up the vow of Vânaprastha and sustaining his life on leaves and fruits began to meditate Pârvati. Thus when his Prârabdha Karma ended, he left his mortal coil with his wife and went by virtue of his good deeds to the Indraloka. Hearing that the King had ascended to Heavens, his son Ekavîra Haihaya performed his funeral ceremonies according to the rules laid down by the Vedas. The King's son, the intelligent Haihaya, performed, one after another, all the ceremonies due and began to govern the kingdom which was free from enemies. The virtuous King Ekavîra remained duly obedient to his ministers after he got possession of his kingdom and began to enjoy all the best things. The powerful King one day went on horseback to the banks of the Ganges with the minister's son. Roaming about, he found there the boughs of trees had assumed a very graceful appearance, with loads of fruits, echoed with the sweet voice of the cuckoos and with the humming of the bees. Close by were the hermitages of the Munis, where the bucks were skipping about and at other places the Vedas were being chanted. The smoke was seen rising from the altars, where oblations were being offered and appeared to form like a black canopy in the Heavens. Full ripe grains were enhancing the beauty of the fields and the cowherdesses were merrily watching the fields. Places of recreations adorned with full blown lotuses and beautiful groves were attracting the attention of the visitors. The various trees, Piyâla, Champaka, Panasa, Bakula, Tilaka, Kadamba and Mandâra, and others were adorned with fruits, stealing away the minds of the people. At other places, other trees Sâl, Tamâla, Jack,

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Mango, Kali Kadamba, etc., stood gracefully. Next when the King went to the Ganges water, he saw the gay beautiful full blown lotuses were spreading their fragrant scents all around.

23-31. On the right side of these lotuses, he saw a lotus-eyed girl. She was shining like the gold, her beautiful hairs were long and curling; her throat was like a Kambu, belly thin, lips like the Bimba fruits, several other limbs well built and graceful, breasts risen a little, nose beautiful and all her body was exquisitely lovely; that lady just blooming into youth was suffering bereavements from her comrades and was very distressed and seemed bewildered. She was crying like an ewe in a dense lonely forest. Seeing her, the King asked her what was the reason of her sorrows? O Cuckoo-voiced One! You are as yet a girl; who has left you alone in this state? O Sweet One! Tell me where is your husband now or where is your father? O One looking askance! What is your trouble; explain it to me. O thin-bellied One! I will, no doubt, remove all your sorrows and troubles. O fair-limbed One! In my dominion nobody ever gives trouble to any other body. O lovely One! There is no fear in my kingdom from thieves or Râkṣasas; or any fear from any serious dangerous calamities on this earth, fear from lions, tigers or any other dangers while my sway is predominant.

32-41. O One of beautiful thighs! Why are you crying on this lonely bank of the Ganges? Tell me what is your pain? O Pure One! I can remove the pains and miseries, even of a serious nature, of men, whether they come from the Deva or human sources; and this is my principal vow. O Large-eyed One! Speak what is your inmost desire; I will carry it out instantaneously. When the king thus spoke, that beautiful woman spoke in gentle words:—"O King! Hear the cause of my sorrows. O King! Why will the people cry. to no purpose, unless calamities come before them? O Mighty-armed One! I now tell you why I am weeping. O King! There was a very religious King named Rabhya in another province that is not yours. At first he had no issue. He had a very beautiful wife named Rukmarekhâ. She was clever, chaste and endowed with all auspicious qualities. But issueless as she was, she remained very sorry and, in a remorseful tone, she spoke to her husband Raibhya:—"O Lord! I am barren; I have no sons; I am therefore a very unhappy creature. My life is in vain; what use is there in my living? When the queen thus spoke very distressedly, the king called the Brâhmaṇas, versed in the Vedas, and began to perform an excellent sacrificial ceremony, in due accordance with the Vedic rules. With a desire to get a son, he made many presents in profuse quantities. When copious quantities

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of ghee were offered as oblations, there arose, from the fire, a girl beautiful in all respects and endowed with all auspicious signs.

42-53. Her teeth were very nice, eyebrows very lovely, face enchanting like a Full Moon, the lustre of the body lovely and of a golden colour ; her hairs were fine and curling ; her lips like the Bimba flowers ; her hands and face were of a red colour ; her eyes were red like lotus and her limbs were soft and gentle. When the girl arose from the fire, the priest (Hotâ) took that lean and thin lady of a nice waist by her arms and presented her to the King and said :—"O King ! Accept this daughter, endowed with all auspicious signs. When Homa was being performed, the daughter came up like the garland Ekâvalî ; therefore this girl became famous in this world by the name Ekâvalî. O Ruler of the earth ! Take this girl, resembling a son and be happy.

O King ! Viṣṇu, the Deva of the Devas, has given you this Jewel, this daughter ; so be contented. Hearing thus the words of the priest, the King saw this good-looking girl and with gladdened heart took the beautiful daughter from his hands. Thus with that lovely daughter he went to his wife Rukmarekhâ and said :—"O Beautiful One ! Take this daughter. The queen Rukmarekhâ felt the pleasues of having a son when she got in her arms that lotus eyed beautiful daughter. The King next performed the natal and other ceremonies of the daughter and did all other acts as if she had been a son to him duly in accordance with the rules. The King performed his own sacrificial ceremonies and gave away lots of Dakṣiṇâs to the Brâhmiṇs and dismissed them and became very glad. That beautiful girl was nursed and cared after like a son and she grew older day by day. The Queen Rukmarekhâ was very gladdened to get her. On that very day the birth day festival was performed as on the occasion of the birth of a son. And that daughter grew older, very affectionate and dear to all.

54-61. O Lovely One ! You are a king and intelligent too ; I will describe to you all the details ; Hear. I an the daughter of the minister to that King. My name is Yas'ovatî. That daughter and I look alike and of the same age. Therefore the king has made me her comrade. I spend my time day and night always with her as her constant dear companion. Ekâvalî likes very much to remain and sport wherever she finds sweet-scented lotuses ; at other places she does not find happiness. At the distant banks of the Ganges many lotuses grow ; therefore Ekâvalî goes there with great pleasure to that place with me and her other fellow mates. One day I told the King that Ekâvalî used to

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go daily to a distant solitary forest to see the lotus-lake Then the King addresed her not to go and he got a lake built within the compounds of his palace and planted many lotus seeds therein. Gradually the lotuses began to blossom and the bees came there to drink honey. Still she used to go outside in search of lotuses. Then the King sent armed guards to accompany her. Thus that thin-bodied daughter of the King used to go daily to the banks of the Ganges for play, guarded by armed soldiers, accompanied by myself and other companions. Again when the sporting was over, she used to return to the palace.

Here ends the Twenty-First Chapter on the Sixth Book on the installation of Ekavîra and the birth of Ekâvalî in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam by Maharṣi Veda Vyâsa.

CHAPTER XXII.

1-10. Yas'ovatî spoke :—"O King ! One day Ekâvalî got up early in the morning and went to the banks of the Ganges, accompanied by her companions ; they began to fan her with a chowrie. The armed guards accompanied her. Slowly she went where there were the lotuses in order to sport with them. I, too, went with her playing with the lotuses to the banks of the Ganges and both of us began to play with lotuses with the Apsarâs. When both of us were deeply engaged in the play, then one powerful Dânava, named Kâlaketu, came up there suddenly with many Râkṣasas armed with parighas, swords, clubs, bows, arrows and tomaras and many other weapons. Ekâvalî was playing with the best lotuses when Kâlaketu saw her in that state, blooming with beauty and youth as if like Rati, the Goddess of Love. O King ! I then spoke to Ekâvalî :—"Look ! Who is this Daitya that has come here unexpectedly :—O Lotus-eyed One ! Let us go into the central part of our armed guards. O King ! My companion and myself consulting thus, went out of fear immediately into the centre of the armed guards. Kâlaketu was seized with the arrows of Cupid, and no sooner he looked at that beautiful young lady than he, with a very big club in his hand, hurriedly came to us, drove away the guards, and took away my lotus eyed companion, of thin waist. Then the young lady, helpless, began to tremble and cried aloud.

11-22. Seeing this, I spoke to the Dânava : –Leave her and take me. The passionate Dânava did not take me but he went away, taking my

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companion. The guards exclaimed :—"Wait, wait; do'nt fly away with the girl; we are giving you a good lesson." Thus saying, they made the powerful Dânavas stop and both the parties engaged in a very terrible conflict, astounding to all. The followers of the Dânavas, more cruel and all fully armed began at once to fight with great enthusiasm for their Master's cause. Kâlaketu himself began to fight afterwards terribly and killed the guards. He, then, with his followers, carried away my companion towards his own city. I, too, followed my companion, when I saw her thus carried away by the Dânava and crying out of fear. I also walked crying aloud by those tracks as would enable my Sakhî to see me. She, too, seeing me, became somewhat consoled. Crying out repeatedly I approached her. She was already very distressed and when she saw me, she clasped me closely around my neck, perspiring and stunned and, becoming more distressed, cried aloud. Kâlaketu then shewed his liking for me and told that my quick-eyed companion was very afraid and that I might comfort her. He told me thus :—"O Dear! My city is like the Deva's abodes; you will soon be able to go there. From to-day I become your slave, bound by love. Do not cry thus distressedly: be comforted." In these words he told me to comfort my dear companion. Thus speaking, that villain made both of us mount on the beautiful chariot and making us sit by his sides went gladly and quickly to his own beautiful palace, followed by his army.

23-30. That Demon placed both of us in a beautiful house white washed and mirror-like and kept hundreds and thousands of Râkṣasas to watch and protect us. On the second day he called me in private :—"Your companion is very much distressed on the bereavement from her father and mother and is lamenting; make her understand and console her." He told me to speak the following words to my companion :—"O One of beautiful hips! Be my wife and enjoy as you like. O One with a face beautiful like the Moon! This kingdom is yours; ever I am your obedient slave." Hearing his unbearable harsh words I said :—"O Lord! I will not be able to speak her these words, disagreeable to her. You better speak this yourself." When I spoke thus, that wicked Dânava struck by the arrows of Cupid began to speak gently to my dear companion of thin belly, thus :—" O Dear One! To day you have successfully cast on me the Vasîkaraṇa Mantra (one of the Tântrik processes by which a lover is made to come under subjection); O Beloved! Therefore it is that my heart is stolen and so much brought under your subjection; this has converted me into a veritable slave of yours; then know this as certain that I am your slave; O Sweet One!

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I am very much troubled by the Cupid's arrows and I am semi-unconscious ; therefore O Lean-bellied One ! Worship me. O One of beautiful thighs ! This youth is a very rare and transient thing ; O Auspicious One ! Now embrace me as your husband and make your youth a veritable success.

31-36. Ekâvalî said :—" O Fortunate One ! My father wanted to hand me over to a prince named Haihaya ; I also mentally adopted him as my husband. You are certainly aware of the Sâstras ; how can I now abandon the eternal religion and the virtue of a woman and take up another husband. The girl must accept him to whom the father betrothes. The girl is under every circumstances dependant. Never do they get any independence. Though Ekâvalî said thus, the vicious Daitya struck by Cupid's arrows, did not desist and did not leave me and that larged-eyed companion. His city lies in Pâtâla and is a very dangerous place ; always it is guarded by Râkṣasas and surrounded by a moat ; inside is built a beautiful and strong fort. Now my dear companion, the queen of my heart, is staying there with a grievous heart and I am here wandering hither and thither very much troubled on account of her bereavements.

37-46. Ekavîra said :—" O Beautiful-faced One ! How have you been able to get away from the city of that wicked demon and how have you been able to come here ? I am perfectly at my wit's end. Say quickly all these. O Proud One ! I doubt your words ; the father of your dear companion resolved to give his daughter to Haihaya in marriage ; now I am that Haihaya. I am the King by that name, on this earth ; there is no other King by the name of Haihaya. Is it that your dear companion is meant for me ? O Bhâminî (passionate woman) ! Remove my doubts ; I wiil kill that villain Râksasa and bring just now your dear companion ; there is no doubt in this. O One of good vows ! Shew me that place, if it be known to you. Has any body informed her father that She is suffering from so many troubles ? Has her father come to know that her daughter has been stolen and carried away ? And has he made any effort to rescue her from the hands of that villain Râkṣasa ? Is it that the King is calm and quiet, knowing that his daughter has been kept in prison ? Or is it that he is unable to free her from bondage ? Say quickly all these things before me. O Lotus-eyed One ! You have captivated my mind by describing the extraordinary qualities of your dear companion and have made me passionate too. Alas ! When will it be that I will free my beautiful beloved from the greatest perilous situation and shall see her face and her eyes, beaming with joy. O Sweet-speaking One ! Say, by what means I can go to that impassable city. How have you been able to come from there ?

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47-63. Yasovotî said :—" O King ! In my early age I got the Mantram of the Devî Bhagavatî with its seed Mantram (mystic syllable invovling in it the power connoted by the Devî) and how to meditate it. While I was in the Dânava's place I thought out that at that juncture I would worship the powerful Chaṇḍikâ who gives instantaneously one's own desires. If I worship that Śakti, That fructfies all desires, That is all mercy to Her Bhaktas, certainly She will free my dear companion from this her bondage. Though She is really without form, yet She, without anybody's help, by Her own force, She is creating, preserving, and at the end of the Kalpa, destroying this Universe. Oh ! She is very wonderful indeed ! Thus thinking I began to meditate that auspicious red-robed and red-eyed Devî, the Lady of the Universe, and recollected mentally Her form and repeated silently Her Vîja Mantram. When I meditated thus for merely one month, Chaṇḍikâ Devî became, through my devotion, manifest to me in my dreams and bagan to speak in sweet nectar-like words :—"You are now asleep ; go quickly to the beautiful banks of the Ganges. The enemy destroyer, the powerful Ekavîra, the greatest of all the kings, will come there. Dattâtreya, the Great Lord of the Munis, has given him my Mantra named Mahâvidyâ ; the King also constantly worships me devotedly with that. His mind is constantly attached to Me and he constantly worships Me. What more to say than this fact that the king, extremely devoted to Me, meditates on Me as the internal controller of all beings. That intelligent son of Lakṣmî will come for sport to the banks of the Ganges and will remove all your sorrows. That king Ekavîra, versed in all the Śâstras will kill the Râkṣasas in a dreadful battle and will rescue Ekâvalî. So now you pay heed to my word. Lastly, She told me, that her companion should marry that beautiful King, endowed with all auspicious qualifications. Thus saying, She disappeared and I instantly woke up. Then I informed my lotus-eyed dear Sakhî all the details of my dream as well my worshipping the Devî ; hearing this, her lotus-face beamed with joy and gladness. That sweet-smiling Ekâvalî very gladly told me " O dear Companion ! Go at once for our success." That truth-speaking Bhagavatî Ambikâ Devî will release us from our bondage. O King ! When my dear companion ordered me thus, I thought it proper, as also dictated to me in my dream, to go out and soon I did it. O King ! Due to the grace of the Great Devî, I came to know the way and I also got the quick motion. Thus I have described to you the cause of my sorrow. O Hero ! Who are you, whose son are you ? Speak truly to me.

Here ends the Twenty-second Chapter in the Sixth Book on the narration to Haihaya the stealing away of Ekâvalî in Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XXIII.

1. Vyâsa said :—"O King ! That powerful son of Lakṣmî, Haihaya, became very glad to hear these words of Yas'ovatî and said :—

2-14. "O One of beautiful thighs ! Hear in reply to your query :— I am Haihaya, the son of Lakṣmî, and I am known in this world by the name of Ekavîra. Now you have made my mind dependent. What am I to do now ? where to go ? Thus distressed with bereavement from your dear companion, my mind is struck with Cupid's arrows and is confounded with her extraordinary beauty that you just now described. Next your described her qualifications and my mind is ravished. Again when you described before me what she uttered in the presence of the Râkṣasa, I am struck with great wonder. Your dear companion Ekâvalî said before the vicious Dânava Kâlaketu "I have already selected the King Haihaya. I will not select any other than him, this is my firm resolve." These words have converted me into her slave. O sweet-haired One ! Say now what service can I do to you both ? I am not acquainted with that wicked demon's palace ; never I went to his city. O Fair-eyed One ! Say how I can go there ; for you are the only one that can lead me there. Therefore take me quickly to that place where your beautiful dear companion is staying." Your dear companion, the daughter of the King is very much afflicted with sorrow ; soon I will free her, by destroying that cruel Râkṣasa. There is no doubt in this. O Auspicious One ! I will rescue your dear companion and bring her to the city of yours and hand her over to the hands of her father. Then that King, the enemy destroyer, will perform the marriage ceremony of his daugther. I think this is the desire of your heart. O Sweet-speaking One ! Know that that is also my desire. O Beautiful One ! Now that desire will be fulfilled by your efforts. Show me quickly that place and see my prowess. O One with a face beautiful like the Moon ! It seems that you will be able to do my work. Soon do such as I can kill that wicked demon, who steals others' wives. Now show me the way to the impassable city of that Râkṣasa.

15-26. Vyâsa said :—"O King ! Hearing the sweet words of the prince, Yas'ovatî became very glad and gently began to speak out how he could go to the demon's city. O King ! Take the success-giving Mantra of Bhagavatî and I would then be able to show you to-day the city guarded by the Râkṣasas. O King ! Better arrange to take your vast

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army with you ; for you will have to fight no sooner you go there. Kâlaketu is personally a great warrior surrounded by Râkṣasas of great power and strength. Therefore be initiated in the Mantram of S'rî Bhâgavatî and accompany me. So you will surely be successful. I will show you the way to the city of that Demon. Slay that vicious and vilest of the Râkṣasas and rescue my dear companion. Hearing thus, Haihaya was duly initiated into the great Mantram of Yoges'varî, named Trilokitilaka Mantra (Hrîm Gauri Rudradayite Yoge Śvarî Hum Phaṭ Svâhâ is the Yoges'varî Mantra), by Maharṣi Dattâtreya, accidentally come there (as if ordained by Fate), the chief of Jnânins (the Gnostics), that is conducive to the welfare of the beings. Thus by the influence of the Mantram the King got the power of knowing all things and going everywhere with unobstructed speed. Then the King Haihaya quickly went with Yas'ovatî to the impassable city of the Râkṣasas, accompanied by a vast army. The city was surrounded by snakes and guarded by the terrible Râkṣasas like the city of Pâtâla. The messengers of the Râkṣasa, seeing the King coming, were struck with terror and crying aloud quickly went to Kâlaketu. Kalaketu, struck with Cupid's arrows, was sitting beside Ekâvalî and was speaking many modest words when the messenger went there suddenly and said :—" O King ! The attendant of this lady Yas'ovatî is coming here with a prince and an army.

27-29. O King ! We cannot tell exactly whether the prince is the son of Indra, named Jayanta or Kârtikeya. After all, puffed up with the strength of his army, he is coming here. O King ! The battle is imminent ; now make your arrangements fully and carefully ; fight with the son of a Deva or abandon this lotus-eyed Lady. O King ! At a distance of three Yojanas from this place, he is staying with his army. Now equip yourself and quickly declare the war by blowing the war trumpets.

30-36. Vyâsa said :—" O King ! Hearing the messenger's words, Kâlaketu, the King of the Demons, became overwhelmed with anger and at once sent many powerful Râkṣasas, holding all sorts of weapons and spoke out to them :—" O Râkṣasas ! With weapons in your hands, go before them quickly." Ordering them thus, Kâlaketu asked in sweet words Ekâvalî who was in front and very distressed. O Thin-bellied One ! Who is coming here ? Is he your father or any other man coming with his army to release you. Speak this to me truly. If your father comes here to take you back, being very much distressed with your bereavement, I will never fight with him, if I come to know this truly ; rather I will bring him to my house and worship him with the excel-

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lent horses, gems and jewels and clothings. Really I will show my full hospitality duly to him when he comes here. And if any other person comes, then I will take his life by the sharpened arrows ; there is no doubt in this. Know this as certain whoever comes here for your rescue is brought by the hand of Death to me. Therefore, O Large-eyed One! Say who is this fool that is coming, not knowing me as the powerful and unconquerable Kâla (Death).

37-38. Ekâvalî said :—" O Highly Fortunate One ! I do not know who is this body coming to this side with a violent speed. O King! How can I know that when I am in this state of confinement in your house. This man is not my father nor my brother. Some other powerful man is coming here. I do not know exactly what for he is coming.

39-40. The Demon said :—My messengers say that your comrade Yas'ovatî has taken with her that warrior and is coming to this side with great energy. Where has your clever companion gone now? O Lotus-eyed! There is no enemy in the three worlds strong enough to fight against me.

41-66. Vyâsa said :—" O King ! Just then other messengers hurriedly came there terrified and spoke to Kâlaketu who had been staying in the house, thus:—" O King ! The army has come quite close to the city and how are you staying in the house, calm and quiet ? Better march out of the city with your vast army as early as possible. The powerful Kâlaketu, then, hearing their words, mounted on the chariot and quickly went out of his city. The King Haihaya, on the other hand, suffering from the bereavements of his dear lady, suddenly came there mounted on horseback. The terrible fight ensued then and there between the two and each one struck the other with sharpened weapons and the quarters all around blazed with their glitterings and clashings. When the terrible fight was going on, Haihaya, the son of Lakṣmî, struck Kâlaketu, the King of the Daityas with a very powerful club. (Gadâ). Thus struck by the Gadâ, the Lord of the Daityas fell on the ground like a mountain, struck by lightning, and died. All the Râkṣasas fled away on all sides, struck with terror. Yas'ovatî went then very hurriedly with a gladdened heart to Ekâvalî and began to speak to her in terms of surprise and in sweet words:—O Dear ! O Dear ! Come, Come ; the great warrior, the prince Ekavîra has killed the Lord of the Daityas in a dreadful battle. That King in now waiting, tired in the midst of his soldiers. He has already heard from me about your beauty and qualities ; and now he is expecting to see you. O One Looking askance ! Now satisfy your eyes and mind by seeing that King, who is like the Cupid. When

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I described to him before on the banks of the Ganges your beauty and qualifications, he got enamoured of you and now he is suffering from bereavements and wants to see you. Thus, hearing, Ekâvalî determined to go to him and as she was yet unmarried, she became abashed and afraid. She thought how could she see the prince as she was unmarried. It might be that he being passionate would catch her by her arms. Thus, troubled with thought, that daughter of the King, with a sad look, and wearing poor clothes, Ekâvalî went with Yas'ovatî on a palanquin, carried on men's shoulders. Seeing that large-eyed daughter of the King coming there, the prince said :—" O Beautiful One ! My two eyes are very thirsty to see you. Satisfy my eyes and mind by shewing yourself to me. Seeing the prince passionate and the King's daughter very much abashed, Yas'ovatî, who knew the rules of modesty, thus spoke to the prince :—" O Prince ! The father of my dear companion expressed a desire to betroth her to your hands. She is also obedient to you. Therefore your meeting will certainly take place. O King ! Wait ; take her to her father ; and he will perform duly the marriage ceremony and betroth her to your hands. Know this to be quite certain. The King took her words to be quite just and true and taking those two ladies went with his army to the house of the father of Ekâvalî. Ekâvalî's father became very glad and cheerful to learn that his daughter was coming and, accompanied by his ministers, went hurriedly to her. After a long time the King saw his daughter in poor clothings and became highly pleased. Yas'ovatî then described in detail all what happened before the King. The King then with his minister brought with great love, courtesy and gentleness Ekavîra to his house and on an auspicious day performed the marriage ceremony of him with Ekâvalî, in accordance with due ceremonies and rites. Then the King gave away many clothings, ornaments, jewels, and articles for fitting a house and many other things and worshipped duly and sent his daughter together with Yas'ovatî away with the King Haihaya. Thus the marriage ceremony was performed and the son of Lakṣmî gladly returned to his house and began to enjoy many pleasures with his wife. Then, in course of time, in the womb of Ekâvalî the King Haihaya got a son named Kritavîrya. The son of this Kritavîrya is known as Kârtavîrya. O King ! Thus I have narrated to you the origin of the Haihaya dynasty.

Here ends the Twenty-third Chapter in the Sixth Book on the battle of Haihaya and Kâlaketu in the Mahâ Purâṇam S'rî Mad Devî Bhâgavatam by Maharṣi Vedâ Vyâsa.

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CHAPTER XXIV.

1-5. The King Janamejaya said :—"O Bhagavân ! I am not satiated with the drink of the divine sweet nectar-like words coming out of your lotus-mouth. You have described to me in detail the wonderful and variegated story of the origin of the Haihaya dynasty ; but, O Muni ! There has arisen in my mind a curiosity to know something more on this subject. See the Bhagavân Viṣṇu, the Lord of Lakṣmî, the Deva of the Devas, the Ruler of this whole Universe and the Cause of the Creation, Preservation and Destruction ; yet that Best of Puruṣas Śrî Bhagavân had to assume a horse form. He is undecaying and independent, how then He came to be dependent ? Clear this doubt of mine. O Best of Munis ! You are omniscient ; therefore satisfy my curiosity by describing this wonderful event.

6-16. Vyâsa said :—"O King ! Hear what I heard of yore from Nârada how this doubt was removed. The mind-born son of Brahmâ, Maharṣi Nârada got powers to go everywhere by virtue of his Tapas, could know everything, was of a calm and quiet nature, dear to all and he was a poet. On one occasion he went out on tour round the world, playing with his lute in time with Svar and Tân. One day he came to my Âs'rama, singing many things concerning Brihat Rathantara Sâma Veda and the sweet nectar-like Gâyatrî, the Giver of Liberation. O King ! There was a very sacred place of hermitage, beaming as it were with happiness and self-knowledge, named Śamyâprâsa, on the banks of the river Sarasvatî. There was situated my hermitage. Seeing the lustrous Nârada Riṣi, the son of the Grand Sire Brahmâ, coming, I got up and offered him duly Pâdya (water to wash his feet) and Argha (offerings of worship), etc., and worshipped him. When that Muni of indomitable lustre took his seat on the Âsana, I sat beside him. When I found Nârada, the Giver of Knowledge, at rest and quiet, I duly asked him the very same question that you have asked me just now. O Best of Munis ! What happiness is there on the beings taking their birth in this world. I never found it in any place or in any concern, this I can say positively. Still why do the high minded persons do Karma, fascinated by the enchantments of the world. Look ! I was born in an island. Just after my birth, my mother forsook me. Helpless, I grew in the forest as my Karma allowed. Next I performed a very severe tapasyâ befor Mahâdeva, the Deva of the Devas, on the mountain with a desire to have a son

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17-38. As a fruit of that I got Śuka as my son, the foremost of the Gnostics, and taught him completely the essence of the Vedas from the beginning to the end. O Devarṣi! When my son got wisdom from you, he left this world even when I became very distressed on his bereavement and wept aloud and he went away to the next world. Very much afflicted for the parting of my son, I abandoned the great Mountain Meru. I got very lean due to the absence of my dear son whom I loved very much; and becoming very distressed and knowing this whole world to be an illusion, I remembered my mother and went to the Kuru Jangala district, as if bound up and controlled by the snares of Māyā. When I heard that the King Śântanu had married my mother, I built my hermitage on the holy banks of the Sarasvatī and remained there. When the King Sântanu went to the next world, my chaste mother remained with two sons. At that time Bhīṣma looked after their sustenance and maintained them. The intelligent Gangā's son Bhīṣma Deva installed Chitrângada on the throne. A short while after this Chitrângada, too, looking like a second Cupid and extremely lovely, went to the jaws of death. The mother Satyavatī was drowned in the sorrow for his son Chitrângada and began to weep for him. O King! Knowing my mother in that sorrowful condition, I went to her. Bhīṣma and I then consoled her with hopeful words. Bhīṣma Deva was averse to marrying and then becoming a King; and, therefore, he installed again his younger brother, the powerful Vichitravīrya on the throne. O King! Bhīṣma defeated by his own prowess the kings and brought the two daughters of the King Kâs'îrâj and handed them over to Satyavatī, so that she might give them over to Vichitravīrya. Then on an auspicious day, and in an auspicious Lagna (moment) when the marriage ceremony of my brother Vichitravīrya was performed, I became glad. My brother, a good archer, was shortly afterwards attacked with consumption and thus he died without any issue. At this my mother became very sad and distressed. Seeing the husband dead, the two daughters of Kâs'îrâj became ready to preserve their religion of chastity and said to their mother-in-law sorrowful and weeping:—We two shall accompany our husband and become Satî (*i. e.*, be burnt up with our husband). O Devî! We will go to the Heavens with your son. We, the two sisters united, will enjoy with him in the Nandana Garden. The mother was very much attached to them and with the permission of Bhīṣma Deva, very affectionately made them desist from this great attempt. When all the funeral ceremonies of Vichitravīrya were over, my mother consulted with Bhīṣma and remembered me in Hastinâpuragara. As soon as she remembered me, immediately I knew her mental feelings and hurriedly came to Hastinâpura.

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and, with my head bowed, fell prostrate before her feet, and with folded hands addressed my mother who was very much inflamed with the fire of sorrow for the death of her son, thus :—O Mother ! Why have you called me here mentally ? I see you are very much dejected ; I am your servant ; order me what I can do for you. O Mother ! You are my greatest place of pilgrimage and you are my highest deity; I am very anxions since I have come here ; say what you desire.

39-44. Vyâsa said :—"O Best of Munis ! When I said thus and waited before her, then she looked at Bhîṣma standing close by and said :—"O Child ! Your brother died of consumption ; therefore I am very sorrowful, lest the family becomes extinct." O Intelligent One ! For the continuance of the line, then, with the permission of the Gangâ's son, I have called you here to-day by the Samâdhi Yoga. O son of Parâs'ara ! You re-establish the name of S'ântanu that is going now to be well nigh extinct. O Vyâsa Deva ! Relieve me soon from this sorrow of mine, lest this line be extinct. There are the two daughters of Kâs'îrâja, honest and good and endowed with youth and beauty. O Highly Intelligent One ! Better you cohabit with them and save the family of Bharata by begetting sons. You will not be touched with any sin.

45-55. Vyâsa said :—"O Devarṣî ! Hearing the mother's words, I became very anxious and humbly told her with great shame :—"O Mother ! To touch another's wife is a very sinful act ; knowing well the path of Dharma, how can I willingly and intentionally violate that ? So also, the Maharṣis say :—That the wife of a younger brother is like a daughter. Studying all the Vedas, how can I do this blame-worthy and adulterous act ? To preserve a line of family by illegal ways is never to be done ; for then the fathers of the sinners can never cross this ocean of world. How can he, who is the spiritual preceptor of all, and the writer of all the Purâṇas, do this act knowingly which is awfully strange and very bad and nasty in its nature. My mother was very much plunged into the sea of sorrows for the breavement of her son ; so to preserve the family, She came again to me, weeping and said :—"O son of Parâs'ara ! If you follow my word, you wo'nt incur any sin. O Child ! If the reasonable words of the Gurus be even faulty, one should obey them according to the tradition of the S'iṣṭas. Therefore, O Child ! Keep my word and preserve my honour ; no sin will touch you. O Child ! Think very well. Your mother is very sorry and is immersed in the ocean of afflictions ; therefore it is your paramount duty to make her happy by begetting child for the continuance of the family. Hearing my mother speaking to me thus, Bhiṣma, the Gangâ's son, the expert

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in finding out truth in fine points with regard to Dharma, said to me:—"O Dvaipâyana! You are wholly sinless; you ought not therefore to argue on this point; obey your mother as she says and be happy.

56-61. Vyâsa said:—"O King! Hearing his words and my mother's request, I decided to do this very hateful act with a fearless heart without any suspicion. When Ambikâ finished her ablutions after menstruation, I gladly cohabited with her in the night; but that young lady seeing my ugly ascetic form, was not attached to me; I then cursed that beautiful woman thus:—As you closed your eyes at the first cohabitation with me, your son will be born blind. O Muni! On the second day my mother enquired me when I was alone:—"O Dvaipâyana! Will there be born a son of the daughter of Kâs'îrâj? I then bowed my head with shame, and told "Mother! The son will be born blind, through my curse." O Muni! The mother then rebuked me harshly "O Child! Why did you curse that the son of Ambikâ would be born blind?

Here ends the Twenty-fourth Chapter in the Sixth Book on the description of Vikṣepa S'akti in the discourse between Vyâsa and Nârada in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXV.

1-10. Vyâsa said:—"O King! The mother became astonished to hear me. Becoming very anxious for a son, she began to speak to me. O Child! The wife of your brother, the daughter Ambâlikâ of Kâs'îrâj, is a widow; she is very sorrowful; she is endowed with all auspicious signs and endowed with all good qualities; better cohabit with that beautiful young wife and get a child according to the tradition of the Śiṣṭas. Persons born blind are not entitled to kingdoms. Therefore take my word and procreate a beautiful son and thus keep my honour. O Muni! Hearing the mother's words, I began to wait in Hastinâpura till Ambâlikâ, the daughter of Kâs'ârîj, finished her ablutions after menstruation. That King's daughter, of curling hairs, came to me alone at her mother-in-law's order, and became very much abashed. Seeing me an ascetic with matted hairs on my head and void of every love sentiments, perspiration came on her face; her body turned pale and her

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mind void of any love towards me. When I saw that lady trembling and pale beside me, I angrily spoke :-- "O One of beautiful waist ! When you have turned out pale, considering your own beauty, let your son be of a pale colour." Thus saying I spent there that night with Ambâlikâ. After enjoying her I took farewell from my mother and went to my place.

In due course, the two daughters of the King gave birth to two sons respectively, one blind and the other pale. The son of Ambikâ was named Dhritarâṣṭra ; and the son of Ambâlikâ was named Pâṇḍu, as his colour was pâṇḍu (pale). Mother became absent-minded when she saw the two sons in those states. After one year she again called me and said :—"O Dvaipâyana ! These two persons are not so fit to become kings ; therefore beget one more son beautiful and according to my liking. When I consented, she became very glad and, in due course, asked Ambikâ to embrace me and give birth to a son, endowed with extraordinary qualities, and fit to preserve the line worthy of the Kuru dynasty. The bride did not then say anything on account of her bashfulness. But when I went in the night time according to my mother's order, to the sleeping room, Ambikâ sent to me a maid-servant of Vichitravîrya, full of youth and beauty, and adorned with various ornaments and clothings. That maid-servant of beautiful hairs and of a swan-like gait adorned with garlands and red sandal-paste, came to me with many enchanting gestures and making me take my seat on the cot, became herself merged in love sentiments. O Muni ! I became pleased with her gestures and amorous sports and passed the night, full of love towards her and played and cohabited with her. At last I gladly gave her the boon "O Fortunate One ! Your child, begotten by me, will be endowed with all good qualities, will be of good form, will be conversant with all the essences of Dharma, calm and quiet and truthful.

22-34. In due course, a child named Vidura was born to her. Thus I had three sons ; and in my mind grew up Mâyâ and affection that these were my sons." When I saw again those three sons, heroic and full of manliness, the only cause of my sorrow due to the bereavement of my son Śuka vanished away from my mind. O Lord of Dvijas ! Mâyâ is very powerful and extremely hard to be abandoned by those who are not masters of their senses ; She enchants even the wise, though She does not possess any form nor any substratum nor any support. I could not find any peace, even in the forest, as my mind was attached to my mother and children. O Muni ! My mind then began to oscillate like a pendulum and I remained sometime in Hastinâpura and sometime on the

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banks of the Sarasvatî. I could not stay in a certain fixed place. By discrimination, the knowledge sometimes flashed in my mind :—"Whose sons are these ? The attachment is nothing but merely a delusion. On my death they would not be entitled to perform my Śrâddha ceremony. These sons are begotten by ways and manners not sanctioned by Dharma; what happiness can they bring to me ? O Muni ! The powerful Mâyâ has caused this delusion in me. What ! Knowing this Śamsâra to be unreal Alas ! I have fallen into this well of the Darkness of delusion. Thus I repented when I thought over the matter deeply and when I was alone in a solitary place. When, subsequently, through the mediation of Bhîṣma, the powerful Pâṇḍu got the kingdom, I became pleased to see the prosperity of my son. O Muni ! This is also the creation of Mâyâ. The daughter of the King Sûrasena, named Kunti, and the daughter of the King of Madra, named Mâdrî became the two beautiful wives of Pâṇḍu. Pâṇḍu was cursed by a Brâhmâna that he would die if he cohabited with any woman ; he therefore became dispassionate and quitting his kingdom, went to the forest with his two wives. Hearing Paṇḍu gone to the forest I felt pain and went to my son who was staying with his wives and consoling him, came to Hastinâpura, where I held a conversation with Dhritarâṣṭra and then came back to the banks of the river Sarasvatî.

35-50. Pâṇḍu in his forest life, got five sons out of his wives by the Devas Dharma, Vâyu, Indra, and the twin As'vins. Dharma, Vâyu, and Indra beg at respectively of Kunti the three sons Yudhiṣṭhira, Bhîmasena and Arjuna ; and the two As'vins begat of Mâdrî the two sons Nakulu and Sahadeva. Once Mâdrî, full of youth and beauty, was staying alone in a solitary place and Paṇḍu seeing her embraced her and due to the curse, died. When the funeral pyre was ablaze, the chaste Mâdrî entered into the fire and died a Satî. Kuntî was prevented from doing so, as she was to nurse and look after her young children. The Munis then took the sorrowful Kuntî, the daughter of Śûrasena, bereft of her husband to Hastinâpur and handed her over to the high-souled Bhîṣma and Vidura. When I came to hear this, my mind was greatly agitated to see the pain and pleasure that other people suffered. Bhîṣma, Vidura, and Dhritarâṣṭra began to nourish and support Yudhiṣṭhira and others as they considered them the sons of their dearest Pâṇḍu. The cruel and wicked sons of Dhritarâṣṭra, Duryodhana and others united with each other and began to quarrel horribly with the sons of Pâṇḍu. Droṇâchârya came there accidentally and Bhîṣma treated him with great respect and requested him to stay in Hastinâpura and educate the sons of Kuru. Karṇa was the the son of

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Kunti, when she was young and unmarried ; and he was quitted by her no sooner he was born. The charioteer Sûta (or carpenter) Adhiratha found him in a river and nourished him. Karṇa was the foremost of the heroes and therefore the great favourite of Duryodhana. The enmity between Bhîma and Duryodhana, etc., began to grow greater day by day. Dhritarâṣṭra, thinking the difficult situation of his children, fixed the residence of the sons of Pâṇḍu at the Vâraṇâvata city so that the quarrels might die away. Out of enmity, Duryodhana ordered his dear friend Purochana to build there a house of lac for the Pâṇḍavas. O Muni ! When I heard that Kunti and her five sons were burnt in the lac-house, I became merged in the ocean of sorrows and thought that they were my grandsons. I was overwhelmed with sorrow and began to search after them in deep forests day and night till at last I found them in Ekachakrâ city, lean and thin and very much distressed with sorrow.

51-63. I became very glad to see them and sent them soon tothe city of the King Drupada. Wearing the deer's skin, they went there dejected with sorrow in the Brâhmiṇ's dress and stayed in the royal court. The victorious Arjuna shewed prowess and pierced the mark (the eye of the fish) and obtained Kriṣṇâ, the daughter of the King Drupada. By the order of the mother Kunti, the five brothers married her. O Muni ! I became very glad to see that they were all married. The Pâṇḍavas , then, accompanied by Pânchâlî, soon went to Hastinâpura. Dhritarâṣṭra then fixed Khâṇḍavaprastha as the residence of the Pâṇḍavas. Viṣṇu, the son of Vasudeva, then performed the Yajña with the victorious Arjuna and satisfied the Great Fire. The Pâṇḍavas next performed the Râjasûya sacrifice and that made me very glad. Seeing the affluence and prosperity of the Pâṇḍavas and the great assembly hall beautiful and exquisitely artistic, Duryodhana was burnt up, as it were, with malice and made arrangements for play in dice, very injurious in its consequences. Śakuni was expert in playing deceitfully and Yudhiṣṭhira the son of Dharma, was not expert in this play. So Duryodhana made, Śakuni play for him and stole away all that Yudhiṣṭhira had and insulted, at last, in the royal assembly, the daughter of Drupada, Yâjñasenî and gave her much trouble. The Pâṇḍavas then went with Pânchâlî in an exile in the forest for twelve years. And I was very much grieved to hear this O Muni ! Though I know all about the Sanâtan Dharma, yet I was deluded and merged in these worlds of pains and pleasures. Who am I ? To whom do these sons belong ? My mind roams day and night on the thought of all these. O Muni ! What shall I do ? And whither shall I go ? I do'nt find happiness anywhere; my mind is, as it were, floating in a

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rocking machine and it is never being fixed. O Best of Munis ! You are all-knowing ; solve my doubts so that my mental fever may be quietened and I may be happy.

Here ends the Twenty-fifth Chapter on the cause of Moha of Vyâsa Deva asked before Nârada in Śri Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXVI.

1-13. Vyâsa said :—" O King ! When I asked him why this delusion overtook me, Maharṣi Nârada smiled and said :—" O son of Parâs'ara ! You are thoroughly acquainted with all the Purâṇas. Why then are you making this question about the cause of my Moha (delusion). No embodied soul can exist in this Sams'ara without this Moha. Brahmâ, Viṣṇu, Rudra, and the other Devas, Śanaka, Kapila and the other Riṣi s, all these are surrounded by Mâyâ and are thus travelling in this path of Sam' sâra. The people know me as a Jñânin ; but I, too, am deluded like an ordinary man. I am now speaking to you as certain as anything my of previous history now. I was deluded by Mâyâ ; hear it attentively. O Son of Vâsavî ! Great troubles and pains were felt by me before, due to this Moha, for my wife. One day Parvata and I, the two Devarṣis, went out together from the Devaloka to see the excellent portion of the earth named Bhârata and came to the Martyloka or the land of the mortals. We then began to travel over various places and saw the places of pilgrimages and the holy places and the beautiful hermitages of the Munis. Before we went out from the Devaloka, we consulted with each other and entered into this agreement that we would not hide our feelings from each other, whether they be good or bad, while we would travel over the face of the earth. Whether it be our desire to get good, or wealth or women for enjoyment, whatever arises in the mind of any of us, we would express that freely amongst ourselves. Thus making an agreement, we went out in right earnest as Munis to travel over the face of this earth. Thus roaming all over the face of the earth, at the end of the summer season, when the rainy season commenced we came to the beautiful city of the King named Śanjaya. The King showed us great respect and worshipped us with devotion. Since then we remained for four months at his house.

14-33. During the four months of the rainy season, the roads are always almost impassable ; it is, therefore, wise to stay at one place. For eight months, the Dvijas should always remain abroad on some work

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or other. Thinking all these, we two began to stay in the house of the King Sanjaya. That liberal-minded King gladly and with respect kept us as his guests and tendered to us all our requirements. The King had a very beautiful daughter named Damayantî, with good teeth. The King ordered her to take care of us. That large-eyed princess, of great discrimination, was very energetic, day and night. She began to serve both of us. In due time she gave us water for our bath, excellent meat, food, towels for cleaning and rubbing our faces, in fact, everything what we desired. She kept ready for us whatever we desired, fans, seats, beds, whatever were necessary for us. Thus she began to serve. We were also engaged in the study of our Vedas and in those practises that were approved by the Vedas. O Dvaipâyana! I used to sing, then, with lute in my hands, the sweet lovely Sâma Gâyatri songs in tunes and good Svaras. The princess herself appreciated the songs and when she heard these Sâma songs ravishing to one's mind, she became attached to me and showed signs of affection. Day by day the attachment towards me grew stronger. Seeing her attached to me, my mind also became attached to her. Thus that princess indulged in amorous sentiments towards me and began to make slight distinctions between the food and other things offered to me and Parvata. I got warm water for my bath and Parvata used to get cold water; I got nice curds when food was served to me whereas Parvata got only whey. I got nice white bedding for myself to sleep on whereas Parvata had merely a dirty sheet to lie down. Thus the princess began to serve me with great love and devotion but not so she served Parvata. The fair lady began to look at me with eyes of love; not so towards Parvata. Parvata was very much surprised to see all this and thought within himself "What is this?" Parvata, then, asked me in private:—"O Nârada! Speak out to me truly in detail. The princess shews with much gladness and affection her deep love towards you; she serves you with dainty dishes but she behaves not so with me. I therefore suspect when I see all these distinctions made between you and me, that the daughter of the King Sanjaya wants with her heart and soul to make you her husband. And you also want to make her your wife. I have come to know this by signs and symptoms; for affection and love reigning inside can be made out by outward expressions of eyes and face. Whatever this be, O Muni! Now speak truly to me; do never tell a lie. When we went out from the Heavens, we made out that agreement; now remember that.

34-42. Nârada said:—Thus questioned suddenly by Parvata, I became very much abashed and said:—"O Parvata! This large-eyed princess is ready to marry me and I am also very much attracted towards

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her." When Parvata heard all these, he became very much angry and uttered repeatedly "Fie ! O Nârada ! Fie ! O Nârada !" First you swore on oath and then you deceived me afterwards. Therefore, O Deceiver of friends ! I curse you and let your face become that of a monkey." When the high-souled Parvata cursed thus, the face turned immediately into that of a monkey, elongated and distorted. I did not excuse him, though he was my sister's son. I also got angry and cursed him "Certainly, your journey to the Heavens will be stopped. You will not be able to go to Heaven). O Parvata ! When you cursed me so heavily for so trivial a fault of mine, I see you are very mean. Whatever it be, you will have to remain on earth so long." At this Parvata became very sad and went out of the city. My face became immediately like that of a monkey: The daughter of the King became very sorry to see my face thus distorted into that of a monkey. I did not see her glad as she was before ; but her desire to hear my playing with my lute remained the same as before.

43-52. Vyâsa said :—" O Muni ! What happened next ? How did you get yourself rid of your curse and how did you get your man-like face ? Whither did Parvata Ṛiṣi go ! When and how did you again re-unite with each other ? Kindly describe all these to me in detail. Nârada said :—" O Highly Intelligent One ! What shall I say about the nature of Mâyâ ? When Parvata went away angrily, the daughter of the King began to serve me with greater care than before. I remained there, though Parvata went away, and seeing my face monkey-like, I became very dejected and sorry and was specially troubled with the care and anxiety what would happen to me hereafter ? The King Sanjaya saw that his daughter Damayantî was slipping into her youth and asked the prime minister about her marriage. He said :—" The time of marriage of my dear daughter has now come ; I will now marry her in accordance with due rites and ceremonies. Now tell me particularly about a prince worthy of her, as we like, in beauty, qualifications, large-heartedness, calmness, patience and heroism and who is of a good family. The minister said :—" O King ! There are many princes on the face of this earth, worthy in all respects, of your daughter. Whomever you like, you can call on him and give him your daughter with elephants, horses, chariots, wealth, gems and jewels.

53-57. Damayantî, knowing the intention of his father informed the King of her own desire by her nurse and attendant. The nurse went to the King and said :—" When my father will sit at his ease and comfort you would go and speak to him in private that I am enchanted with the

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enchanting Nâda sound of the great lute played by the Maharṣi Nârada and have selected him as my bridegroom. No other person will be dear to me. "O Father! Marry me with Nârada and thus fulfil my desire; O Knower of Dharma! I wo'nt marry anybody but Nârada. O Father! I am now merged in the Nâda-ocean (sound ocean) of bliss, sweet and joyful, void of anything destructive of happiness, void of Nakra, alligators, and fishes, Timingala, etc. (injurious animals) and without any salty taste; my mind won't be satisfied with any other thing.

Here ends the Twenty sixth Chapter of the Sixth Book on the description by Nârada of his own Moha in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa

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CHAPTER XXVII.

1-13. Nârada said :—On hearing these words of her daughter from her nurse, the King addressed the queen Kaikeyî, of lovely eyes, standing close by, thus :—Have you heard what the nurse has said? Damayantî has mentally chosen the monkey-faced Nârada as her husband. "What has she thought? Whatever it be, it is no doubt, an act of great foolishness. His face is monkey-like; how can I betroth my daughter to him? Where is an ugly beggar Nârada? And where is my daughter Damayantî? The marriage between them is quite unjust; never it should take place." O Beautiful One of good hairs! Better call her before you in private and shew her reasons approved of the Śâstras and of the aged persons and make her desist from such a rash course. On hearing her husband's words, the mother of Damayantî called her in private and said :—"O Child! Where is your this beautiful face? And where is the monkey-like face of Nârada? You are smart and quick; how have you been, then, deluded by such a Moha? O Child! You are the daughter of a king! Your body is gentle like a creeper. And Nârada always besmears his body with ashes; so his body is very rough. O Spotless One! How will you change your words with him? Why do you shew your attachment to an ugly person? What pleasure do you feel thereby? You would be married to a beautiful prince; never follow this rash course; your father is very sorry to hear these from your nurse. O One of soft body! Judge this yourself, what intelligent man is there that is not sorry at the soft Mâlatî creeper entwining a thorny tree? Even a stupid silly man would never

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feed a camel, that likes thorns, with soft betel-leaves. When your marriage time arrives, say yourself, who will not be sorry to see you going to Nârada and embracing him by his arms ! Nobody likes to speak with an ugly faced one ; how will you be able to spend your time with him till your death !

14-29. Nârada said :—On hearing the mother's words, the gentle Damayantî, with her mind intently fixed on me, spoke to her mother, very much depressed in her spirits. "O Mother ! What good face and beautiful form will avail, who is not in the path of love and who is quite ignorant of amorous feelings and sentiments ! And what will the wealth and kingdoms of that unskilled illiterate person avail ! The deer, that roam in the forest, getting enchanted by the Nâda (sound) Rasa, give up their lives even to the singers. So they are fortunate. But fie to the persons who are illiterate and void of feelings of love ! O Mother ! Nârada Riṣi is well conversant with the science of music with seven Svaras. No other man save Mahâ Deva knows this. Living with an illiterate person is courting death at every moment. One devoid of qualifications should be always avoided, by all means, though he be wealthy and of a beautiful form. Fie on the friendship with kings that are illiterate and puffed up with vain arrogance ! A well-qualified man, be he even a beggar, is far better to be cultivated friendship with. Leaving other circumstances out of account, even to change words with such a well qualified man, makes one highly delighted. The man is very rare in this world, though he be weak, if he be well veresed in the science of music and if he knows Svara, Grâma, Murchchanâ and be skilled in eight sentiments of love. [*Note.*—Svara—Ṣaḍaja, Riṣabha, Gâṇdhâra, Madhyama, Panchama, Dhaivata and Niṣâda. Grâma—the gradual increase and decrease in Svaras. Murchchanâ—the rising of sounds, an intonation ; a duly regulated rise and fall of sound conducting the air and the harmony through the keys in a pleasing manner ; changing the key or passing from one key to another ; modulation ; melody.] The man versed in the knowledge of Svara leads one to the Heaven of Kailâs'a as the rivers Ganges and Sarasvatî by their own merits lead one to Kailâs'a. There is not the least doubt in this. He is a Deva in his human body who knows the Svara measure ; and he who does not know the Svara and its seven grades is a beast though he has a human form—he who finds no delight when he hears the tune regulated by Murchchanâ and the seven Svaras. Do not consider the deer as beasts for they get enchanted when they hear the musical notes. The venomous snakes, though they have no ears, get delighted to hear the enchanting Svara Nâda by their eyes. They even are to be praised ;

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but fie on those human beings who have ears but who do not find any delight when they hear the Nâda! The little children feel intense pleasure to hear the music, but fie, fie on those elders who are void of this musical sentiments! Does not my father know that Nârada Riṣi is ornamented with many qualifications? Who is there in the three worlds like him in singing the Sâma songs! For this very reason, indeed! I have already selected him as my husband; afterwards, due to a curse, the Muni, the ocean of qualifications, got his face changed into that of a monkey. The Kinnaras, skilled in the science of music, have their faces horse-like; but are they not dear to all? What business have they to get good faces? They enchant the Devas even by their sweet ravishing songs. O Mother! Kindly tell my father that I have already chosen Nârada as my husband. Therefore let him deliver me to his hands, without making any further requests in this matter.

30-40. Nârada said:—On hearing the words of her daughter Damayantî, that unblameable pure queen knowing her attachment deep towards me, spoke to the King thus:—"O King! Now celebrate in an auspicious day and on an auspicious moment the auspicious marriage of Damayantî; the daughter has said that she has already selected Nârada as her bridegrom and it cannot be otherwise." Thus prompted by the queen, the King Sanjaya performed the marriage ceremony of her daughter in accordance with due rites and customs and in an exceedingly becoming manner. O Riṣi! Thus I entered into the married life and remained there though my heart constantly burned with the thought of my monkey-face. Whenever the princess used to come to me for my service, I used to get tormented with the remembrance of my monkey-face; but her face beamed with gladness whenever she saw me; never she became sorry nor dejected, even for a moment, to see my face monkey-like.' Thus time passed on. One day the Muni Parvata suddenly came there, after making his sojourn to many places of pilgrimages. I showed him a great respect and gladly loved him and greeted him duly; he got himself seated in an excellent Âsana and became very sorry to see me. I am his uncle and have entered into a married life; my face has become monkey-like. Therefore I am very much depressed in spirits and worried with the sad thought and has become lean and thin. Seeing this he was overwhelmed with pity. He then said:—"O Muni! The curse that I cast on you before out of my anger, I now withdraw. "Hear." O Maharṣi! Let your face be by my merits, again as good as it was before; I now feel pity for the daughter of the King.

41-52. Hearing thus, my heart also became gentle and instantly with a view to free him of my curse, I said:—"Let your journey to

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the Heavens be re-established. I now make this special favour on you as regards my curse on you before." "O Dvaipâyana! At his word, before our sight, my face became exceedingly handsome as it was before. The princess Damayantî became very glad and instantly she went to the mother and said:—"O Mother! At the word of Parvata, the great Muni, the curse of your son-in-law has been removed and his face has become handsome as before and the lustre of his body has also increased. The queen was very much filled with ecstacy and joy at Damayantî's words and went hurriedly and informed the King. The King Sanjaya gladly went at once to see the Muni. The great King became very glad and gave lots of wealth, gems and jewels to me and my nephew Parvata as a dowry. O Dvaipâyana! Thus I have described to you my old story how I felt the strong influence of Mâyâ. O Fortunate One! Owing to the illusory nature of the Guṇas, like a magic, no embodied being in this world could have been happy before, or he is happy now or he will be happy hereafter. Lust, anger, greed, jealousy, attachment, egoism, and vanity, each one of these is very powerful; nobody is able to conquer these. O Muni! The three Guṇas Sattva, Rajas and Tamas are the entire causes of the coming into this bodily existence of every being. O Dvaipâyana! Once I was passing with Bhagavân Viṣṇu, laughing and joking, making merriments through a forest, when suddenly I was transformed into a woman. Next I became the wife of a king enchanted by Mâyâ, I remained in his house and gave birth to many children.

53-56. Vyâsa said:—" O Devarṣi! A great doubt has now arisen in my mind at your word. O Muni! You are very wise; how then did you get womanhood; how again did you regain your manhood? Who was the king at whose house you stayed and how did you give birth to children; describe fully and satisfy my curiosity. Describe to me, now, the nature of Mâyâ, extremely wonderful, by which this entire universe, moving and non-moving, all are enchanted. O Muni! Though I have heard your nectar-like words, capable to remove all the doubts, embodying the essence of all the Śâstras, yet I am not fully satiated.

Here ends the Twenty-seventh Chapter of the Sixth Book on the marriage of Nârada and his face getting transformed into that of a monkey in Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XXVIII.

1-11. Nârada said:—"O Thou whose only wealth consists in asceticism! I am now describing to you all those good stories; hear attentively. O Muni! This Mâyâ and Her Power are incomprehensible even by those who are the foremost amongst the Yogins. This whole Universe, moving and non-moving, from Brahmâ to the blade of grass, is enchanted by that Unborn and Incomprehensible Mâyâ; therefore no one can escape from the hands of that Mâyâ. One day I wanted to see Hari, of wonderful deeds, and went out with lute in my hand from Satyaloka, to the lovely Śveta Dvîpa (the residence of Viṣṇu) singing the beautiful Sâma hymns in tune with the seven Svaras. I saw there Gadâdhara, the Deva of the Devas, with four arms holding disc in one of his hands. He resembled a newly-formed rain-cloud of Śyâma colour. He was illumined with the lustre of the Kaustubha jewel in his breast. He was wearing an yellow apparel. His head was beautified with a lustrous crown. Thus the Bhagavân Nârâyaṇa was playing in amorous movements with the daughter of the ocean, fully capable to give one delight and enjoyment. Seeing me, the lovely Devi Kamalâ, dear to Vâsudeva, full of youth and beauty, decorated with ornaments, endowed with all auspicious signs, superior to all the women, went away at once (to another room) from the presence of Janârdana. The breast of Lakṣmî Devî was becoming visible even through the cloth thrown over it; therefore she went hurriedly to the inner compartment. Seeing this I asked Janârdana, the Deva of the Devas, the Lord of the worlds, and holding a garland of forestgrown flowers-thus:—"O Bhagavân! O Slayer of Mura! O Padmanâbha! Why has Kamalâ Devî, the Mother of all the Lokas, on seeing me coming here, gone out of Your presence. O Lord of the worlds! I am not a rogue nor a cheat; I have conquered my passions and am become an ascetic; I have conquered even Mâyâ. Therefore O Deva! What is the cause of the departure of the Kamalâ Devi from here? Kindly explain this to me.

12-20. Nârada said:—"O Dvaipâyana! Hearing my words, expressive of my pride, Janârdana smiled and spoke to me in words sweet like the sound of a lute:—"O Nârada! The rule in such cases is this:—The wife of any man whatsoever ought not to stay before any other male outsider than her husband. O Nârada! It is very hard to conquer Mâyâ; even those, who by Prâṇâyâma have conquered their Prâna Vâyu, their organs of senses and their food, even those Sâmkhya Yogins and the Devas are not able to conquer Mâyâ. The words that you have just now uttered that you

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have conquered Mâyâ are not fit to come out of your mouth; for by your knowledge of music, it seems that you are enchanted with the sounds of the music. Brahmâ, I, Śiva, and the other Munis, none of us has been able as yet to conquer that Unborn Mâyâ; how, then, can it be possible that you or any other man can conquer that Mâyâ! Any embodied being, be he a Deva, a human being, or a bird, no one is able to conquer that Mâyâ Unborn. Whoever is endowed with the three Guṇas, be he a knower of the Vedas, or a Yogin, or conqueror of his passions, or all knowing, is not able to conquer Mâyâ. The Great Time (Kâla) though formless, is one form of Mâyâ and fashions this universe. All the Jîvas are subservient to this Kâla, be he a good literary person, or of a mediocre nature, or an illiterate brute. This Kâla sometimes makes even a religious man that knows Dharma confounded and deluded; so you know the nature of Mâyâ is very incomprehensible and Her ways mysterious. (*Note*.—This Kâla is of the fourth dimension, time and space.)

21-23. O Dvaipâyana! Thus saying, Viṣṇu stopped. I was greatly astonished and asked that Eternal Vâsudeva, the Deva of the Devas, the Lord of the World, "O Lord of Ramâ! What is the form of Mâyâ? How is She? What is the measure of Her strength? Where She resides? Whose substratum is She? Kindly tell these to me. O Preserver of the Universe! I am greatly desirous to see Mâyâ; Shew Her to me quickly. O Lord of Ramâ! I am very eager to know Mâyâ. Be graciously pleased to describe to me the glory of Mâyâ.

24-36. Viṣṇu said:—Mâyâ resides everywhere throughout this whole Universe: Her nature consists of the three Guṇas; She is the substratum of all; She is omniscient, and acknowledged by all; invisible, and of diverse forms. O Nârada! If you want to see Mâyâ, then come quickly and mount with me on Garuḍa; we both will go elsewhere and I will shew you that Mâyâ, invincible by those who have not conquered themselves. O Son of Brahmâ! Do'nt be depressed when you see Mâyâ. Thus saying, Janârdana Hari remembered Garuḍa and instantly he came to Hari. Janârdana mounted on him and gladly made me also get up on his back and took me with Him. In a moment Garuḍa, went, at his command, with the speed of wind to the forest where the Bhagavân desired to go. Mounting on Garuḍa we passed and saw on our way beautiful forests, nice lakes, rivers, towns, villages, huts of cultivators, towns close to the mountains, huts for cow-keepers in cowsheds, the beautiful hermitages of the Munis, lovely Jhils, tanks and lakes beautified with big lotuses, flocks of ewes, packs of wild boars, etc., till, at last, we came to a place close to Kanauj. I saw there a beautiful divine tank; nice lotuses blossomed there, spreading their sweet fragrance all around; the bees

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were making lovely humming noise and ravishing away the minds of men; various flowers, lilies, etc., were beautifying the place; Geese, Kâraṇḍavas, and Chakravâkas and other acquatic fowls were playing with their cackling noise, the water was very sweet like milk; the tank was defying, as it were the ocean. Seeing such a wonderful tank, the Bhagavân told me:—"O Nârada! See, how beautiful is this deep tank with its clear waters, and adorned all over with lotuses! The sweet voiced flamingoes are roaming on the lake making lovely sounds!

37-54. We will bathe in this tank and then go to the city Kanauj. Thus saying, He made me descend quickly from Garuḍa and He himself also got down. Then the Bhagavân smilingly caught hold of my fore-finger and repeatedly praising the glory of the tank took me to its bank. We rested a while on the cool umbrageous beautiful bank when Śrî Bhagavân said:—"O Muni! Better bathe you first in this tank; next I will bathe in this very holy pool of water. O Nârada! Look! Look! How clear crystal-like is the water of this pool like the heart of a saint; see how it smells also fragrantly in contact with the lotuses on it. When the Bhagavân spoke thus to me; I kept my lute and deer skin aside and gladly went to the edge of the tank. Washing then my hands and feet I tied my hair lock and, taking Kus'a grass, I performed my Âchaman and, purifying myself, began to bathe myself in that tank. While I was bathing, Hari was looking at me; by the time I took a dip, I saw that I quitted my male form and got a beautiful female form. Hari took away, then, my deer skin and lute and mounting on Garuḍa went away in a moment to His own residence. Getting the female form and decorated with excellent ornaments, my memory of my previous male form vanished at once; I forgot all about my famous lute and forgot also Jagannâtha, the Deva of the Devas. I then came out of the tank in that enchanting woman form, saw the pool of water filled with clear limpid water and adorned with lotuses. Seeing that, I began to think:—"What is this?" and I became very much astonished. While I was thus meditating in my woman form, a king, named Tâladhvaja, came there, all on a sudden, on a chariot, accompanied by numerous elephants and horses. The King looked like a second Cupid; he was decorated with various ornaments on his various limbs; he was just entering into his youth and he looked very enchanting. The King saw me at once and looking at me decked with divine ornaments and my moon-like face, was greatly astonished and asked me:—"O Kalyâṇî! Who are you? Are you the daughter of a man or of a Nâga (serpent) or of a Gandharva or of a Deva? I see you are now in your youth; why are you alone here? O Lovely-eyed!

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Has any fortunate person married you? Or are you still unmarried? Speak all these truly to me. O Fair-haired One! What are you looking at in this tank? O One enchanting, as it were, like the Cupid! What is your desire? Say, O Slanting-eyed! My mind is ravished to hear your cuckoo-like voice. O One of thin waist! Choose me as your husband and enjoy various excellent things as you like.

Here ends the Twenty-eighth Chapter of the Sixth Book on Nârada's getting the feminine form in the Mâhapurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXIX.

1-11. Nârada said :—" O Dvaipâyana ! When the King Tâladhvaja asked me thus, I thought over earnestly and said thus :—" I do not know whose daughter I am ; nor do I know quite certainly where are my father and mother ; one man placed me here on this tank and has gone away, whither I do not know. O King ! I am now an helpless orphan ; what shall I do now? Where to go ? What to do by which I can have my welfare ? I am all the while thinking on these. O King ! The Destiny is powerful ; I have not the least control over it ; you know Dharma and you are a King. Do now as you like. O King ! Do nourish me ; I have no father, no mother, nor any acquaintances and friends ; there is no place for me also to stand on ; therefore I am now your dependant. When I spoke thus, the King looked at my face and became love-stricken for me ; he then told his attendants to bring an excellant rectangular and spacious palanquin to be carried on four men's shoulders, gilt and adorned with jewels and pearls, where soft sheets were spread inside and covered all over with silken cloths Instantly the servants went away and brought for me a beautiful palanquin. I got on it to serve the best wishes of the King. The King also gladly took me home. In an auspicious day and in an auspicious moment he married me in accordance with due rites and ceremonies on the presence of the Holy Fire.

12. I became dearer to him than even his own life and the King, with great fondness, kept my name as Saubhâgya Sundarî.

18-20. The King then began to sport with me amorously according to the rules of the Kâma Śâstra in various ways and with great enjoyments and pleasures. He then left all his kingly duties and state affairs and he began to remain day and night with me deeply immersed in amorous sports ;

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so much his mind was merged in me in these plays that he could not notice the long time that passed away in the interval. He used to drink the Vâruṇî wine and, forsaking all the state affairs, began to enjoy me in nice gardens, beautiful lakes, lovely palaces, beautified houses, excellent mountans and enviable forests and became completely subservient to me. O Dvaipâyana! Being incessantly engaged with the King in amorous sports and remaining obedient to him, my previous body, male ideas, or the birth of Muni nothing whatsoever came in my memory. I remained always attached to him, being obedient to him with a view to be happy and I constantly thought over "that this King is very much attached to me, I am his dearest wife to all others; always he thinks of me, I am his chief consort, capable to give him enjoyment." My mind became entirely his and I completely forgot the eternal Brahmajñan and the knowledge of the Dharma Śâstras.

21-31. O Muni! Thus engaged in various amorous sports, twelve years passed away as if a moment and I could not perceive that. Then I became pregnant; and the King became very glad and performed all the ceremonies pertaining to my impregnation and holding of the child in my womb. In order to satisfy me, the King used to ask me always what things I liked; I used to be very much abashed; seeing this, the King used to be still more glad. Ten months thus passed away and in an auspicious Lagna and when the asterism was favourably strong, I gave brith to a son; the King became very glad and great festivities were held on the birth ceremony of the child. O Dvaipâyana! When the period of the birth-impurity was over, the King saw the face of the child and was greatly delighted; I then became the dearest wife of the King. Two years after again I became impregnated; the second auspicious son was born. The King gave the name Sudhanvâ to the second son and on the authority of the Brâhmiṇs, kept the name of the eldest son as Vîravarmâ. Thus I gave birth to twelve sons, in due course of time, to the King's great liking; and I was engaged in rearing up those children and thus I remained enchanted. Again in due course, I gave birth to eight sons; thus my houshold was filled with happiness. The King performed the marriage ceremonies of all those children duly and befittingly; and our family became very large with sons and their wives.

32-52. Then I had some grandsons and they increased my attachment and the consequent delusion with their all sorts of playful sports. Sometimes I felt happy and prosperous and sometimes I felt pain and sorrow when my sons fell ill. Then my body and mind became very much troubled with sorrows. Again the quarrels amongst my sons and my daughters-in-

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law, brought terrible pain and remorse in my mind. O Best of Munis! Thus I was greatly immersed in the terrible ocean of these imaginary thoughts, sometimes happy and sometimes painful, and I forgot my previous knowledge and the knowledge of the Śâstras. I was merged in the thought of myself being a woman and lost myself entirely in doing the household affairs. I began to think "that I have so many daughters-in-law; so many powerful sons of mine are playing together in my house; Oh! I am fortunate and full of merits amongst women" and thus my egoistic pride increased. Not for a moment even occurred the thought that I had been Nârada; the Bhagavân had deceived me by His Mâyâ. O Kriṣṇa Dvaipâyana! I was deluded by Mâyâ and passed away my time in the thought "that I am the king's wife, chaste and of good conduct, following good Âchâra; I have so many sons and grandsons; I am blessed in this Saṁsâra and that I am so happy and prosperous." One powerful king of a distant country turned out an inveterate enemy of my husband and came to the city of Kanauj to fight with my husband, accompanied by chariots, and elephants and the fourfold army. That enemy beseiged the city with his army; my sons and grandsons went out and fought valiantly with him but owing to the great Destiny, the enemies killed all my sons. The King retreated and returned to his palace. Next I heard that powerful King killed all my sons and grandsons and had gone back to his country with his army. I then hurriedly went to the battle-field, crying loudly. O Long-lived One! Seeing my sons and grandsons lying on the ground, in that horrible and distressed state, I became merged in the ocean of sorrows and lamented and wept loudly and wildly "O my Sons! Where have you gone leaving me thus? Alas! The pernicious Fate is very dominant, and very panisgiving and indomitable. It has killed me to-day." By this time, the Bhagavân Madhusûdana came to me there in the garb of a beautiful aged Brâhmiṇ. His dress was sacred and lovely; it seemed he was versed in the Vedas. Seeing me weeping distressedly in the battle-field he said :—"O Devî! O cuckoo-voiced One! It seems you are the mistress of a prosperous house and you have got husband and sons! O thin-bodied One! Why are you thus lamenting and feeling yourself distressed! All this is simply illusion caused by Moha; think; who are you? whose sons are these? Now think of your best hereafter; Do'nt weep, get up and be comfortable, O Good-eyed one?

53-54. O Devî! To shew respect to your sons, etc., gone to the other worlds, offer them water and Til. The friends of the deceased ought to take their bath in a place of pilgrimage; never they should bathe in their houses. Know this as ordained by Dharma.

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55-66. Nârada said:—"O Dvaipâyan! When the old Brâhmiṇ thus addressed me, I and the King and other friends got up. The Bhagavân Madhusûdana causing this creation, in the form of a Brâhmaṇa, led the way and I followed him quickly to that sacred place of pilgrimage. The Viṣṇu Bhagavân, the Lord Janârdana Hari, in the form of a Brâhmiṇ, kindly took me to the tank named Pumtîrtha (male tirtha) and said:—"O One going like an elephant! Better take your bath in this tank; forego your sorrows that are of no use; now the time has arrived to offer water to your sons." Better think that you had millions of sons born to you in your previous births and for that your millions of sons and daughters lost their lives; you had millions of fathers, husbands, and brothers and you lost them again; O Devî! Now tell me for whom you will now grieve? All these, then, are merely mental phenomena; this world is full of delusion, false like a mirâge and dream-like; the embodied souls, simply get pains and sorrows and nothing else. Nârada said:—On hearing his words, I went to bathe in that Pumtîrtha, as ordered by him. Taking a dip, I found that, in an instant, I became a man; the Bhagavân Hari, in his own proper form, was standing on the edge with a lute in his hand." O Brâhmiṇ! When getting out of the water, I came to the bank and saw the lotus-eyed Kriṣṇa, pure consciousness then flashed in my heart. Then I thought "that I am Nârada; I have came to this place and being deluded by the Mâyâ of Hari, I got the female form." When I was thinking thus, Hari exclaimed "O Nârada! Get up; what are you doing, standing in the water?" I was astonished; and, recollecting my feminine nature, very severe indeed, began to think why I was again transformed into a male form.

Here ends the Twenty-ninth Chapter of the Sixth Book on the Nârada's getting again his male form in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXX.

1-14. Nârada said:—"O Best of Munis! The King was greatly astonished to see me dip in the tank in a female figure and get up from the tank in a male figure and thought: "Where is my dearest wife? And how is this Nârada Muni suddenly come here! The King, not seeing his wife, lamented very much and cried frequently "O my dear Wife! Where have you gone, leaving me here thus." Without you, O One of spacious hips! My life, palace and

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kingdom, all, are quite useless. O Lotus-eyed one! What shall I do? O Smiling One! Why is not my life getting out of my body, suffering thus from thy separation? Without you, my sentiment of love has left me for ever. O Large-eyed One! Now I am lamenting for you, O Dear! Better give me your sweet reply; the love that you expressed at our first union, where has it gone now? O One with good eyebrows! Are you sunk in the water and have you given up your life? Or are you devoured by fishes or crocodiles? Or are you carried away by Varuṇa, the Deva of the waters, to my great misfortune? O One of beautiful limbs! You are blessed, as you have gone away with your sons; O sweet-speaking One! Your affection for them was not artificial. Is it right for you to go up to the Heavens, attached by affection for your sons, leaving me your distressed husband alone, thus weeping for your separation? O Dear! I have lost both, you and my sons; yet death is not carrying me away; O! How hard is my lot! What to do? Where to go? Râma is not now in this world. He knew what was the pain caused by the separation from one's dearest wife. Oh! The cruel Fate has ordained very unwisely with great inconsistency the periods of parting from one another at different periods; when their minds and all other things are exactly the same in all circumstances of pleasure and pain. The practise of Satî (burning with one's deceased husband), as ordained by the Munis, is certainly for the good of the chaste women; but it would have been good no doubt, were there such practises allowed for the men to burn themselves with their deceased wives. Bhagavân Hari then spoke to the lamenting King in reasonable words and consoled him thus:—"O King! Why are you thus troubling yourself with pain and sorrow? Where has gone your dearest wife? Have you not heard anything of S'astras? or Have you not taken any shelter of any wise man!

15-27. Who was your wife? Who are you? Of what nature was your union and disunion and where did it take place? The union of wives and sons in this S'amsâra is momentary like the meetings of persons on boats, while crossing a river. "O King! Now go home, there is no use in your weeping thus in vain; the union and disunion of men are always under the control of Fate, the Daiva; therefore the wise should not lament for them. O King! Your union with the woman took place here; and now you have lost that beautiful, thin-bodied, large-eyed woman here also. Her father and mother you have not seen; you have got her like what is heard in the story of the crow and the Tâl fruit; as you got her wonderfully, so you have lost her wonderfully. O King! Do not grieve; Time cannot be ruled over; go home and

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enjoy yourself subservient to Time. That beautiful woman has gone away in the manner she came to you; you ought to do your stately affairs in the way as you used to do before as the ruler of all. O King! Consider that if you weep day and night, that woman will never return; why then are you giving vent to your sorrows in vain? Go now and have recourse to the path of the Yoga and thus while away your time. The enjoyable things come in course of time and they go away again in due course; therefore in this world of no gain whatsoever, the wise should never lament. Continuous pleasure or continuous pain does not always take place; pleasure and pain are never steady; they rotate always like a rotary instrument. Therefore, O King! Make your mind calm and quiet and rule happily your kingdom; or make over the charge of the kingdom to your sons and retire to the forest. This human body is seldom obtained; it is frail; therefore getting that body it is advisable to practise the realisation of the Supreme. O King! This organ of generation and this tongue reside also with the beasts, the peculiarity of human body is that knowledge can be realised in it; not in any other inferior births. Therefore leave your home, leave your sorrows for your wife; all this is the Mâyâ of Bhagavân; by Her the world is deluded.

28-37. Nârada said:—Bhagavân Hari speaking thus, the King bowed down to Him, the Deva of the Devas and finishing the bathing duties returned to his home. He then became possessed of dispassion and discrimination and making over the charge of his kingdom to his grandsons retired to the forest and realised the Supreme Knowledge. When the King went away, the Bhagavân began to laugh and laugh, seeing me again and again. I then told him "O Deva! You have deceived me. I now come to know how great is the power of Mâyâ. O Janârdana! Now I remember all that I did in my feminine form. Tell me, O Hari! O Deva of the Devas! How I lost my previous consciousness, when I got down into the tank and bathed in it. O Lord of the world! Why was I enchanted, when I got the female form and when I got the King as my husband like Śachî's getting Indra. The same mind I had; the old Jivâtmâ was there and the previous subtle body was there; how, then, I lost their memories? O Lord! Give out the cause of it and clear my doubts; a great doubt has arisen in my mind. Many enjoyments I had in my female form, drinking liquor and other prohibited things I tasted; O Slayer of Madhu! What is the cause of all these? I could not know then that I was Nârada, as I now recognise clearly what I was in and what I did in my female form. Say the Why of all these things.

38-53. Viṣṇu said:—"Know, O Intelligent Nârada! That all this

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is merely the Pastime of Mâyâ. There are many states going on in the bodies of all the living beings. The embodied beings have got their waking, dream, deep sleep and Tûriya (beyond all the three above-mentioned) states; then why you doubt that when there is another body, there would be also the change in the states? When a man sleeps, he knows not anything, he does not hear anything; but when he gets awake, he again comes to know everything completely. The Chitta gets itself moved by sleep; then mind gets different states by dreams and there arises a variety of feelings. A mad elephant is coming to kill me, and I am not able to fly away; What to do? Where to go? There is no place where I can quickly go: thus, in dreams, there arise different mental states. Sometimes we see in dreams that our departed grandfathers are come in our houses. I am seeing them, talking with them and I am dining with them. Whatever pain and pleasure are felt in dreams, when they awake, they know of what happened in their dreams and can also describe in details, recollecting what had then happened. O Nârada! Know the power of Mâyâ incomprehensible as the things seen in dreams cannot be certainly known that all those are false. O Muni! Neither I, nor Śambhu, nor Brahmâ can measure the power wielded by Mâyâ and Her three Guṇas, very hard to fathom. How, then, can any ordinary mortal know them! Therefore, O Nârada! None is able to fathom the Mâyâ. This world, moving and non-moving, is fashioned out of the triple Gunas of the Mâyâ; nothing whatsoever can exist without them. The predominant Guṇa in Me is Satva; but Rajas and Tamas exist in me; being the Lord of this world, I cannot override the three Guṇas. So your father, Brahmâ, is predominant in Rajo Guna; but Satva and Tamas never leave Him. Our Mahâ Deva is predominant in Tamo Guṇa, but Satva and Raja are always with him. Therefore, no being can exist as separate from the three Guṇas; this point I have settled in Śruti. Therefore, O Lord of the Munis! Quit this endless Moha for the world, caused by Mâyâ, and very hard to get over and worship Bhagavatî, Who is of the nature of Brahman. O Intelligent One! Now you have seen the power of Mâyâ; and you have enjoyed many things produced by Mâyâ and you have realised the extremely wonderful nature of Her. Then why do you ask me further on this point?

Here ends the Thirtieth Chapter of the Sixth Book on the glory of Mahâ Mâyâ in the Mahâpurâṇam Śrî Mad Devî Bhâgvatam of 18,000 verses by Maharṣi Veda Vyâsa.

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31-42. The King said :—" O Best of Munis ! I have already invited other Munis for this sacrifice and have collected all the materials ; how, then. can I wait for you ? O Brâhmaṇa ! You are the foremost of those versed in the Vedas and you are the family Guru of the noble Ikṣâku. How is it, then, avoiding my work you are ready to go elsewhere O Best of Brâhmiṇs ! Under the uncontrollable greed of wealth you have lost all senses and you are ready to go away without doing my work. This does not behove you. O King ! Though thus tempted by the King Nimi, the Riṣi Vas'iṣṭha went to the Indra's sacrifice. The King, too, became absent-minded and selected for the sacrifice the Riṣi Gautama. He then commenced his sacrificial ceremony close to the ocean by the side of the Himâlayan range and gave profusely the Dakṣiṇâs. The King Nimi was engaged in this sacrificial act for five thousand years. In this the Rittviks (priests) were worshipped with sufficient wealth and cows ; they were extremely glad. Then, when the five hundred years extending sacrifice of Indra was completed, the Riṣi Vas'iṣṭha came to see the King Nimi's sacrifice and waited there to see the King. The king was then asleep ; so the servants did not awake him from his sleep ; and the King did not come to the Riṣi. Feeling insult at this, the Maharṣi Vas'iṣṭha became infuriated with rage. Not seeing the King, he became very angry ; and, subject to this, he cursed the King ; when I am your lifelong Guru, especially when I prohibited you and you have forsaken me and selected another Guru and by your sheer force you are initiated, then be devoid of your body. Let your body fall off to-day.

43-50. Vyâsa said :—The King's attendants, hearing thus the curse given by Vas'iṣṭha to the King, instantly awoke him from his sleep and informed him that the Riṣi Vas'iṣṭha not seeing you, became very angry. The King Nimi, quite sinless, went then to the angry Vas'iṣṭha and humbly spoke to him the following reasonable words, pregnant with meaning. O Knower of Dharma ! I am your Yajamâna ; though I repeatedly requested you to perform my sacrifice, yet you quitted me out of the covetuousness and went somewhere else. I cannot be charged with any fault. You are the foremost of Brâhmiṇs ; and knowing that contentment is the substance of your Dharma, you did not feel ashamed to do this blameable act. You are the son of Brahmâ ; and, being versed in the Vedas and Vedângas, you are yet unaware of the subtle and very difficult nature of the Brâhminic religion. Now you want to cast your own fault on my shoulders and you are trying in vain to curse me. Anger is more to be blamed than Chândâla ! The wise men should overcome it by all means. When you, infuriated with rage, have been able to curse me for nothing, then I now curse you. " Let your this body, inflamed with

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18-22. O Muni! When my Father learnt the cause of my cares, he smiled and spoke to me in sweet words :—"O Child! The Devas, the high-souled Munis, the wise ascetics and the Yogis subsisting on air only are not able to conquer this Mâyâ. O Nârada! The power of Mâyâ is so very great that I, Viṣṇu and Śambhu, the Lord of Umâ, none are able to know Her power.

That Mahâmâyâ is creating, preserving and dissolving this world by Time, Karma, and Nature and other efficient causes. O Child! Know Her to be inconceivable and unapproachable. O Intelligent One! Do not be sorry nor should you be surprised about Mâyâ's great strength, for we all are deluded by Her.

23-25. O Dvaipâyan! Thus advised by my Father, my wonder disappeared. I then asked permission of my Father Padma Yoni (Lotus-born) and went out on tour round the sacred places of pilgrimages and on my way, seeing by and by the chief Tîrthas, I have now come here. Therefore, O Muni! Dost thou relinquish your sorrows for the extinction of the Kuru's family and remain here and pass your time in great joy and happiness. One must bear the fruits of one's Karma, good or bad; knowing this fully roam at your will wherever you like.

26-40. Vyâsa said:—"O King! Maharṣi Nârada thus kindling knowledge in me, went away; I also thought over his words. On the banks of the river Sarasvatî, I composed this Devî Bhâgavat to pass away my time during the excellent period of Sârasvata Kalpa. This Purâṇam is excellent; it is composed on the authority of the the Vedas; all doubts are removed by it; many nice events are narrated here. Therefore, O King! Not the least doubt should be entertained. As a magician makes the wooden dolls dance in his hands at his will, so this world-enchanting Mâyâ is making this world, moving and non-moving, dance from Brahmâ down to the blades of grass and all human beings. O King! Know Mâyâ's triple Guṇas to be the cause of this mind consisting of five organs of senses, that follows the Chitta (mind, buddhi and Ahamkâra). Actions arise from the causes thereof; there is no doubt in this; what doubt, then, there can arise that all these creatures of different temperaments will come out of the different Guṇas of Mâyâ. Peaceful, terrible and stupid become the persons in contact with the Mâgic Guṇas. How, then, can they exist, bereft of them? As the cloth cannot exist without threads, so the embodied beings cannot exist in the world without the triple Guṇas of Mâyâ. There is no doubt in this. As a pot cannot be made without clay, so these bodies, Devas, human or birds, cannot be created without the Guṇas. Brahmâ, Viṣṇu

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and Śiva, too, are possessed of those three Guṇas and therefore they become sometimes happy and satisfied, sometimes unhappy and dissatisfied and sometimes they become sad and remorseful as they are then under the influence of one Guṇa or the other. Brahmâ happens at times to be full of wisdom and knowledge, his temper peaceful, sweet and pleasant : and his soul rapt in Samâdhi, when he becomes possessed of Sattva Guṇa ; again when he is void of Sattva and filled with Rajo Guṇa, His temper becomes unpleasant and his appearance gets dark and awful everywhere ; and when he becomes grossly Tâmasic, He becomes sorrowful aud bereft entirely of intelligence.

41-51. Viṣṇu, when resting in Sattva, becomes peaceful, sweet-tempered, and full of knowledge ; when Rajo Guṇa preponderates in Him, He becomes void of sweetness and becomes awful to all the beings. Rudra becomes, too, peaceful and pleasant under the Sattva Guṇa, awful and void of sweetness under the Rajo Guṇa, and becomes sad and stupid under the Tamo Guṇa. O King ! When Brahmâ, Viṣṇu, Mahes'vara and the solar and lunar Kings, the fourteen lords of Manvantaras, Manu and others are under the control of the magic Guṇas, what to speak of other ordinary mortals, men and the other Jîvas. The whole world is under the control of Mâyâ ; the Devas, men and all other beings. None should doubt on this point. All the embodied beings labour under the directions of Mâyâ ; never can they work independently. This Mâyâ is again always residing in the Highest Essence, the Samvit or the Universal Pure Consciousness. Thus Mâyâ is dependent on the Highest Goddess, Who is of the nature of Samvit, and, stimulated by Her, resides in the hearts of all the Jîvas. Therefore one ought to meditate, worship and bow down before the Bhagavatî, the Creatrix of Mâyâ and Who is of the nature of Samvit, Pure Existence, Intelligence and Bliss. Thus She becomes gracious and merciful and liberates the Jîvas, giving them Her realisation and drawing together Her own Mâyâ away from them. This whole cosmos is nothing but Mâyâ and the Consciousness (Samvit) of the nature of Brahman is the Lord of Mâyâ. For this reason that Beautiful One in the triple worlds, the Devî Bhagavatî is known by the name Bhuvanes'varî, the Great Lady of the worlds.

52-60. O King ! If the Jîvas can fix their hearts on that Samvit, then Mâyâ, born of the real and unreal, is quite unable to do any harm to them. No other Deva than the Bhuvanes'varî, of the nature of pure existence, intelligence and bliss is able to remove this Mâyâ. O King ! Darkness cannot destroy darkness ; the Sun, Moon, Lightning or Fire can destroy it. Therefore it is highly incumbent on us to worship the

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Lady of Mâyâ, the Samvit, the Mother with a cheerful heart to remove the Mâyâ and Her Guṇas. O King! Now I have narrated to you all the events concerning the killing of Vritrâsura that you asked. What more do you want to hear now. O One devoted to vows! I have now described the first half of that Purâṇa, which describes in detail the glory of Śrî Devî Bhâgavatî. This Purâṇa, the secret of this Mother of the whole Universe, is not to be disclosed indiscriminately to anybody. Those that are peaceful, self-restrained, devoted, and possessed of Bhakti to the Devî, the disciples that are devoted to their Gurus and the eldest son, those are the fit recipients thereof. Whoever reads or hears with greatest devotion this Mahâpurâṇam, equivalent to the Vedas, fraught with sound proofs and the essence of all talks, becomes, in this world, possessed of great wealth, becomes wise and passes his time in the greatest happiness. There is no doubt in this.

Here ends the Thirty-first Chapter on the Sixth Book on the glory of Mâyâ in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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THE SEVENTH BOOK.

CHAPTER I.

1 5. Sûta said :—Glad to hear the excellent divine stories of the Solar and Lunar races, the virtuous King Janamejaya, the son of Parîkṣit, again asked :—"O Lord ! I am now very eager to hear the increase of the two lines of Kings. O Sinless One ! You know everything. So kindly describe, in detail, the pure histories, capable to destroy sins, of the kings and their characters. The kings of the Lunar and the Solar races were great Bhaktas of the Highest Śaktî, Śrî Bhagavatî Devî ; this I have heard. O Muni ! Who wants not to hear further on the glorious anecdotes of the Bhaktas of the Śrî Devî ? When the Râjarṣi asked thus, the Muni Kriṣṇa Dvaipâyan, the son of Satyavatî began to narrate gladly the several deeds of the Kings.

6-13. " O King ! I am now narrating to you in detail the origin, etc , of the Lunar and the Solar dynasties as well as of other kings in their connection. Hear attentively. The four-faced Brahmâ sprang from the navel of Viṣṇu ; engaged in practising Tapasyâ, he began to worship the Mahâ Devî Durgâ, extremely hard to conceive. Mahâ Devî, pleased at his worship, granted boon to Brahmâ ; Brahmâ, the Grandsire of all the Lokas on thus getting the boon, became ready to create the world ; but he could not create all on a sudden the human beings. Though the creation was eternally fashioned by the Pramâtmâ Bhagavatî, the four-faced Brahmâ thinking over in his mind variously, could not quickly spread it out and accomplish it as a veritable fact. Therefore He, the Prajâpati, first created mentally the seven mind-born sons. These were known by the names of Marîchi, Atri, Angirâ, Pulastya, Pulaha, Kratu and Vais'iṣṭha. Next sprang Rudra from the anger of Prajâpati; Nârada from his lap ; Dakṣa from his right thumb. Thus Sanaka and the other Riṣis were also his mind-born sons. O King ! The wife of Dakṣa was born from the left thumb of Prajâpati ; this all-beautiful daughter is well known in all the Purâṇas by the name of Vîriṇî and Asiknî. Nârada, the chief of the Devarṣis, was born, on some other occasion in her womb.

14-17. Janamejaya said :—" O Brahman ! A great doubt arises in me to hear that the great ascetic Nârada was born of Dakṣa in the womb of Vîriṇî. The Muni Nârada indeed, was the son of Brahmâ ; moreover he was the foremost of the ascetics and especially endowed with the

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knowledge of Dharma; how, then, can he be born of the womb of the Daksha's wife Viriṇî. Well, if that be so, then describe, in detail, that wonderful story of the birth of Nârada in the womb of Vîriṇî.

18-31. O Muni! Under whose curse, the high-souled Nârada, though very wise, had to leave his first body and be born again. Vyâsa said:—O King, Brahmâ, the Self born, with a view to create offspring, ordered first Dakṣa:—"Go and multiply innumerable children for the increase of the world." Thus ordered by his father, the Prajâpati Dakṣa produced five thousand powerful and heroic sons in the womb of Viriṇî. Seeing all the sons of Dakṣa, desirous to multiply, the Devarṣi Nârada, urged on, as it were, by Fate, began to laugh at them. How do you desire to multiply when you know not the dimensions and capacity of earth; so you will, no doubt, be put to ridicule and laughter. Rather, if you proceed on work, knowing beforehand the earth's capacity, your efforts will be fruitful. Otherwise, your attempt will, no doubt, end in failures. Alas! You are awfully illiterate! Not knowing the dimensions of the world, you are ready to multiply your progeny; how, then, can you meet with success! Vyâsa said:—O King! Hearing all on a sudden, these words, Haryas'va and other sons began to speak with each other "What this Muni has told, is very true." Let us then ascertain the earth's dimensions; we can easily multiply afterwards. Thus saying, they all went out to reconnoitre the earth. Thus excited by Nârada's words, some went eastward, some southwards, some towards the north and some went to west all simultaneously and as they went to make a survey of the earth. When the sons went away, Dakṣa became exceedingly sorry on their absence. Bent again on multiplying, he begat other sons; those sons again wanted to procreate. Seeing them, Nârada again laughed and said:—Alas! What fools are you! Not knowing the dimensions of the earth, why are you ready to procreate? They were deluded by Nârada's words, took them as true, and went out as their elder brothers did. Not being able to see those sons, Prajâpati Dakṣa became very sorrowful for them and cursed Nârada in rage.

32-38. Dakṣa said:—"O Evil-minded One! You have destroyed my sons; so be yourself destroyed; you will have to be born in the womb for your sin in causing the death of my sons; you have caused my sons to go abroad; so you must be born as my son. Thus cursed by Dakṣa, Nârada had to take his birth in the womb of Viriṇî. I heard also that the Prajâpati Dakṣa begat afterwards sixty daughters in her womb. O King! Dakṣa, the great knower of Dharma, then gave up the sorrows for his sons and married his thirteen daughters to the high-souled Kas'yapa,

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ten daughters to Dharma, twenty-seven daughters to the Moon, two to Bhrigu, four to Ariṣṭanemi, two to Kris'âs'va and the remaining two to Angirâ. Their sons and grandsons, the Devas and Dânavas, became powerful but antagonistic towards each other. All of them were heroes and very Mâyâvis ; so, deluded by their greed and jealousy, they quarrelled amongst each other.

Here ends the First Chapter in the Seventh Book on the beginning of the narrative of the Solar and the Lunar lines of kings in the Mahâ Purâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER II.

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1. Janamejaya said :—" O Highly Fortunate One ! Kindly narrate in detail the spread of the families of those kings in the Solar line who were born and who were especially endowed with the knowledge of Dharma.

2-8. Vyâsa said :—" O Bhârata ! I now speak to you exactly what I heard of yore, from Nârada, the best of the Riṣis, how the Solar race spread. Once, on an occasion, the Muni Śrîmân Nârada, on his tour, came at his will to my holy hermitage on the beautiful banks of the Sarasvatî river. On seeing him I bowed down at his feet and then remained standing before him. I then gave him a seat and worshipped him with great esteem. I then said to him :—" O Best of Munis ! You are worshipped by the whole universe ; my retreat is sanctified by your coming. O All-knowing One ! Kindly narrate the histories of the Kings that were famous in the family of the seventh Manu; they were unequalled as far as their origin was concerned and their characters as well were wonderful. Therefore I am very eager to know, in detail, the history of the Solar race. O Muni ! Describe shortly or in detail as the circumstances may require. O King ! When I made this question, Nârada, the knower of the Highest Reality, gladly smiled, and, addressing me, began to describe the history of the Solar race.

9-26. Nârada said :—O son of Satyavatî ! The history of the royal families is very holy and pleasant to hear ; the more so when they are heard, one acquires Dharma and wisdom ; therefore do you hear. In ancient times, Brahmâ sprang from the navel-lotus of Viṣṇu and created the

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world. This is well known in every Purâṇa. That self born, all-powerful, all-knowing, the Doer of all, the Universal Soul practised Tapas in ancient times for Ajuta (ten thousand) years. By virtue of that Tapas, He got special powers to create the world. He meditated on the Auspicious Mother, and getting from Her the excellent powers, He created first the mind-born sons, all endowed with auspicious signs. Of them, Marîchi became well known in this act of creation. His son Kas'yapa was respected by all and he was of great celebrity. He had thirteen wives, all daughters of Dakṣa Prajâpati. The Devas, Daityas, Yakṣas Pannagas, beasts and birds all sprang from him. Therefore this creation is called the Kâs'yapî creation. Amongst the Devas, the Sun is specially famous; his other name is Vivasvân. His son was named Vaivasvat Manu; he was a famous king. Besides, Manu had nine more sons. Ikṣâku was the eldest. Their names are :—(1) Nâbhâga, (2) Dhriṣṭa, (3) Śaryâti, (4) Nariṣyanta, (5) Prâns'u, (6) Nriga, (7) Diṣṭa, (8) Karûṣa, and (9) Ṛiṣadhra. Ikṣvâku, the son of Manu was born first. He had one hundred sons, and Vikukṣi was the wise and the eldest of these. I am now narrating how the nine sons, born afterwards of Manu, spread their families. Ambariṣa was the son of Nâbhâga; he was very truthful, powerful, and religious. He always governed his subjects justly. Dhârṣṭaka was the son of Dhriṣṭa; though he was a Kṣattriya, he attained to Brâhmaṇhood. He was naturally weak in fighting; always he was engaged in the works relating to the Brâhmaṇas. Ânarta was the well known son and Sukanyâ was the beautiful daughter of S'aryâti The King S'aryâti gave his beautiful daughter in marriage to the blind Chyavana Riṣi; but the Riṣi, though blind, got his beautiful eyes again by the good character of the daughter. We heard that the As'vins, the Twins, the sons of the Sun, gave him back his eyesight.

27-29. Janamejaya said :—" O Brâhmaṇa! How is it that the King Śaryâti married his lovely-eyed daughter Sukanyâ to the blind Chyavana Muni? I have got a great doubt on this point. The King gives his daughter in marriage to a blind person, if she be deformed, ill-qualified, or void of female signs. But the daughter, in this case, was beautiful. How then Śaryâti, the Chief of Kings, gave over his daughter, knowing that the Riṣi was blind? O Brâhmaṇa! I am alway an object of favour to you; so explain to me the cause of it.

30. Sûta said :—Glad to hear these words of Janamejaya, the Muni Dvaipâyana smilingly said :—

31-50. Śaryâti, the son of Vaivasvata, had four thousand married wives. All of them were endowed with auspicious signs and beautiful

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all of them were daughters of kings. They all were very obliging and dear to their husbands. But, out of all of these, the King had only one daughter exceptionally lovely and beautiful. The father and all the mothers loved exceedingly that sweet-smiling daughter. Not very far off the city, there was a beautiful lake of clear waters, like the Mânasarovara lake. A Ghât way (steps) made of stones descended into the lake. Swans Kâraṇḍavas, Chakravâkas, Datyu'has, Sârasas and other birds used to play on its waters. Five varieties of lotuses were there in full bloom, bees were humming there all around. Various trees, Śâl, Tamâla, Sarala, Punnâgas, As'okas, Banyans, Peepuls, Kadambas, rows of banana trees, Jambîrs, Dates, Panasas, Betelnut trees, cocoanut trees, Ketakas, Kânchanas, and other various beautiful trees encircled round the lake. Within these, the white Yûthikâs, Mallikâs, and other creepers and shrubs were seen beautifying the scenery. Especially there were, amongst them, Jack trees, Mango trees, tamarind trees, Karanjas, Kuṭakas, Palâs'as, Neem trees, Khadiras, Bel trees, and Âmalaki trees; and peacocks were sounding their notes, cuckoos were cooing their beautiful voices. Close to that place, there was, in a sacred grove covered over by trees, staying Chyavana Muni, the Bhrigu's son, of a tranquilled mind, and the chief of the ascetics. Thinking the place lovely and free from any obstacles, the Muni took his firm seat there and, collecting all his thoughts within himself, took the vow of non-speaking and controlling his breath became engaged in practising tapasyâ. Restraining his senses and foregoing eating and drinking, that Muni constantly meditated on Bhagavatî of the nature of Sat, Chit and Ânanda. O King! While he was thus meditating, the anthill grew up round and covered his body and nice creepers covered that also all round. O King! Long intervals passed away and it was covered over with ants; so much so that that intelligent Muni was covered entirely and looked like a heap of earth. O King! Once the King Śaryâti wanted to play in an artificial wilderness and came there to the lake with his wives. Śaryâti became at once deeply engaged in playing on the clear waters of the lake, surrounded by the beautiful females. On the other hand, the quick beautiful daughter Sukanyâ, picking up flowers here and there with her companions also began to play. Dressed in ornaments, Sukanyâ walked to and fro; her anklets making a beautiful tinkling sound, till she came to the ant-hill of Chyavana Riṣi. She sportingly sat close to that anthill and instantly saw a shining substance inside through that, like fireflies. "What is this?" She thought and wishing to take it, took a thorn and became very eager to prick it up.

51-59. Slowly she went close to it and no sooner she got ready to prick it, than the Muni saw the beautiful, good-haired daughter as if to one's

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liking. The ascetic Bhârgava, seeing that auspicious nice lady with nice teeth, spoke out in a feeble voice :—"What are you doing? O thin-bellied One! I am an ascetic; better go away from here. You have got such big-eyes, yet you do not see me. I therefore forbid you in your this attempt; do not pierce the anthill with a thorn. Though prevented, the daughter could not hear his words and asking "what was that?" pierced his two-eyes with thorns. Thus impelled by Fate, the princess sportingly pierced his eyes; but she suspected and thought "What have I done?" Thus becoming afraid she returned from that spot. His two eyes being pricked, the great Muni exceedingly pained, became very wrathful; he incessantly gave vent to sorrows and remorse, being restless with pain. At that instant it happened that the king, ministers, soldiers, elephants, horses, camels, so much so that all the beings that were there, had all their evacuations (passing their urines and fæsces) stopped. Seeing thus happened all on a sudden, the King Śaryâti was very much pained and became very anxious. All the soldiers came to the King and informed him of the stoppage of their evacuations. The King thought over the cause why this had happened.

60-65- Cogitating thus, the King returned home. Becoming very much troubled with cares and anxieties, He asked his soldiers and kinsmen "Who amongst you has done such an heinous act?" "On the west side of the lake the Maharṣi Chyavana is practising the great tapasyâ in the midst of the forest; I think some one has done mischief to that king of ascetics, blazing like a fire; and therefore we are overcome with this disease." The highsouled aged son of Bhirgu has become specially proficient in his asceticism and has become supreme; I think someone must have injured him. Though I do not know who is that mischievous person that has shewn him contempt or like that, this our state at present clearly shews that this is the fit punishment of that." Hearing this, the soldiers said :—None of us has committed any mischief by word, mind or body; we know this very well.

Here ends the Second Chapter of the Seventh Book on the piercing of the eyes of Chyavana Muni in Śrî Mad Devî Bhâgavatam the Mahâ Purâṇam, of of 18,000 verses, Maharṣi Veda Vyâsa.

CHAPTER III.

1-11. Vyâsa said :—O King! Thus the King, troubled with cares, asked his soldiers, in an angry mood. Next he asked his friends in sweet words. The princess, seeing his father and his soldiers sorrowful, thought

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of her piercing the two eyes of the Muni with a thorn and thus spoke to the King :—O Father ! While sporting in that forest, I came to see a very hard anthill covered with creepers and shrubs wherein I found two holes. O King ! Through those small openings, I saw the two shining things as if they were fireflies and thinking them so I pierced them with thorns. At this time a faint voice I heard coming from that anthill. "Oh ! I am killed !" I then took out my thorns and found them wet with water. "What is this !" I asked myself and was thunderstruck with fear ; but I could not know what I pierced in that anthill. Hearing these gentle words of her daughter, the King Śaryâti thought that that act had no doubt insulted the Muni and went at once to the anthill. He broke the anthill that covered the Muni and saw the suffering Chyavana aged in practisting Tapasyâ, very much in pain. The King prostrated flat before the Muni and then with folded hands, praised him with hymns and humbly said to him :—" O Intelligent One ! My daughter has done this wrong act while sporting ; Therefore O high-souled One ! What she had done unknowingly, do you forgive out of your own high-heartedness and liberality. I have heard that the ascetics are always void of anger ; therefore now you have to forgive this daughter of the offence and thus shew your kindness.

12-16. Vyâsa said :—The Maharṣi Chyavana, hearing thus the King's words and specially seeing his humble and distressed nature, said:—O King ! I never was angry a bit ; your daughter had pained me ; yet I am not angry and have not cast on her any curse ; you better see, that I am innocent ; much pain is felt by me due to my eyes being pricked. O King ! It seems that you are sorry and troubled for that sin. Who can acquire happiness in this world who has committed a great offence to a Bhakta of the Devî, in spite he gets even Śiva as his Protecter. O King ! On the one hand, I am now worn out by old age, and then, on the other hand, I am deprived of my eyes ; what shall be now my means ? Please say, who will take care of the blind man ?

17. The King said :—" O Muni ! The anger of the ascetics is transient ; you are in practice of your tapasyâ; so your anger is a thing of impossibility. So kindly forgive the offence of the daughter. I have got many persons who will incessantly take care of you.

18-22. Chyavana said :—" O King ! There is none of my relations with me ; then I am now made blind ; how shall I go on with my tapasyâ ? I do not think that your servants will take care of me. O King ! If you think it your duty to please me, then do my word,

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give me your lotus-eyed daughter to serve me and take care of me. O King! I will be very glad if I acquire your daughter; she will serve me when I will be engaged in my tapasyâ. O King! This, if observed, will satisfy me and all the troubles that are now with you and your army will no doubt disappear. O King! Think and grant me your daughter; I am an ascetic observing vows and if you give over your daughter to me, you will not incur any sin nor any fault.

23-31. Vyâsa said:—"O Bharata! Hearing thus the Muni's words, the King Śaryâti was immersed in cares and could not say anything whether he would or would not give over his daughter to him. The King thought, "my daughter is very fair like a Devakanyâ and this Muni is aged, ugly and specially he is blind; how then can I be happy if I give over my daughter to him." Who is there so stupid and vicious that knowing his good and bad, he for his own selfish happiness wants to deprived his beautiful daughter of the enjoyments of her married life. How will that fair eyebrowed daughter of mine pass her days happily in the company of this aged Muni when she will be overpowered by passion. The more so when the young beautiful ladies are not able to conquer their passions though possessed of husbands of their own standard and liking, how then can my daughter conquer her passion on getting this old blind husband! The exquisitely beautiful Ahalyâ married Gautama; but, seeing the youthful beauty of that lovely lady, Indra deceived her and took away her chastity. Till at last, her husband Gantama finding that action contrary to Dharma, cursed him. Now through the severe curse of that Brahmarṣ many troubles many arise; so I cannot in any case give my daughter Sukanyâ over to him. Thus thinking and absent-minded the King went back to his home and, being very distressed, called his ministers to form a council. O Ministers! What am I to do now? Is it advisable to give over my daughter to the Muni? Or is it better to suffer these pains? Judge and say what is the best course for me.

32. The Ministers said:—"O King! What shall we say in this critical juncture? How can you bestow your exceedingly beautiful daughter to that ugly unfortunate ascetic?

33-45. Dvaipâyana said:—At this moment, seeing her father and ministers troubled very much with cares, Sukanyâ understood at once everything by signs and hints; she then smilingly said to her dear father:—"O Father! Why are you looking so sad with cares? Perhaps you are very much troubled and sad for me. O Father! I have pained that Muni; so I will go and console him; what more than this that I will

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give up myself at his feet and please him. Hearing these words of Sukanyâ, the King spoke to her very gladly before all the ministers. O Daughter ! The Chyavana Muni is blind, aged and of a worn figure, especially of a very irritable temper ; and you are a mere girl ; how will you be able to serve him in that dreadful forest ? You are like Rati in beauty and loveliness ; how can I bestow my daughter to that aged worn out, blind Muni for my own pleasure ! The father marries the daughter to him who has got relations, who is of a proper age, strong, who has got unequalled grains and wealth, gems and jewels ; never to a man void of wealth. O broad-eyed One ! You are exquisitely handsome ; and that ascetic is very old ; see what an amount of difference lies between you two. The Muni, moreover, has past his marriageable age ; so how can I give over my daughter. O Lotus-eyed ! You always dwell in beautiful places ; how can I now make you dwell for ever in thatched huts ? O Cuckoo avoiced one ! Rather will I and my soldiers die than to bestow you to that blind husband. Let whatever come it may, I will never lose patience ; therefore, O One of good hips ! Be quiet. I will never give you to that blind man. O my Daughter ! I do'nt care a straw whether my kingdom and my body live or die, but I will never be able to give you over to the ascetic. Hearing thus the father's words, Sukanyâ began to speak with a glad face the following sweet and gentle words :—

46-48. O Father ! Do not trouble yourself for nothing with cares on my account. Give me over now to that best of Munis ; then all the persons will be happy, no doubt. I will derive my intense pleasure there in that dense forest by serving with intense devotion my old husband, who is very holy. I have got not the least inclination towards these worldly enjoyments which are the sources of all troubles for nothing. My heart is now quiet. Therefore, O Father ! I will become a chaste wife to him and act according to his liking.

49-54. Vyâsa said :—" O King ! The Ministers were greatly amazed on hearing these words and the King also became greatly pleased and took her to the presence of the Muni. Going before him, he bowed down to the Muni and said :—" O Lord ! Please accept duly this daughter for your Sevâ." Thus saying, the King betrothed his daughter to him according to rules. Chyavana Muni also became very glad to receive her. The Muni took the daughter willingly for his Sevâ but refused other dowries that the King presented. Thus the Muni became pleased ; immediately the soldiers began to evacuate and were very glad. Seeing this, the King's heart became filled with joy. When the King, thus finishing

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the betrothal ceremony of his daughter wanted to return home, the thin bodied princess then told her father:—

55-64. Sukanyâ said :—" O Father ! Take away all my ornaments and clothings and give me for my use an excellent dear skin and one bark. O Father ! I will dress myself like the wives of Munis and serve my husband in such a way as will bring to you the unparallelled undying fame in Heaven, Earth and the Nether regions ; also I will serve my husband's feet so that I can derive the highest happiness in the next world. I am now full of youth, especially beautiful ; do not think a bit that as I am wedded to an aged ascetic, that my character will be spoilt. As Vas'iṣṭha's wife Arundhati has attained celebrity in this world, so I will also attain success ; there is no doubt in this As the chaste wife Anasûyâ of Maharṣi Artri has become widely known in this world so will I be known also and establish your fame. The exceedingly religious King, hearing all these words of Sukanyâ, gave her deer skin and all other articles wanted. The King could not help weeping, when he saw that his daughter had dressed herself like the daughter of a Muni. He stood fixed, very sad, on that very spot. All the queens were exceedingly filled with sorrow to see the daughter dressed in bark and deer-skin. Their hearts quivered and they began to weep. O King !Then the King Śaryâti bade good bye to the Muni, leaving there his daughter. He went with a grievous heart and returned to his own city, accompanied by the ministers.

Here ends the Third Chapter of the Seventh Book on the bestowing of the daughter of the King Śaryâti to the Chyavana Muni in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER IV

1-38. Vyâsa said :—" O King ! When the King Śaryâti departed, that virtuous lady devoted her time in serving her husband, and the Fire. She gave to the Muni for his food various delicious roots and fruits. She made him bathe with warm water ; then making him put on the deer skin, she made him sit on the Kus'âsan. (Seat made of the Kus'a grass.) Next she used to place in his front Kus'a, Til and Kamandalu and speak to him " O best of Munis ! You are now to perform your daily rites (Nitya Karma). When the Nitya Karma was finished, the lady used to catch him by his hand and make him sit on another seat. Next the

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princess brought fresh ripe fruits and cooked rice, grown without cultivation and gave to the Muni for his food. When the husband finished his meals, she gave him devotedly water for cleansing his mouth; then washing his hands and feet gave him the betelnuts and pân leaves. Next he made him sit on an excellent seat, and with his permission, performed her own bodily purifications. She then, used to eat the remnants, fruits and roots of the dishes of her husband; and coming next to her husband addressed him affectionately "O Lord! Order me what can I do now for you? If you like, I may champoo your legs and feet; thus every day that princess devotedly spent her time in serving her husband. At evening when the Homa ceremony was finished, she collecting delicious and soft fruits presented to him to eat. With his permission she, then, ate that were left of the fruits; next she prepared bedding soft to the touch and gladly made him sleep on it. When his dear husband thus laid himself on the bed, she champooed his feet and legs and in the interval, asked him about the religious duties of the chaste wives of the family. When the Muni fell asleep in the night, she devotedly laid herself close to his feet and slept. During the summer season when her husband was perspiring, the lady used to fan him with cool breeze. She took off his troubles and thus served her husband. In the cold season, she collected firewood and lit them before him and used to ask him frequently "O Muni! Are you feeling pleasure in this? That lady, dear to her husband, used to get up from her bed in the Brâhma Muhûrta before Sunrise, next made her husband get up and took him some short way off and there made him sit for calling on nature. She kept ready water and earth and stood in readiness at a suitable distance apart. Knowing that he had finished his calls for nature, she took him back to the Âs'ram and washed his hands and feet with water duly making him sit on a convenient Âsana. She them gave to him the pot for Âchamana and then began to collect fuel. She used to bring pure clear water and made it hot; then she asked her husband fondly "O Husband! Have you finished cleaning your teeth? Warm water is ready; may I bring it to you? You better bathe with that, uttering your Mantrams. The time is now for performing the morning Sandhyâ and for performing Homa. Do the Homa regularly and worship the Devas. The princess, whose nature was pure and clean as anything, kept herself engaged daily in serving her husband, Chyavana Muni, with perfect gladness, austerity, and observing all the rules duly. Thus that beautiful-faced princess worshipped gladly Chyavana Muni, serving Fire and the guests daily. Then, once, on an occasion, the As'vin twins, the sons of Sûrya came sporting and at their pleasure, close to the hermitage of the Chyavana Muni. At that

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time the princess, beautiful in all respects, was returning home after her bath in a pure clear stream and came to the sight of the two Âs'vins. Being enchanted by her extraordinary lovely beauty, they thought she might be a Deva Kavyâ, quickly went to her and fondly questioned her :—" O slow moving One like an elephant ! Look ! We are the sons of Devas ; we have come to you to ask some questions. O Excellent One! Wait for a moment ; we request thus to you. O Sweet-smiling One ! Please answer our questions truly and properly." O Lovely-eyed ! Whose daughter are you ? Who is your husband ? Why have you come here alone to bathe in this tank ? O Lotus-eyed ! You seem to be a second Lakṣmî ; O Beautiful One ! We want to know something ; please reply exactly. O Beloved ! Your feet are exceedingly gentle ; why have you not put on any shoes ; why are you walking barefooted ? Our hearts are being troubled to see you walking thus barefooted ? O Thin bodied One ! Your body is very soft that you ought to have gone in a car ; why are you thus walking on foot and in such an ordinary dress in this forest ? Why have not hundreds of maid-servants accompanied you ? O lovely faced One ! Speak truly whether you are a princess or an Apsarâ. O Sinless One ! Blessed is your mother from whom you are born; blessed is your father. Specially the person with whom you are married, we are unable to describe his fortune. O Lovely eyed ! This earth is being sanctified by the movements of your feet ; consquently this garden is now purer to-day than the Devaloka. Boundless is the fortune of these deer and birds who can see you whenever they like ; what more can we say than this that this forest is rendered vey pure. O Fair One with fair eyes ! It is needless to praise your beauty ; speak truly who is your father and who is your husband ; we like very much to see them.

39-56. Vyâsa said:—" O King ! On hearing their words, the exquisitely beautiful princess bespoke to the twin Devas with much bashfulness : — I am the daughter of Śaryâti ; father has given me over, under the directions of the Daiva, to the Maharṣi Chyavana. I am his chaste dear wife ; the Maharṣi is staying in this very place. O Twin Devas ! My husband is a blind ascetic and he is very aged. I gladly serve him day and night according to the rules of chastity amongst women. Who are you ? And why have you come here ? My husband is staying in the Âs'rama ; kindly come and sanctify the Âs'rama. O King ! The two As'vins heard her and said :—" O Asupicious One ! Why has your father betrothed you, such a gem, to an old ascetic ? It is very strange. Indeed ! In this solitary forest you are shining like a steady lightning ; what more can we say than this that we hardly find a beautiful lady like you, even

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in the Devaloka ! Alas ! The Deva dress and a full set of ornaments and blue dyes look well on you ; this deer-skin and barks of trees in no way fit you. O Beautiful One ! Your eyes are very large ; yet the Creator has given you a blind husband ; specially a very aged one ; and you are wearing away by constantly dwelling with your blind husband in this forest. What more can be wrong for the Creator than this ? O deer-eyed One ! In vain you have selected him for your husband. At this period of your youth and beauty it does not look at all well to see you with your blind husband. You are versed in dancing and music ; but your husband is blind and aged ; when in dancing you will shoot your darts of love, on whom then, will those arrows fall ? O large-eyed One ! Oh ! The Creator is certainly of a very little understanding ! Else why would he have made you, so full of youthful vitality, the wife of a blind man ? O lovely-eyed One ! You are never fit for him ; select another husband. O Lotus-eyed One ! Your husband is not only blind but an ascetic ; so your life is quite useless ; we do not consider it fit that you reside in this forest and put on this bark and deer- skin. O dark-eyed One ! Your body and every limb thereof is very beautiful ; judge well and make one amongst us your husband. O Proud One ! Why are you being so very beautiful, spending your youth in vain in serving this Muni ? No good signs are visible in this Muni ; he cannot maintain nor protect you even ; why are you, then, serving him in vain ? O spotless One ! Leave at once this Muni, quite incapable in giving any sort of pleasure, and marry one of us. O Beloved ! Then you will enjoy in the Nandana Kânana or in the forest of Chaitratarha. O Proud One ! How will you spend your time with the aged husband, being brought to so much humiliation and without any dignity and self-respect. You are endowed with all auspicious signs; moreover you are a princess; you are not ignorant of all enjoyments in this world ; why then you like to live such an unfortunate life in vain in this forest ? O Princess ! Your face is exceedingly beautiful ; your eyes are wide and your waist is thin. Your voice is sweet like a cuckoo. Who is more beautiful than you ? Quit now your aged ascetic husband and marry one of us for your happiness ; then you will be able to enjoy excellent colestial things in the heavens. O good-haired one ! What pleasure can you derive by your staying in this forest with your blind husband! O deer-eyed One. It is very painful for you to serve at this young age of yours, to remain in this forest and serve this aged man. O Princess ! Is it that you like troubles and nothing else. O One with a face lovely like the Moon ! We see that you are of a very soft body ; so to collect water and fruits is never a duty fit for you.

Here ends the Fourth Chapter in the Seventh Book on the conversa-

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tion between the two As'vins and the Princess Sukanyâ in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER V.

1-6. Vyâsa said :—"O King! Hearing their words, the princess began to tremble; but holding on patience she spoke to them in reserved terms thus :—You are the sons of Sûrya and you are the acknowledged deities amongst the gods; specially you know everything, I am a chaste virtuous woman. You ought not to speak to me in the above manner. O Twin Devas! Father has betrothed me to the Muni practising the Yoga Dharma; besides I am chaste; how can I behave like a prostitute! This Sun is the Witness of the actions good or bad of all people; He is therefore looking on our actions also Besides you both are born in the family of the high-souled Kas'yapa. Thus it is utterly wrong for you to utter such (irreligious and infamous) words. You know well the course of Dharma, what is religious and what is irreligious in this world which has got nothing substantial; how can a family woman leave her husband and serve another? Go wherever you like, O Sinless Devas! I am the daughter Sukanyâ of the King Śaryâti, devoted to my husband. Otherwise I will curse you,

7-11. Vyâsa said :—"O Bhârata! Hearing these words, the As'vins were greatly surprised, and, afraid of the Muni, spoke again :—"O Princess :—We are very much pleased to see your chastity; therefore, O Beautiful Woman! Ask boon from us; we will grant it for your welfare. O honoured Woman! We, the physicians of the gods, will certainly make your husband exceedingly beautiful and young. O Smart and Intelligent One! When we three will be exactly the same in figure, age and lustre! you better can make one us your husband. Hearing their words Sukanyâ became greatly amazed and went to her own husband and spoke everything what they, the God's physicians, said.

12-17. Sukanyâ said :—"O Husband! The As'vins, the Sûrya's sons, have come close to our Âs'rama. I have seen the two Devas and their bright bodies. Seeing me beautiful they were overpowered with passion and told me. "We will, be sure, make your blind husband, young, bright and give him his two eyes again; but you will have to make one condition. Hear it :—Your husband will be exactly like us and you will

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have to select your husband amongst three of us." "O Holy One Hearing this as strange, I now come to inform you. Now judge and say what I am to do now." The Deva's Mâyâ is very difficult to comprehend; the more so, when I do not know their intentions! O Omniscient One! I will act as you desire."

18-19. Chyavana said:—"O Beloved! Go just now, at my word, to the As'vins and bring them, O auspicious One! before me. What more shall I say than this:—Go and observe, what they say, as early as possible. There is no need to think over this matter.

20-25. Vyâsa said:—"O King! Thus getting the permission from her husband, Sukanyâ went immediately to them and said:—"O As'vins! You are the chief gods; now do as you say. I agree to observe what you desire." Hearing her words, the two Devas then went to the Muni's Âs'rama and told the princess:—"Let your husband enter in the midst of the water. The aged Chyavana Muni went down quickly in the midst of waters to attain a good form. Next the two As'vins entered into the water of that tank." A few minutes after, the three persons came out of the tank. All were equally bright, equally beautiful, equally young and their limbs were decorated equally with earrings and various other ornaments. They all spoke simultaneously:—"O Auspicious One! There is no other woman beautiful like you, especially your face is very clean and fair; therefore select any one of us three as your husband. O Fair One! Whomever you love most, choose him.

26 30. Vyâsa said:—"O King! Sukanyâ then saw their bodies are equally bright and beautiful; not the least difference is to be found in beauty, age, voice and dress. She became doubtful on seeing their equal appearances. The princess, not being able to distinguish her husband, became very anxious and thought:—"What am I to do now? Whom to choose? They are exactly the same. I cannot distinguish who is my real husband? This may be the magic set up by the two As'vins. However, I am put to a great crisis. I won't ever select another who is not my husband. Therefore my death is well nigh; what to do now? The third form seen now may be also a Deva's son." Thus cogitating, she resolved to meditate on the Highest Prakriti, the Lady of the Universe, the most Auspicious One. Then the thin-bellied princess began to sing the hymns of the Bhagavatî.

31-38. Sukanyâ said:—"O World-Mother! Under most painful circumstances I take refuge unto Thee; preserve my chastity; I bow

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down to Thy feet. O Devî ! Salutations to Thee, born of lotus. O Thou, the dear consort of S'aṇkara ! Salutations to Thee. O Thou favourite to Viṣṇu, O Mother of the Vedas ! O Sarasvatî ! Salutations to Thee, Thou hast created the world, moving and unmoving ; Thou art preserving it without being least excited ; again Thou art swallowing it for the peace and well-being of all. What more, Thou art the Most Worshipful Mother of Brahmâ, Viṣṇu, and Mahes'a. Thou always illuminest the understanding of the illiterate and Thou always grantest liberation to the Jnânins. Thou art the Prime Prakriti in fulness and the Beloved of the Prime Puruṣa. Thou grantest Bhukti (enjoyment) and Mukti (freedom) to the souls that are cleansed and pure ; Thou givest pain to those that are entirely void of knowledge and Thou grantest happiness to those that are endowed with Satva Guṇa. O Mother ! Thou bestowest Siddhi (the success, the eight supernatural powers), fame, and victory to the Yogis ! Being merged in an ocean of bewilderment, I come now to take refuge unto Thee, O Mother ! The two Devas are playing hypocrisy with me ; thus puzzled I ca'nt fix my mind whom to select ; therefore I am merged in an ocean of sorrow. Save me by shewing my real husband. O Omniscient One ! Knowing my vow of chastity dost Thou enlighten me so that I can know my husband.

39-58. Vyâsa said :—"O King ! Thus pleased by the Sukanyâ's prayers, the Devî Tripurâ Sundarî then imparted to her the pleasant Sattva Jnân (knowledge pertaining to Sattva Guṇa). She then looked again at the three personages, and though they were similar in appearance and beauty, instantly she recognised mentally her husband and chose him. When Sukanyâ selected the Muni Chyavana, the two Devas became greatly pleased to see that. The two Devas were pleased by the grace of Bhâgavatî ; they were further pleased to see the Dharma of chastity and granted her the boon. They then bade good-bye to Chyavana and were ready to start to their own place when Chyavana being very much pleased to get through their grace, his beauty, youth and wife, interrupted them, saying "O high-minded Devas ! You have done much good to me." I used to feel pain every day, in spite of my having this wife having good hairs ! But owing to your mercy, I cannot describe how happy I am now in this world of woes and troubles. I was very aged and blind and was without any enjoyment but it is you that coming to this forest have brought to me eyes, youth and exquisite beauty. Therefore, O twin Devas ! I desire to do something good to you in return. Fie on him, who does not return anything for the good that he has received from a benificent friend. That man remains indebted

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for ever in this world; therefore I am desirous to give you two now whatever you want. O twin Devas! Even if the Devas or the Asuras find it difficult to attain, I will give that to you to free myself of the debt I owe to you. I am greatly pleased at your good deed; therefore be kind enough to speak out whatever you desire. They began to consult with each other, and spoke to the Muni Chyavana who was seated with Sukanya beside him:—"O Maharṣi! We have got all our desires by the grace of Father! Still it is difficult for us to drink some libation along with the other Devas and we thirst after that very strongly. At the great sacrifice of Brahmâ in the Golden Mountain (Kanakâchala), Indra, the King of the Devas, ordered us not to drink Soma, as we were physicians. Therefore, O Knower of Dharma! O Ascetic! You will certainly do us a great favour if you can make us drink the Soma juice; we would be very glad and have our desires satisfied. Thus hearing the words of the As'vins, Maharṣi Chyavana gladly spoke to them the following gentle words. O Twin Devas! I was blind and aged; but now I am become a young and beautiful man, and it is by your grace that I have got back my wife. Therefore I speak this truly before you that at the great sacrifice of the lustrous King Śaryâti, I will gladly make you drink the Soma in the presence of Indra, the King of the Devas. Hearing these words of the Muni, the twin As'vins were greatly pleased and went back to the world of the Devas. And the Muni Chyavana, too, returned to his own As'rama with his wife Sukanyâ.

Here ends the Fifth Chapter of the Seventh Book on the getting of youth by Chyavana Muni in S'rî Mad Devî Bhâgavatam the Mahâ Purânam of, 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER VI.

1-3. Janamejaya said:—"O Muni! How did Maharṣi Chyavana make these twin Devas drink Soma and how his words came out to be true. Human strength is insignificant compared to Indra's strength. Indra forbade the physicians, the As'vins, to drink the Soma juice. How then could the Muni give the right thereof. This is very wonderful. Therefore, O Thou, devoted to Dharma! O Lord! Describe in detail the doings of this Maharṣi Chyavana. I am very anxions to hear it.

4-10. Vyâsa said:—"O King! In that famous sacrifice of the King Saryati, Chyavana Risi did wonderful feats. O Bharata! I am now

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narrating to you his entirely wonderful character. Hear it attentively. Maharsi Chyavana, illustrious like the Devas, began to enjoy with a cheerful mind and gladdened heart, with his beautiful wife Sukanyâ who was like a Deva Kanyâ. Now, once on an occasion, the wife of Śaryâti became very anxious and trembling said to her husband weeping:—"O King! You have betrothed your daughter to the blind Muni Chyavana; now it is your duty to go and enquire whether the daughter is living or is dead. O Lord! What is my beautiful daughter doing with that husband. Plese go just now to the Muni's Âs'rama and see about it. O Râjarṣi! I always burn in pain and agony when I think of her. She must have become very lean and thin due to the troubles of Tapasyâ; please bring her quickly here to my presence. She is suffering an everlasting pain from having an aged blind husband; and it is quite likely she has become very lean and thin. I am anxious, therefore, to see my daughter lean and thin who is wearing barks of trees as her dress.

11. Śaryâti said:—"O broad-eyed One! I am going gladly just now to see my dear daughter and that Muni of severe vows.

12-25. Vyâsa said:—"O King! Thus saying to his wife, distressed with sorrow, the King Śaryâti mounted on his chariot and quickly went towards the Âs'rama of the Chyavana Muni. On reaching there, he saw the Maharṣi Chyavana like a Deva's son. Seeing his body like that of a Deva, the King became bewildered and began to think thus:—"What! Has my daughter done such an ugly act, blameable in the society! That Muni was very calm and quiet, penniless and very old; my daughter, perhaps, being overpowered with passion, killed him and has taken, no doubt, another husband. It is indeed difficult to control the God of Love, armed with his flowery bow: the period of youth is moreover very hard to conquer. So this daughter impelled by lust has thrown a dreadful stigma on the clear name of the family of the great Manu. Fie on him whose daughter in this world is of a vicious character! It seems that daughters are born for the expiation of all the sins committed by their fathers. But what an unjust act have I committed for my own selfish ends? It is highly incumbent on every father to betroth his daughter with every care possible to a bridegrom suitable in every respect; but I did not do it and now have got the fruits equivalent to my doing. If I kill my daughter, vicious and unchaste, I will incur sin due to killing a woman and moreover my daughter. I am the cause of this stain on Muni's line of descent, On the one hand, the scandal on one is very powerful; and the affection for a daughter is strong on

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the other. What am I to do now? The King became merged in deep thoughts. At this time Sukanyâ accidentally saw her father thus drowned in anxious thoughts. Seeing him, Sukanyâ instantly came to her father's side and asked the King in sweet affectionate words. O King! How is it that your face has become so pale with anxious thoughts, seeing the Muni sitting in front of you, a young man with lotus-eyes. O Father! What are you thinking? You belong to the famous Manu's family; besides, you are a high-minded man; you ought not to be sad so suddenly; come quickly and bow your head down before my husband.

26. Vyâsa said:—"O King! Hearing thus the daughter's words, the King became impatient with anger and began to speak to her:—

27-36. O Daughter! Where is that aged blind ascetic Muni Chyavana and who is this youth intoxicated with lust? A great doubt has arisen in my mind. O Vicious Soul! Have you slain that Chyavana Muni and engaged yourself in such a sinful act? O You, a Disgrace to your family! Have you accepted another husband out of your desire of lust? My mind has became very much troubled on not seeing that Muni in this Âs'rama. O vicious One! Now I do'nt see the Muni; but instead of him, I see this bright person. And thus it is on account of your sinful behaviour that my mind is drowned in the ocean of cares. Then hearing her father's words, Sukanyâ smiled and gladly took him at once to her husband and said:—" O Father! He is your son-in-law; He is the same Chyavana Muni; there is no doubt here. The twin As'vins have given him this beautiful lustre and lotus-like eyes. The two As'vini Kumâras came accidentally to my Âsrama and out of mercy no doubt they have made Chyavana such a nice young man. O King! I am not your that daughter that will do a vicious act as you think, beguiled by this beautiful form of the Muni. Father! Bow down before the Chyavana Muni. Ask him and he will tell you everything. Hearing thus the daughter's words, the King went instantly to the Muni and bowed down before him and asked him affectionately thus:—

37-38. The King said:—"O Son of Bhrigu! How have you got your eyes back? Where has your old age gone? Kindly narrate all your details as early as possible. O Brâhmaṇa! Seeing your exquisitely beautiful form, a great doubt has arisen in me; so tell me everything in detail; I will be very glad, no doubt.

39-45. Chyavana said:—"O King! The two As'vins, the physicians of the Gods, came here on their own account and have done me

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this good out of their mercy. Owing to the benefit thus received, I have granted them the boon that I will make them drink the Soma juice in the Agniṣṭoma Yajña of the King Śaryâti. Thus I have got these beautiful eyes and the new youth; therefore, O King! Collect yourself and sit in the holy sacrificial seat. When the Brâhmiṇ Chyavana Muni spoke thus, the King Śaryâti and his dear wife sat with greatest pleasure and began to talk on auspicious topics with the high-souled Muni. Then the Bhârgava consoled the King and said I will perform your sacrifice; please collect all the necessary materials. I have promised to tb As'vins that certainly I will make them drink the Soma juice. Therefore, O King! I will have to carry that out in your secrifice. O King! If Indra be angry, I will stop him by my Tapas force and in the Agniṣṭoma Yajña I will make the As'vins drink Soma.

46-58. Vyâsa said :—" O King! Śaryâti, the lord of the earth, then gladly appoved the proposals of Chyavana Muni. The King then shewed respects to the Muni and, with a pleasant attitude of mind, returned to his city with his wife, all the while talking of the Muni in the way. On a good auspicious day he, possessed of enormous wealth and prosperity, prepared an excellent place for the performance of the sacrifice. The Muni Chyavana then invited Vas'iṣṭha and other respectable Munis and initiated the King Śaryâti for the performance of the sacrifice. At the commencement of the sacrifice, Indra and the other Devas and the two As'vins all came to the sacrifice to drink Soma. Seeing the As'vins, Indra became afraid and asked the other Devas, "Why have the As'vins come here?" They are the physicians and, therefore, never fit to drink Soma. Who has brought them hither at this great Agniṣṭoma Sacrifice? The Devas remaind all silent. Chyavana Muni then became ready to offer Soma to the As'vins and Indra immediately stopped him saying :—They are already prohibited to drink Soma as a sacrificial share; so do not accept the vessel of Soma for them. Chyavana then said :—"O Lord of Śachî! These are the Sûrya's sons; tell, then, truly why these are rendered unfit to drink Soma. They are not of mixed blood; they are born of the legal wife of Sûrya Deva. O Lord of the Devas! What is the fault, then, of the As'vins, the physicians, that they be prohibited to drink Soma juice. Please reply. O Indra! This point must be settled by all the Devas here. I have promised to make them drink the Soma juice in this sacrifice. To keep my word I have initiated the King in this sacrifice. I will have my word fulfilled; there is no doubt in this. O Indra! They have given me my youth and bestowed my eyes and have done me great good. I will also do good to them to my best.

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59. Indra said :—"The Devas have appointed these Devas their Physicians ; therefore they are looked down upon in the society ; so they are unfit to drink Soma. You need not make them drink Soma.

60-61. Chyavana spoke :—" O Indra ! You have adulterated yourself with Ahalyâ ; why are you, then, giving vent to your anger thus in vain. You have treacherously murdered Vritrâsura ; it is quite inappropriate for a vicious person like you to say that the As'vins cannot have the right to drink Soma. This is quite imposible. O King ! On the springing of this dispute, no body spoke to Indra. The illustrious Bhârgava, then, made them accept the Soma juice.

Here ends the Sixth Chapter of the Seventh Book on granting the As'vins the right to drink the Soma juice in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam, of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER VII.

1-2. Vyâsa said :—" O King ! When the vessel filled with the Soma juce was given to the two As'vins, Indra became very angry and showing his strength, spoke thus to the Muni Chyavana. O Brâhmana ! Never will you be able to endow him with such a high honour. When you have shewn towards me your enmity, I will kill you, no doubt, exactly like Vis'varûpa.

3-4. Chyavana said :—" O Indra ! Do not insult the two high-souled As'vins. They have given me beauty, youth and lustre and made me look like a second Deva. O Lord of the Devas ! Just as the other Devas can take the vessel of Soma excluding you, so the two powerful As'vins can do the same towards you.

5. Indra said :—They are the physicians ; so they cannot in any way have the right to accept the Soma cup. I will just now sever your head.

6-29. Vyâsa aaid :—"O Ornament to the race of Bharata ! At these words of Indra, the Muni made the As'vins accept the Soma cup, thus highly insulting, as it were, Indra and not taking any notice of his words. When the two As'vins accepted the cup with a desire to drink the Soma thereof, the powerful Indra saw it and said :—If you make them drink Soma out of your own necessity, I will hurl thunderbolt on your head exactly in the same way as I did towards Vis'varûpa.

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The Muni became violently angry at this and made the As'vins drink the Śoma according to due rites and ceremonies. Indra, too, angrily hurled thunderbolt on him in the presence of all the Devas. The weapon shed lustre like million Suns. Seeing the thunderbolt hurled on him, the powerful Muni made the Indra's thunderbolt stand stock still by virtue of his Tapas. The powerful Muni then adopted black magic to kill Indra and offered oblations of clarified butter and grains, purified by Mantrams, in the Fire. By the Tapas of Chyavana, of unbounded lustre, there sprang from the sacrificial hearth Krityâ (A female deity to whom sacrifices are offered for destructive and magical purposes). And out of Krityâ originated a very strong person, very cruel and of huge body, a great Demon. The horrible Demon, named Mada, was terrifying to all the beings. His body was huge like a mountain, teeth very sharp and terrible. Four teeth were hundred Yojanas long each, and his other teeth were ten Yojanas long. His arms were like mountains, very long and fierce; tongue, horrible, rough and so very long that it reached up to the heavens. His throat was like a mountain peak hard and of a furious appearance ; nails resembled tiger's, hairs horrible. His body was jet black like lamp black ; face very terrible, eyes bright like the conflagration fire and awful. One of his jaws touched the ground and the other touched the heaven. Thus was born the Demon, named Mada, of huge form. Looking at him, the Devas became suddenly frightened ; Indra, too, got very much terrified at the sight of him and did not want to have any more fight. The Demon swallowed Indra's thunderbolt, looked at the sky, and stood up as if to swallow at once the whole Universe. He became infuriated with rage and pursued Indra to devour him. Seeing this, the Devas cried aloud :—" Alas ! We are slain." Indra had his arms disabled by Mantrams and so he could not hurl his thunderbolt though he wanted to do so. The Lord of the Devas, then, with thunderbolt in his hand, looked on the Demon as Death personified and remembered his Guru, skilled in the knowledge which is the proper time to perform a certain thing. The liberal-minded Brihaspati knowing the time of imminent danger, and that he is remembered by Indra, at once came to the spot. He then judged what to do in the present crisis and told Indra :—" O Indra ! This cannot be averted even by Mantrams; what to speak of thunderbolt ! This powerful Asura Mada has arisen from the sacrificial hearth by virtue of the Tapas of the Chyavana Muni. The Muni's power is especially felt here. O Lord of the Devas ! Nobody, You, I, nor any other Deva will be able to resist him. Know this. Even Brahmâ cannot thwart the anger of one who is devoted to the Śakti, the Highest Force ; Chyavana is the Bhakta of the Highest Śakti. So no

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other body is able to defeat him. He is the man himself to take back the Krityâ that he has originated. There is no doubt in this. So it is better for you now to take the shelter of the Muni.

30-52. Vyâsa said :—" O King ! Hearing thus from his Guru, Indra went to the Muni and bowed down shuddering, before him." O Muni ! Forgive me and stop the Asura from his intention to slay the Devas. O All knowing One ! Be pleased, I will keep your words." O Bhârgava ! The two As'vins will, from this day, have the right to drink the Soma juice. This I speak out to you in truth. O Brâhmaṇa! Be graciously pleased unto me. O Ascetic ! Your intention will never be baffled. Especially I know you to be a knower of Dharma; so, you will never be able to make your word swerve from truth. The two As'vins will, by your grace, be able to drink always the Soma cup ; and the King Śaryâti's fame will also know no bounds. O Muni ! Know that what I have done is simply to test your prowess in Tapas. O Brâhmaṇa ! Now do this favour to me and take back your, this Demon Mada sprung from your sacrificial hearth and thus do good to all the Devas. There is no doubt in this. Thus spoken piteously by Indra, Chyavana, who knew the Highest Reality, drew back within himself the anger arising from the enmity with Indra. Then the Maharṣi Chyavana consoled the Devas that were very much perplexed and anxious out of terror of the Demon named Mada and divided the Asura into four parts (1) female sex, (2) drinking, (3) gambling and (4) hunting animals. When Mada was thus divided into four parts, the terror stricken Devas felt themselves relieved and saved and got consoled. Chyavana then placed the Devas in their respective stations and completed the sacrifice. As last, the religious Bhârgava made first Indra and then the two As'vins drink the Soma Cups. O King ! Thus Chyavana had the As'vins their Soma Cups by virtue of his power of Tapas Thence the tank with the sacrificial post Yûpa became famous and the Muni's Âs'rama also was renowned and honoured in all respects on the surface of the earth. The King Śaryâti, too, became very glad at this sacrifice and completing the sacrifice returned with his ministers to his city. The Manu's son, the powerful religious King Śaryâti governed his kingdom, free from any obstacles or other enemies. He had one son named Ânarta ; and Ânarta had a son named Revata born to him.

Revata built the city of Kus'asthalî in the midst of the ocean and began to live there. He enjoyed all the things in the countries named Ânarta and others. Revata had one hundred sons of whom Kakudmi was the eldest and of pure character. He had one daughter very beautiful named Revatî, endowed with all auspicious qualities. When the daughter reached a marriageable age, the King began to think where he

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could get a prince of a good noble family. That powerful King began to govern his people Ânartas, with his headquarters at the Raivata hill. "Whom to betroth this daughter," the King thought and settled that he would go to Brahmâ and ask him, the venerable omnicient Prajâpati, worshipped by the Devas. Thus the King went with his daughter Revatî to the Brahmaloka. There the Devas, Yajñas, Vedas, mountains, oceans and rivers all were shining with luminous bodies. There the eternal Riṣis, Siddhas, Gandharbas, Pannagas and Châraṇas were singing hymns to Brahmâ, standing with folded hands.

Here ends the Seventh Chapter of the Seventh Book on the twin As'vins drinking the Soma Cup in Śrî Mad Devî Bhâgavatam, the Mahâ Purâṇam of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER VIII.

1-5. Janamejaya said:—" O Brâhmaṇâ ! The King was a Kṣattriya ; how could he go himself with his daughter Revatî to the Brahmaloka (the abode of Brahmâ) ? I entertain a great doubt on this point. I heard of yore while conversing about matters connected with the Brâhmiṇs, that the Brâhmiṇ only who was self-restrained and the knower of Brahmar could alone go to the Brahmaloka. The Satyaloka is very hard for the worldly people to go ; so I doubt how the king could have gone with Revatî from the Bhûrloka to the Satyaloka. Man, when he discards his body, can go to the Heavens. So is recited in all the Śâstras. How then, people, while, in their human bodies can go to the Brahmaloka. So cut asunder my doubts how the King Revata could go to the Brahma loka to ask the Prajâpati on certain matters.

6-16. Vyâsa said :—" O King ! On the top of the mountain Sumeru, are located the Indra's heavens called Amarâvatî (the abode of the Immortals) the Samyamanî city of Yama, the Satyaloka, the Vahniloka, the Kailâsa, Vaikuṇṭha the abode of Viṣṇu,and others. The great archer Arjuna, the son of Prithâ, went to the Indra loka and spent five years there. In ancient times, the Kings Kakutstha and others went to Indraloka, in their human bodies. Even the powerful Daityas used to conquer the Indraloka and resided there at their will and pleasure. In ancient times, when the sovereign of the earth, the King Mahâbhiṣa went to the Brahmaloka, the most beantiful Gangâ also was coming to the Brahmaloka. On the way the King saw Her. O King! Accidentally at that time her clothings were cast aside by the wind; the King saw her partly in her naked state, and, overpowered with lust, smiled; Gangâ also

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smiled. Seeing the states of them, Brahmâ instantly cursed them ; and they had to come in this world and take their births. All the Devas, when oppressed by the Dânavas, went to Vaikuṇṭha and sang hymns to Hari, the Lord of Kamalâ. O King ! Men can go to all the Lokas ; in fact those high-souled men that perform Yajñas or severe asceticisms and thus have acquired great merits, those performers of Sacrifices and ascetics surely go to the Heavens. O King! It is only the abundance of good merits that is the only cause of going to Heavens. So you ought not to entertain any doubts on this.

17-18. Janamejaya said :—" O Muni ! The King Revata went with his daughter Revatî to the Brahmaloka ; but what did he do when he went there ? What did Brahmâ order him ? And to whom did the King betroth his daughter, when ordered by Brahmâ ? O Brâhmaṇâ ! Speak out all these in details to me now.

19-21. Vyâsa said :—" O King ! Hear. When the King went to Brahmaloka to ask about the proper bridegroom of his daughter, there was going on singing and music ; so he waited a while to find an opportunity when the assembly would have a leisure ; but he was so very pleased with music that he could not desist from hearing it till the end. When the music was finished, the King bowed down to Brahmâ and shewed him his daughter and informed Him of his intention.

22-25. The King said :—" O Deva ! This good daughter is mine ; now kindly say who will be her bridegroom. O Brahmâ ! To whom shall I betroth this daughter ? I have come to you to ask on this point I have searched for many princes and seen also a good many of them and none of them is to my liking and so my mind is not at rest. O Lord of the Devas ! Therefore I have come to you. Kindly select one bridegroom for her. He is to be a Kulîn (of good family), powerful, religious, liberal, and a prince endowed with all auspicious qualities. This is my prayer. Vyâsa said " O King ! Brahmâ, the lotus-born, the Creator of the world, hearing these words, laughed, thinking that a very long interval had passed away. He then said :—

27-43. O King ! The princes that you throught would become the bridegroom of your daughter, all died ; their sons and grandsons and their friends even have all passed away. The twenty-seventh Manvantara of the Dvâpara Yuga is now going on ; so none of the princes of your family are now existing. The Daityas sacked your city. Now Ugrasena, the King of Mathurâ, is reigning in that place. He belongs to the illustrious lunar family of Yayâti. His son, the powerful Kaṇsa,

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born of a Dânava, began to do injuries always to the Devas; her threw his own father to the prison. Becoming very haughty, he began to govern himself the countries of other kings and began to tyrranise over the subjects. O King. The Earth became so much troubled by the armies of the wicked Demon Kings, that She became quite unable to bear further loads. So She went to seek refuge to Brahmâ. Brahmâ and the other Devas then began to say :—" O Earth ! To remove your burdens, the lotus-eyed Nârâyaṇâ will incarnate Himself as part incarnation in the form of Śrî Kriṣṇa. He who is Nârâyanâ practised in ancient times, as the son of Dharma, a very severe asceticism, in company with his brother Nara in the sacred hermitage of Badari. Now this very Deva is born in the great family of Yadu in the womb of Devakî by Vasudeva and is now celebrated by the name of Vâsudeva. O King ! He has slain that vicious wicked Kansa and has installed Ugrasena in his place. The very powerful Jarâsandha, the vicious King of Magadha, is the father-in-law of Kaṇsa. On hearing the death of his son-in-law, he became in infuriated with rage. came to Mathurâ, and raged a terrible war. Vâsudeva defeated in a battle that Jarâsandha, proud of his mighty valour. Though defeated, Jarâsandha sent Kâlayavana with his host of army to fight again with Kriṣṇa. Bhâgavan Vâsudeva, when he heard that the King of Yavanas arrived, sent away all the members of his family and the Yâdavas to Dvârkâ and began to wait with his brother Balarâma for the Yavana King. Then he went alone to the camp of Yavana and led him away to a mountain cave where was sleeping the King Muchu Kunda and had then the Yavana King slain by Muchukunda. Kriṣṇa then went to Dvârkâ. The city of Dvârkâ was then in a dilapidated condition. Kriṣṇa brought together the artists and got built exquisitely the beautiful palaces, forts, and markets and stalls, etc., and so added to the beauty of the place. That Vâsudeva, of mighty prowess, thus improving the city, made Ugrasena the King of that place ; and Kriṣṇa is now waiting there with his friends. His elder brother Baladeva, the carrier of the plough, is celebrated. Thus he with Muṣala in his hands is a great warrior and the part incarnation of Ananta Deva. He is the fit bridegroom of your daughter. So give your daughter in marriage, without any delay, according to the rules of the marriage ceremony to Sankarṣaṇa Balabhadra. After giving your daughter in marriage, go to the hermitage of Badari and practise tapasyâ. That sacred retreat is the (park) recreation ground of the Devas, holy and yielding to human beings the objects of their desires.

44-46. Vyâsa said :—" O King ! Thus ordered by the lotus-born Brahmâ, the King went to Dvarkâ with his daughter. Reaching there he gave over his all auspicious daughter in marriage to Bala Deva

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duly according to the rules and regulations. At last, according to Brahmâ's injunction, he became engaged in severe austerities in the Badarikâs'ram and, when the time of death arrived, left off his mortal coil on the banks of the river and went to the world of Gods.

47-48. Janamejaya said :—" O Bhagavan ! You have uttered one wonderful thing. One hundred and eight Yugas passed away when the King of Revata with his daughter was deeply absorbed in hearing music in the Brahmaloka yet neither the good King nor the daughter did get sufficiently old. How could this be ! How could they have lived so long ! Were their longevities ordained to be such a long period!

49-56. Vyâsa said :—" O King ! The Brahmaloka is not touched by any vice nor sin ; old age, hunger, thirst or fear of death nothing exists there ; nor is there any other cause by which weariness comes. So what doubt there can be that the people there will be long-lived, free from old age and death ! When the King Śaryâti went up to the Heavens, his sons were all destroyed by the Râkṣasas ; those that remained, they, terrified left Kus'asthalî and fled on all sides. Vaivasvata Manu sneezed ; owing to that, came out of his nose one powerful son ; his name was Ikṣâku. He spread the Solar dynasty and became celebrated. Getting excellent initiation from the Maharṣi Nârada, he began to meditate the Devî constantly and practised severe tapasyâ for the spread of his race. O King ! Ikṣâku had one hundred sons ; Vikukṣi was the eldest ; he was powerful and endowed with great strength. Ikṣâku became king and lived in Ayodhyâ. He sent his fifty sons, the powerful Śakuni and others to Uttarâpatha (Eastern) provinces for governing those countries. That high-souled monarch sent also other eight sons to govern the countries in the South. (Western). O King ! He kept the remaining two sons by his side for his own service.

Here ends the Eighth Chapter of the Seventh Book on the story of the King Revata and the spread of the Solar dynasty in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER IX.

1-11. Vyâsa said :—" O King ! Once on a time, the time for Aṣṭaka Śrâddha (the funeral ceremony in honour of the departed) arrived. Seeing this, the King Ikṣâku ordered his son Vikukṣi :—" O Child ! Go immediately to the forest and bring carefully pure sanctified meat for the

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Śrâddha purposes; see, that there be no neglect of duty. Thus ordered, Vikukṣi instantly went to the forest equipped with arms. He hunted in the forest lots of boars, pigs, deer, and hare. But he was so very tired with his journey in the forest and got so hungry that he forgot everything about the Aṣṭaka Śrâddha and ate one hare there in the forest. The remaining excellent meat he brought and handed over to his father. When that meat was brought to be sprinkled for purification, the family priest Vas'iṣṭha, on seeing it, at once came to know that some portion had already been eaten and it was the remaining part. The leavings of food are not fit for the sprinkling purposes; this is the Śâstric rule. Va'siṣṭha informed the King of this defect in the food. In accordance with the Guru's advice, the King coming to know thus the violation of the rule by his son, became very angry and banished his son from his kingdom. The prince became known from that time as Sa'sâda; he did not become the least sorry for his father's anger; he went to the forest and gladly remained there. He gladly passed his time absorbed in religion and sustained his life on forest fruits and roots. After sometime when his father died, he inherited his kingdom. On becoming the King of Ayodhyâ, Śas'âda had only one son; he became famous in the three lokas by the name of Kakutstha. He was known also by other names Indravâha and Puranjaya.

12. Janamejaya said :—"O Holy One! How and why was the prince named Kakutstha. Why was he known by the two other names? Speak all this to me.

13-14. Vyâsa said :—"O King! When Śas'âda went to the Heavens, Kakutstha became king. That religious king then began to govern the country of his father and grandfather with an authority supported by a powerful arm. At this time the Devas suffered a defeat from the Dânavas and took refuge to Viṣṇu, the Infallible and the Lord of the three worlds. The eternal great Viṣṇu full of intelligence and bliss then addressed the Devas :—

15-16. Viṣṇu said :—"O Devas! Go and pray to the King Śas'âda. He will be your ally and kill all the Demons. That King is religious; especially he is a worshipper of the Highest Śakti. He is a good archer and will come to help you. His strength is immense.

17-18. Vyâsa said :—"O King! Indra and the other Devas hearing the nectar-like words of Hari went to Ayodhyâ, to Kakutstha, the son of Śas'âda. Seeing the Devas at his palace, the king worshipped them duly and with great care; and he asked them why they had come there.

19-20. The King said :—"O Devas! When you have favoured me by your presence here, I am blessed and sanctified; my life is crowned

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with success. Say what I can do for you ; I will carry it out even if it be very hard for me to perform.

21-22. The Devas said :—" O Prince ! Please help and back us and defeat the Daityas, invincible by the Devas and form an alliance with Indra. O King ! By the grace of the Highest S'akti, you have nothing unattained anywhere ; so we have come to you by the order of Viṣṇu.

23 41. The King said :—' O Devas ! I can back you and become your ally if Indra carries me on his back in the time of war. I will fight now with the Daityas for the Devas ; but I will go to the battle-field on Indra's back ; this I speak to you truly. Vyâsa said : —" O King ! The Devas then spoke to Indra :—" O Lord of S'achî ! It is now your bounden duty to do this ; so quitting shame, be a carrier to this King." Indra got ashamed very much, but being requested frequently by Hari, at last assumed the appearance of a bull like the great Bull of S'iva. The King mounted on that bull to go to the war ; he fought while taking his seat on the hump on the shoulders of the bull (Kakud) ; therefore he was named Kakutstha. The King was carried by Indra on his back hence he was named Indravâha; he conquered the Dânavas in battle ; hence he was called Puranjaya. The powerful King defeated the Dânavas and gave away all their wealth to the Devas. He bade farewell to the Devas and returned to his own kingdom. Thus the alliance was formed with Indra. O King ! Kakutstha became very celebrated on this earth ; his descendants became kings and were known as Kakutsthas and were all very famous here on this Earth. Kakutstha had one powerful son, named Kâkutstha by his legal wife ; Kâkutstha had the son Prithu, of mighty prowess. Prithu was the part incarnation personfied of Viṣṇu, and worshipper of the feet of the Supreme Śakti. His son was Visvarandhi ; he became king and governed the kingdom. His son was Chandra ; he came to be king, governed his subjects and multiplied very much his issues. Yuvanâs'va was one of his sons ; he was very powerful and spirited. Śavanta was the son of Yuvanâs'va ; he was very religious. He built a nice city named Śâvantî like the Paradise of Indra Brihadas'va was the son of the high-souled Śâvanta; he had a son Kuvalayâs'va. He became the Lord of the earth by the power of his arms. He killed Dhundu Dânava ; so he was very much celebrated by the name of Dhundumâra. His son was Driḍhâs'va ; he governed the earth ; His son was Śrîmân Haryas'va. His son was Nikumbha ; he became the King. Nikumbha had his son Varhaṇâs'va. Kris'âs'va was his son. His son was the powerful Prasenajit ; his son's prowess knew no bounds. Parasenajit had the fortunate son Yauvanâs'va. O fortunate One ! The son of Yauvanâs'va was Śrîmân Mândhâtâ ; he became the Lord of the Earth and for the

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satisfaction of the Devî Bhagavatî had one thousand and eight palaces built in Benares and in the other chief places of pilgrimages. Mândhâtâ was not born of his mother's womb but was born in the belly of his father. Then the ministers tore asunder the belly of his father and got him out.

42-43. Janamejaya said :—O fortunate One ! What you said was never seen nor heard ever before since. This sort of birth is highly improbable. How was that beautiful son born in the belly of his father ? Describe this in detail and satisfy my curiosity.

44-49. Vyâsa said :—" O King ! The King Yauvanâs'va had one hundred queens ; yet he had no issues. The King always thought much about his son. Once the King, sorry and desirous of a son, went to the holy retreats of the Riṣis. On arriving there, he began frequently to respire heavily before the ascetics. The Riṣis became filled with pity on seeing his sorrowful condition. O King ! The Brâhmiṇs then said to him :—O King ! Why are you thus sorrowful and distressed ? What is your sorrow that is troubling your heart ? Speak truly. We will surely redress your grievance.

50-54. Yauvanâs'va said :—" O Munis ! I have got the kingdom, wealth, excellent horses, one hundred illustrious chaste wives. I have no enemies in the three worlds ; no one is stronger than me. All the Kings and ministers are obedient to my call. But O Ascetics ! I have no son ; this my sonless state is the only cause of my pain and sorrow. It has marred all my happiness. See ! The persons that have no son cannot in any way go to Heavens. Therefore I am always being pained for this. You all are ascetics ; you have taken great pains to learn the essence of the Veda Śâstras. So kindly order me what sacrifice is fit for me to have a son. O Ascetics ! If you feel any pity for me, kindly perform this good work for me.

55-65. Vyâsa said :—" O King ! Hearing the words of the King, they were all filled with pity ; and, with fulness of mind, made him to perform the sacrifice whose presiding deity was Indra. For the sake of the King, that he may get a son born to him, they had a jar filled with water by the Brâhmiṇs and purified and charged that jar with the Vedic Mantrams. The King got thirsty in the night and entered in the sacrificial ground ; seeing the Brâhmiṇs asleep, the King himself drank that water, surcharged with the Mantram. The Brâhmiṇs consecrated and kept that water apart, according to due rules, surcharging with Mantrams, for the wife of the King ; but the King, getting thirsty, himself drank that water unconsciously. Next morning the Brâhmiṇs

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seeing the jar of water empty, were startled very much with fear; the Brâhmiṇs then asked the King :—Who drank the water? When they came to know that the King himself drank the water, the Muni's thought this to be an act of Daiva (Fate) and completing the sacrifice returned to their abodes. Then the King became pregnant by the power of the sacrificial Mantrams. After some time, the son became fully developed. Then the King's ministers, cutting his right bowel, got the son out. Out of the God's favour, the King did not die. When the ministers were troubled with the thought whose milk the child will suck, then Indra spoke out the child would drink (Mân Dhâtâ) my forefinger and gave his finger into the child's mouth. For that reason his name was Mândhâtâ. Thus I have described in detail the origin of Mândhâtâ.

Here ends the Ninth Chapter of the Seventh Book on the story of Kâkutstha and the origin of Mândhâtâ in S'rî Mad Devî Bhâgavatam the Mahâ Purâṇam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER X.

1-11. Vyâsa said:—"O King! That King Mândhâtâ, true to his promise, conquered one after another the whole world and became the paramount sovereign of all the other emperors and got the title "Sârvabhauma (Sovereign of all the earth). O King! What more to speak of Mândhâtâ's influence at that time than this that all the robbers, struck with his terror, all fled to the mountain caves. For this reason, Indra gave him the title "Trasadasyu." He married Bindumatî, the daughter of S'as'avindu. Her limbs were proportioned and perfect and so she was very beautiful. Mândhâtâ had by that wife two sons:—(1) the famous Purukutstha and (2) Muchukunda. Purukutstha had his son Anaraṇya; this prince was celebrated by the name of Brihadas'va. He was very religious and deeply devoted to his father. His son was Haryas'va; he was religious and knew the Highest Reality. His son was Tridhanvâ; his son was Aruṇa. Aruṇa's son was Satyavrata; he was very avaricious, lustful, wicked and wilful. Once on an occasion that vicious prince, overpowered by lust, stole away the wife of one Brâhmiṇ and so created an hindrance in his marriage. O King! The Brâhmiṇs, united in a body, came to the King Aruṇa, bewailing and lamenting and uttered repeatedly:—Alas! We are ruined! The King addressed to the grieved subjects, the Brâhmiṇs:—"O Brâhmiṇs! What harm has been done to you by my son."

Hearing thus the good words of the King, the Dvijas, versed in the Vedas, repeatedly blessed him and said:—

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O King! You are the foremost of the powerful. So your son is like you. To-day he has forcibly stolen away during the marriage ceremony a Brâhmiṇ daughter already given over in marriage.

13-36. Vyâsa said:—" O King! The highly religious King hearing the words of the Brâhmiṇs, took them to be true and said to his son:—"O One of evil understanding! You have rendered to-day your name useless by perpetrating this evil act. O Vicious One! Get away from my house! O Sinner! You will never be able to live in my territory! Seeing his father angry, Satyavrata repeatedly said:—Father! Where shall I go? " He said:— " Live with the Châṇḍâlas." You have stolen a Brâmiṇ's wife and so have acted like a Châṇḍâla. Go and live with them happily. O Disgrace to your family! I do'nt like to get issues through you: you have obliterated this family's name. So, O Sinner! go wherever you like. Hearing thus the words from his angry father, Satyavrata instantly quitted the house and went to the Châṇḍâlas. The prince, wearing his coat of armour and holding bows and arrows, began to spend away his time with the Châṇḍâlas; but he could not get out of his breast his feeling of sympathy and mercy. When he was banished by his liberal minded angry father, the Guru Vas'iṣṭha instigated the King to the above purpose. Satyavrata was therefore angry with Vas'iṣṭha, inasmuch as he, versed in the Dharma Sâstras, did not dissuade the father from banshing his son. His father, then, owing to some inexplicable cause, quitted the city and, for the sake of his son, went to the forest to practise austerities. O King! Owing to that sinful act, Indra did not rain at all in his kingdom for twelve years. O King! Just then Vis'vâmitra, too, keeping his wife and children in that kingdom, began to practise severe austerities on the banks of the river Kaus'ikî. The beautiful wife of Kus'ika then fell into great trouble how she could maintain the family All the children, pained with hunger, began to cry, begging for Nibâr rice food. The chaste wife of Kaus'ika became very much troubled in seeing all this. She thought, seeing the children hungry, "Where am I to go now and from whom to beg, and what to do, inasmuch as the King was not then staying in the Kingdom." " The husband is not also near; so who would protect my children? The boys are incessantly crying. Fie therefore to my life! She thought also thus:—" My husband has left me in this penniless state; we are suffering for want of money. He does not know these, though he is quite able. Save my husband, who else will support my sons? They will all die now of starvation. " I might sell one of my sons, whatever I get out of that, I can support the others; this is now my highest duty." I ought not to do otherwise

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and kill all my children ; so I will now sell one of my sons to support the others. Thus hardening her mind, she went out, tying the child by a rope round his neck. The Muni's wife, for the sake of the other children, fastened the middle son by a cord and got out of her house. The prince Satyavrata saw her distressed with pain and sorrow and asked :—" O Beautiful One ! What are you now going to do ? Who are you ? This boy is crying ; Why have you tied him by a rope round his neck ? O Fair One ! Speak out truly to me the cause of all this.

37-38. The Ṛiṣi's wife said :—"O Prince! I am the wife of Vis'vâmitra. These are my sons. I am now going, for want of food, to sell one of these out of my own accord." O King ! My husband has gone away to practise tapasyâ ; I do not know where he has gone. There is no food in the house ; so I will sell one to support the other sons.

39-56. Satyavrata said :—' O Chaste One ! Save your children. I will bring to you your articles of food from the forest till your husband does not come here." Daily I will fasten some food on a tree close by your Âs'rama. This I speak truly." The wife of Vis'vâmitra, hearing these words of the prince, freed the child of the fastening and took him to her Âs'rama. The child was named afterwards as Gâlaba, due to his being fastened by the neck. He became a great Ṛiṣi afterwards. The Vis'vâmitra's wife then felt great pleasure in her home, surrounded by her children. Filled with regard, and mercy, Satyavrata duly performed his task and provided daily the family of Vis'vâmitra with their food. He used to hunt wild boars, deer, buffaloes, etc , and used to take their flesh to the place where used to dwell the wife of Vis'vâmitra and the children and tie that up to an adjoining tree. The Ṛiṣi's wife used to give those to her children. Thus getting excellent food, she felt very happy. Now when the King Aruṇa went for tapasyâ to the forest, the Muni Vas'iṣṭha carefully guarded the Ayodhyâ city, and the palace and the household. Satyavrata, too, used to sustain his livelihood daily by hunting, accordig to his father's order ; and abiding by Dharma, lived in the forest outside the city. Satyavrata cherished always in his heart, for some cause, a feeling of anger towords Vas'iṣṭha. When his father banished his religious son, Vas'iṣṭha did not prevent his father. This is the cause of Satyavrata's anger. Marriage does not become valid until seven footsteps are trodden (a ceremony) ; so the stealing away of a girl within that period is not equivalent to stealing away a Brâhmiṇ's wife. The virtuous Vas'iṣṭha knew that; yet he did not prevent the King. One day the prince did not find anything for hunting ; he saw in the

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forest the cow of Vas'iṣṭha giving milk. Very much distressed by hunger, the King killed the cow like a dacoit, partly out of anger and partly out of delusion. He fastened part of the flesh to that tree for the wife of Vis'vâmitra and the remainder he ate himself. O One of good vows! The Vis'vâmitra's wife did not know that to be beef and thought it to be deer's and so fed her sons with that. Now when Vas'iṣṭha came to know that his cow had been killed, he was inflamed with anger and spoke to Satyavrata "O Vicious One! What a heinous crime have you committed, like a Pis'âcha, by killing the cow?" For the killing of the cow, the stealing of a Brâhmiṇ's wife and the fiery anger of your father, for these three crimes, let there come out on your head three Śankus or three marks of leprosy as the signs for your crimes. From this day you will be widely known by the name of Tris'anku and you will shew your Pis'âcha form to all the beings.

57. Vyâsa said :—" O King! The prince Satyavrata thus cursed by Vais'iṣṭha remained in that retreat and practised severe tapasyâ.

58. But he got from a Muni's son the excellent Mantram of the Highest auspicious Devî Bhagvatî and became merged in the contemplation of that.

Here ends the Tenth Chapter of the Seventh Book on the story of Satyavrata in the Mahapurâṇam S'rî Mad Devî Bhâgvatam of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XI.

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1. Janamejaya said :—" O Intelligent One! Did the prince Tris'anku free himself afterwards of the curse inflicted on him by the Muni Vas'iṣṭha.

28. Vyâsa said : -" O King! Satyavrata, cursed by Vas'iṣṭha, was transformed into a demonaical state (Pis'âchatva); but he became a great devotee of the Devî and passed away his time in that Âs'rama. One day he repeating slowly the nine-lettered Mantram of the Bhagavatî, wished to perform the Puras'charaṇa ceremony (repeating the name of a deity attended with burnt offerings, oblations, etc.) of the said Mantra, came to the Brâhmiṇs, bowed down to them with great devotion and purity and said :—" O venerable gods of the earth! Kindly hear me;

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I with my head bowed down pray to you, that you all be my priests (Rittvigs)." You are all versed in the Vedas ; so kindly do for me duly the Homa ceremony equal to one-tenth part of Japam, for my success. O Brâhmaṇas ! My name is Satyavrata ; I am a prince ; you ought to do this work for me for my welfare. Thus hearing the prince's words the Brâhmaṇas said :—" O Prince ! You are cursed by your Guru and you are now turned into a demonaical state. You have now no right to the Vedas ; especially you are now in the Pis'âcha state ; it is blamed by all the persons ; so now you are not fit to be initiated into the ceremony.

9-14. Vyâsa said :—" O King ! Hearing them, the prince got very sad and dejected and thought " Fie on my life ! What shall I do now in living even in the forest." My father has forsaken me ; I am banished from the kingdom ; again, by the Guru's curse, I have got this Pis'acha's state ; I therefore cant decide what to do." The prince, then, collecting fuel, prepared the funeral pile for himself, remembered the Chaṇḍikâ Devî and repeating Her Mantram, resolved to jump into the fire. Ligting the pyre in front, the prince bathed and standing, with clasped palms, began to chant the hymns to Mahâ Mâyâ before entering into the fire. At this moment, the Devî Bhagavatî, knowing that the prince was ready to burn himself, came instantly to the spot on the back of the lion, by the aerial route. She manifested Hersel before him and spoke in a voice deep like a rain-cloud.

15-17. "O Virtuous One ! What is all this ? What have you settled all these ? Never throw yourself in fire ; be patient. O Fortunate One ! Your father is now aged ; he will give you his kingdom and will go to the forest for tapasyâ ; therefore, O Hero ! Do leave your depression of spirits. O King ! To-morrow the ministers of your father will come to you to take you there. By My Grace, your father will instal you on the throne and, in due time, he will conquer his desires and will go undoubtedly to the Brahmaloka.

18-32. Vyâsa said :—" O Fortunate One ! Thus saying, the Devî vanished at that spot ; the prince, too, desisted from his purpose of entering into the fire. In the meanwhile, the high-souled Nârada went to Ayodhyâ and at once informed everything to the King. The King became very sad and began to repent very much, hearing the son's resolve to burn himself. The virtuous King, grieved at heart, for his son, said to his ministers :—" You all are aware of the turning out of my son." I have forsaken my intelligent son Satyavrata ; though he was very spiritual and worthy to get the kingdon ; yet, at my command, he

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instantaneously went away to the forest. Void of wealth, he, practising forgiveness, passed his time in study, particularly in spiritual knowledge ; but Vas'iṣṭha Deva cursed him and made him like a Pis'âcha. Very much distressed by pain and sorow, he was ready to burn himself but the Mahâ Devî preventing him, he desisted from this purpose. So go hurriedly and, consoling my powerful eldest son, bring him at once to me. I am now calm and quiet and of a retiring disposition ; so I am determined to practise tapasyâ. My son is now capable to govern the subjects; I will now instal my son on the throne and retire to the forest. So he gladly sent his ministers to his son. The ministers, too, gladly went there and consoled the prince and, with respect, brought him to the Ayodhyâ city. Seing Satyavrata with matted hair on his head, with dirty clothes, and thin and worn out with cares, the King began to think within himself "Oh! What a cruel act have I done, though I know everything about religion, in banishing my intelligent son, quite fit to govern my kingdom." Thus thinking, he embraced his son by his arms and consoling him, made him sit by his throne. The King, versed in politics, then began to speak gladly with suffocated feelings of love, to his son sitting by the side of him.

33-53. O Son ! Your highest duty is to keep your mind always on religion and to respect the Brâhmiṇs. Never speak falsely anywhere nor follow any bad course in any way. Rather the words of the spiritual good persons ought to be fully observed; the ascetics ought to be worshipped. Senses must be controlled and the wicked cruel robbers are certainly to be slain. "O Son ! For one's success, one should consult with one's ministers and keep that as secret by all means. Any enemy, howsoever insignificant he may be, a clever King should never overlook him. The ministers, if they be attached to other masters and if they come round afterwards, don't trust them. Spies should be kept to watch friends and foes alike. Shew your living regards to the religion always, and make charitable gifts. One ought not to argue in vain and always avoid the company of the wicked. O Son ! You should worship the Maharṣis and perform various sacrifices. Never trust women, those who are in ordinately addicted to women, and the gamblers. Never is it advisable to be addicted too much to hunting. Always shew your back to gambling drinking, music and to the prostitutes and try to make your subjects follow the same. Early in the morning at the Brâhma Muhûrta every day you should get up from your bed and bathe and perform other analogous duties. O Son ! Be initiated by the Guru in the Devî Mantra and worship with devotion the Supreme Force, the Bhagavatî. Human birth is crowned with success by worshipping Her Lotus Feet. O Son !

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He who performs once the great Pujâ of the Mahâ Devî and drinks the Charaṇâmrita water (water with which Her feet are worshipped) has never to enter again in the womb of his mother ; know this as certain. That Mahâ Devî is all that is seen and She Herself is again the Seer and Witness, of the nature of Intelligence. Filled with these ideas, rest fearless like the Universal Soul. Do your daily Naimittik occasional) duties, go to the Brâhmiṇ's assembly and calling on them ask the conclusions of the Dharma Śâs'tras. The Brâhmiṇs, versed in the Vedas and Vedântas, are objects of venerations and must be worshipped. Give, then, them always according to merits, cows, lands, gold, etc. Do'nt worship any Brâhmiṇ who is illiterate. Don't give to illiterates more than their belliful wants. O Child ! Never trespass Dharma, out of covetousness, and remember always not to insult ever afterwards any Brâhmaṇas, The Brâhmiṇs are the cause of the Kṣattriyas, the more so they are the terrestrial gods ; honour them with all your care ! In this never flinch from your duties. Fire comes out of water ; the Kṣattriyas come out of the Brâhmaṇas ; iron comes out of stones. The powers of these flow everywhere. But if there be any clash between one thing and its source, then that clash dies away in the source. Know this as quite certain. The King who wants his own welfare and improvement must by gift and humility shew his respect especially to the Brâhmiṇs. Follow the maxims of morality as dictated in the Dharma Śâstras. Amass wealth according to rules of justice and fill the treasury.

Here ends the Eleventh Chapter of the Seventh Book about the story of Tris'anku in the Mahâpurâṇan S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa,

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CHAPTER XII.

1-6. Vyâsa said :—" O King ! Thus giving the advice to his son, the King Tris'anku was excited with feelings of love and, in a choked voice, said to his father that he would fulfil what he had been ordered. The King then called the Brâhmiṇs, versed in the Vedas and Mantrams, and had all the materials for installation collected quickly. He brought the waters from all the sacred places of prigrimages; he then called together with great respect all the kings. On a sacred day, the father installed his son on the throne and gave him, in accordance with due rites and ceremonies, the royal throne. The King then adopted with his wife the third Vânaprastha stage of life and practised a severe tapasyâ on the

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banks of the Ganges. Then in due course of time the King went to the Heavens. There he began to shine like a second Sun by the side of Indra, respected by all the gods.

7-10. Janamejaya said :—"O Bhagavan ! You spoke before in course of conversation that Satyavrata was cursed by Vas'iṣ'ṭha on the killing of his cow to become a Pis'âcha ; how then he got himself freed of this curse. There is a doubt on this point. Kindly clear it and oblige. Satyavrata was cursed ; hence pronounced unfit to succeed to the throne. How was the Muni, by what actions, was he freed of the curse ? How could the father bring back to his home his son of the form of a Pis'âcha? O Viprarṣi ! Kindly narrate to me how the Muni was freed of his curse.

11-18. Vyâsa said :—" Cursed by Vas'iṣṭha, Satyavrata became then and there transformed into a Pis'âcha, very ugly, violent and terrible to all ; but when he worshipped the Devî with devotion, immediately the Devî gave him a beautiful divine body. By the grace of the Devî, his sins were all washed away and his Pis'âcha form vanished. Satyavrata, then, freed from his sins became very much vigorous and energetic. Vas'iṣṭha also became pleased with him, blessed thus by the Supreme Force ; and so was his father, too. When his father died, the virtuous Satyavrata became King, governed his subjects and performed various sacrifices and worshipped, too, the Eternal Mother of the Gods. O King ! Tris'anku had a very beautiful son born to him, named Haris'chandra, endowed in all his limbs with auspicious signs. The King Tris'anku wanted to make his son Yuvarâja (the Crown prince) and then in his that very body while living, enjoy the Heavens. The King went to the Âs'rama of Vas'iṣṭha and gladly asked him, with folded palms, bowing down before him duly.

19-23. O Ascetic ! You are the son of Brahmâ, versed in all the Vaidik Mantrams ; so you are exceedingly fortunate ; now I beg to inform you one thing ; hear it gladly. I now desire to enjoy the happiness of the Heavens and all the enjoyments of the Devas, while I am in this body. To enjoy in the Nandana Garden, to live with the Apsarâs and to hear the sweet music of the Devas and the Gandharbas, these ideas now have taken a strong hold of my heart. Therefore, O Great Muni ! Engage me in such a sacrifice as will enable me, in this very body to live in the Svarloka. O Muni ! You are fully competent to do this ; therefore be ready for this. Have the sacrifice done and let me have quickly the Devaloka, so difficult to be obtained!

24-26. Vas'iṣṭha said :—" O King ! It is exceedingly hard to live in the Heavens while in this mortal body. The departed only live in the

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Heavens by their merits, this is a known fact. Therefore, O Omniscient One! Your desire is hard to be attained. I am afraid of this. O King! The living men can hardly enjoy the Apsarâs. Therefore, O Blessed One! Do the sacrifice first. Then, when you leave this body, you will go to the Heavens.

27-31. Vyâsa said:—"O King! The Maharṣi Vas'iṣṭha was already angry with the King; therefore when he spoke these words, the King heard and became absent-minded. He again spoke to the Maharṣi:—O Brâhmaṇa! If you do not allow me to do the sacrifice, on account of your haughtiness, I will have the sacrifice performed now by another priest. Vas'iṣṭha became very angry at the words of the King and cursed him:—"O evilminded One! Be as soon as posible a Châṇḍâla in this body. You have committed acts by which your path to the Heaven is obstructed. You have stolen a Brâhmiṇi's wife, and defiled the path of religion; you have killed the Surabhi Cow and you are a libertine. Therefore, O Sinner! Never you will go to the Heavens, even after your death.

32-56. Vyâsa said:—"O King! Hearing these harsh words from the Guru, Tris'aṇku became immediately Châṇḍâla in that very body. His golden earrings became turned into iron; the sweet sandal smell over his body smelled like faeces; his beautiful yellow clothings became blue, the colour of his body became like that of an elephant, due to his curse. O King! Those who are the worshippers of the Supreme Force can produce such things when they are angry; there is not the slightest doubt in this. Therefore one ought never to insult any devotee of the Supreme Force. The Muni Vas'iṣṭha is always engaged in repeating silently the Gâyatrî of the Devî. So what wonder is there that the body of the King will be reduced to such a wretched state by his rage. The King Tris'anku became verry sorry to see his ugly body; he did not go home; rather he remained in the forest in that form and poor dress. He began to think, distressed with sorrow and overpowered with misery:—"My body is now blameable to the extreme, so what to do and where to go in this wretched state! I find no remedy to exhaust all my sufferings. If I go home, my son will be, no doubt, very much pained with sorrow. My wife, when she will see my Châṇḍâla appearance, she wont accept me; my ministers will not regard me as they used to do before. My friends and relations, when they will come to me, will not serve me with the former care. So it is far better to die than to live, thus despised. I will drink poison or drown myself in waters or hang myself. Or I will burn myself in the funeral pyre duly or I will quit this blameable life by starvation. But, Alas! I will be guilty of

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suicide ; so again due to this sin I will be born a Châṇḍâla and I will be again cursed. Thus thinking, the King again thought that at present he ought not to commit suicide by any means. "I will have to suffer for my Karma ; and, after due suffering, this Karma will be exhausted. So I will suffer in this forest for my Karma in this my body. Without the enjoyment of the fruits, the past actions can never die out ; therefore all actions done by me, auspicious or inauspicious, I will enjoy or suffer in this place. Always to remain close to a holy Âs'rama, to wander in holy places of pilgrimage, to remember the Devî Ambikâ, and to serve the saints will now be my duties. Thus I will no doubt exhaust all my actions, residing in this forest ; then, if chance permits, and if I meet with a saintly person, all my intentions will be crowned with success. Thus thinking, the King quitting his city went to the banks of the Ganges and repenting very much, remained there on the Ganges. The King Haris'chandra came to know the cause of his father's curse and with a sorrowful heart sent ministers to him. Like a Châṇḍâla, the King was respiring frequently ; at this time the ministers went to him and bowing humbly, said :—O King ! Your son has ordered us to come here ; we have come at his command ; we are the ministers of the King Haris'chandra. Know this verily, O King ! Kindly hear what the Crown Prince has said:—"Go and bring my Father here without any delay." Therefore, O King ! Cast aside your mental agonies and come to the city. The ministers, the subjects all will be always at your service. We will all try our best to please Vas'iṣṭha, so that he may favour you. And that greatly illustrious Muni being pleased will certainly remove your sorrows quickly. O King ! Thus your son has spoken to us many words ; so now be pleased to go to your own abode.

57-64. Vyâsa said :—"O King ! That Châṇḍâla-like King, hearing even their words thus, did not consent to go back to his house. Rather he told them :—"Ministers, go back, all of you to the city ; and at my word, tell my son that I wont go back to my house. Better leaving off all idleness, you better govern the Kingdom carefully. Shew your respect specially to the Brâhmiṇs and perform various sacrifices and worship the Devas. I do not like in this blameable Châṇḍâla form to go to the city of Ayodhyâ with the high-souled ones ; so you all go back to Ayodhyâ without any further delay. Instal, at my order, my powerful son Haris'chandra on the throne and do all these stately duties. When the ministers heard thus the King ordering them, they began to cry very much, and, bowing down, they went away early out of

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the hermitage. On coming back to Ayodhyâ they regularly installed on a sacred day the King Haris'chandra with Abhiṣeka water, purified with Mantrams. Thus the powerful virtuous Haris'chaṇdra, on being installed on the royal throne by the command of the King, remembered always his father and began to govern his Kingdom with his ministers according to the dictates of Dharma.

Here ends the Twelfth Chapter of the Seventh Book on the description of Vas'iṣṭha's curse on Tris'aṇku in the Mahâ Purâṇam S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XIII.

1-3. Janamejaya said :—" O Muni ! I see that at the command of the King, the ministers installed Haris'chandra on the royal throne ; but how Tris'anku god rid of his Châṇḍâla body, kindly say. Was it that he bathed in the holy waters of the Ganges and lived in the forest and when he died he was freed of the curse ; or was it that the Guru Vas'iṣṭha favoured him by his grace and freed him of the curse ? O best of Ṛiṣis ! I am extremely eager to hear the life of the King therefore kindly describe to me in detail his wonderful career.

4-16. Vyâsa said :—" O King ! The King became gladdened in his heart to instal his son on the throne and began to pass his days in that forest in the meditation of Bhagavatî Bhavânî." Thus some time passed when Vis'vâmitra, the son of Kus'ika, completing his course of Tapasyâ with an intent mind returned to his home to see his wife and sons. On coming back to his house, the intelligent Muni found his sons and other members of the family happy and well conditioned, became very glad and when his wife came to him for his service, asked her :—O Fair-eyed One ! How did you spend your time in days of famine ? There was nothing whatsoever of the stock of rice, etc., in the house ; how then did you nourish these boys ? Please speak to me. O Fair One ! I was very busy with my austerities, I could not therefore come to you and see my boys ; how then, O Beloved, and what measures did you resort to for their maintenance ? O good and aupicious One ! When I heard of the dire famine, I thought then " I have no wealth ; so what shall I do if I go there ?" Thus thinking I did not come then. O Beautiful One ! At that time, one day I was very hungry and being very much

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tired I entered into the house of a Châṇḍâla, with the object of stealing. On entering the house I found the Châṇḍâla sleeping; then being extremely distressed with hunger, I entered into his kitchen if I could find anything there." When the dishes were sought and turned, and when I was going to take cooked dog's flesh I immediately fell into the sight of that Châṇḍâla. He asked me very affectionately "Who are you? Why have you entered here at this hour of night? Why are your looking after the dishes? Speak what you want," O Beautiful One! When the Châṇḍâla asked me these questions, I was very much pressed by hunger and I spoke out my wants in a tremulous voice:—O Fortunate One! I am an ascetic Brâhmiṇ: very much pained by hunger I have entered your house stealthily and am looking out for some eatables from your cooking pots. O Intelligent One! I am now your guest in the form of a thief; I am now specially very hungry; so I will now eat your cooked meat; kindly permit me. Hearing these words, the Châṇḍâla spoke to me in words authorised by the Śâstras:—"O One of the Superior Varṇa! Know this to be the house of a Châṇḍâla; so never eat that flesh."

17-28. The human birth is very rare in this world; then again to be born a Dvija is more difficult; and to get Brâhmaṇhood again in the Dvijas is exceedingly difficult. Are you not aware of this? They ought never to eat the defiled food who desire to attain to the Heavens; owing to Karma, the Maharṣi Manu has denominated the seventh caste as Antyaja and has discarded them altogether. So, O Brâhmiṇ! I am now by my actions turned into a Châṇḍâla and so forsaken by all; there is no doubt in this. I am forbidding you so that this fault of Varṇa Śaṇkara may not suddenly attack you. Vis'vâmitra said:—"O Knower of Dharma! What you are speaking is quite true; though a Châṇḍâla, your intelligence is very clear; hear, I will now speak to you the subtleties of the Dharma in times of danger. O Giver of respect! Always and by all means it is advisable to keep up the body; if sin be thereby incurred, one ought to perform Prâyas'chitta (penance) for its purification when the time of danger is over. But if one commits sin when the time is not one of danger, one gets degraded; not so in the time of danger: The man that dies out of hunger, goes to hell, no doubt. Therefore every man seeking for his welfare must satisfy his hunger. Therefore I intend to steal for preserving my body. O Châṇḍâla! See! The sin, incurred in stealing during famine, which the Pundits have declared, goes to the God of rains until he does not pour forth rain. O Beloved! Just when I spoke these words, the God of Rains began to pour forth rain so desired by all, like that coming out of the elephant's trunk. When

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the clouds thus poured forth rains with the glitterings of the ligh tnings, I felt very glad and left the house of the Châṇḍâla. O Beautiful One! Now speak out to me how did you behave in that famine time, so terrible to all the beings.

29-48. Vyâsa said :—"O King! Hearing the above words of the husband, the sweet-speaking lady spoke:—"Hear, how I passed my time in times of famine." "O Muni! After you had gone to practise tapasyâ, the dire famine raged; and my sons, exhausted of hunger, became very anxious for food. I became very anxious to see the sons hungry; I then went out to the forest in quest of wild rice; and I got some fruits. Thus I spent some months by collecting the rice growing wildly in the forest; then in times these also could not be got and I became again anxious. The Nibâra rice, too, is now not available; and nothing is obtained also by begging; there are no fruits on the trees and no roots are found under the earth. The sons are crying in agony of hunger. What to do? And where to go? What am I to say now to the hungry boys? Oh God! Thus thinking on various ways, I at last came to this conclusion that I would sell one of my sons to a rich man and whatever price I can fetch, with that I will preserve the lives of the other sons. O Dear! Thus thinking, I became ready and went out. O Fortunate One! Then this boy began to cry aloud and became very distressed; yet I was so shameless that I took the crying boy and got out of my Âs'rama. At this time one Râjarṣi Satyâvrata seeing me very distressed, asked me "O One of good vows! Why is this boy weeping?" O Muni! I spoke to him "To-day I am going to sell this boy." The King's heart became overfilled with pity, and spoke to me:—"Take back to your Âs'rama this boy." Daily I will supply you with meat for the food of your boys until the Muni returns home." O Muni! The King from that time used to bring, with great pity, daily the flesh of deer and boar killed by him in the forest and he used to tie that on this tree." O Beloved! Thus I could protect my sons in that fearful ocean of crisis; but that King was cursed by Vas'iṣṭha only for my sake. One day that King did not get any meat in the forest; so he slaughtered the Kâma Dhenu (the cow giving all desires) of Vas'iṣṭha and the Muni became therefore very angry with him. The high-souled Muni, angry on account of the killing of his cow, called the King by the name of Tris'anku and made him a Châṇḍâla. O Kaus'ika! The prince turned into a Châṇḍâla because he came forward to do good to me, so I am very sorry for his sake." So it is your urgent duty to save the King from his terrible position by any means or by the influence of your powerful Tapasyâ.

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49. Vyâsa said :—"O King ! Hearing these words from his wife the Muni Kaus'ika consoled her and said :—

50-55. O Lotus-eyed One ! I will free the King of his curse, who saved you at that critical moment ; what more than this that I promise to you that I will remove his sufferings whether it be by my learning or it be by my Tapas. Thus consoling his wife at that moment, Kaus'ika, the Knower of the Highest Reality, began to think how he could destroy the pains and miseries of the King. Thus thinking, the Muni went to the King Tris'anku, who was staying at that time very humbly in a village of the Châṇḍâlas, in the garb of a Châṇḍâla. Seeing the Muni coming, the King was greatly astonished and instantly threw himself before his feet like a piece of stick. Kaus'ika raised the fallen King and consoling him said :—O King ! You are cursed, on my account, by the Muni Vas'iṣṭha. I will, therefore, fulfil your desires. Now speak what I am to do.

56-62. The King said :—"With a view to perform a sacrifice I prayed to Vas'iṣṭha that "I would perform a sacrifice, kindly do this for me." "O Muni ! Do that sacrifice, by which I can go to the Heavens in this my present body. Vas'iṣṭha became angry and said :—"O Villain ! How can you go and live in the Heavens in this your human body ? I was very anxious to go to the Svarga (Heaven) so I again spoke to him :—"O Sinless One ! I will then have the excellent sacrifice done by another priest." Hearing this, Vas'iṣṭha Deva cursed me, saying "Be a Châṇḍâla." O Muni ! Thus I have described to you all about my curse. You are the one quite able to remove now my grievances." Distressed in pain and agony, the King informed him and became quiet. Vis'vâmitra, too, thought how he could free him of his curse.

Here ends the Thirteenth Chapter of the Seventh Book on the coming of Vis'vâmitra to Tris'anku in the Mahâ Purâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XIV.

1-8. Vyâsa said :—"O King ! Settling in his mind what to do, the great ascetic Vis'vâmitra collected all the materials necessary for the sacrifice and invited all the Munis. Thus invited by Vis'vâmitra, the Munis became informed all about the Sacrifice ; but, owing to the

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fact that the Muni Vas'iṣṭha prevented them, none of them went to the sacrifice. When Vis'vâmitra, the son of Gâdhi, came to know this, he became very anxious and very sad and came to the King Tris'anku and sat.—The Maharṣi Kaus'ika then became angry and said:—"O King! Vas'iṣṭha preventing, the Brâhmiṇs have all refused to come to the sacrifice. But, O King! See my power of tapasyâ; I will immediately fulfil your desires; I will instantly send you to the Heavens, the abode of the Gods. Thus saying, that Muni took water in his hand and repeated the Gâyatrî Mantram. He gave to the King all the Puṇyams (merits) that he collected for himself up to then. Giving him thus all the Puṇyams, he spoke to the King:—"O King! Throw away all idleness and go to the abode of the Gods you wanted to go. O King of Kings! Gladly go to the Heavens by the power of all the merits collected by me for a long time and let you fare well there.

9-28. Vyâsa spoke:—"O King! When the King of the Vipras, Vis'vâmitra, spoke thus, the King Tris'anku, by virtue of the Muni's Tapas, got high up in the air without any delay like a quick flying bird. Thus getting up and up, when the King reached the abode of Indra. the Devas, seeing the terrible Châṇḍâla-like appearance of Tris'anku, spoke out to Indra:—'Who is this person coming like a Deva with a violent speed in the air? Why does he look like a Châṇḍâla and is so fierce-looking? Hearing thus, Indra got up at once and saw that one, the meanest of the human beings and knowing him to be Tris'anku, reproachingly said to him:—You are a Châṇḍâla, quite unfit for the Devaloka; so where are you going? You ought not to remain here; so go immediately back to the earth. O Destroyer of the enemies! Indra speaking thus, the King dropped from the Heavens and, like a Deva whose merits had been exhausted, fell down immediately. Tris'aṇku then cried out frequently "O Vis'vâmitra! O Vis'vâmitra! Being displaced from the Heavens I am now falling very violently; so save me from this trouble. O King! Hearing his cry and seeing him getting down, Vis'vâmitra said:—"Wait, Wait." Though displaced from Heaven, the King by virtue of the Muni's Tapas, remained stationed at that place in the middle of the air. Vis'vâmitra then began to do Âchaman (sip water) and commenced his great Sacrifice to create another new creation and a second Svargaloka (Heaven). Seeing his resolve, the Lord of S'achî became very anxious and eagerly came to the son of Gâdhi without the least delay and said:—'O Brâhmaṇa! What are you going to do? O Saint! Why are you so very angry? O Muni!

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There is no necessity to create another new creation. Order now what I am to do.

21. Vis'vâmitra said :—" O Lord of the Devas ! The King Tris'anku has become very miserable to have a fall from the Heavens. Therefore this is now my intention that you gladly take him to your own abode.

22-31. Vyâsa said :—" O King ! Indra was thoroughly aware of his determined resolve and very powerful asceticism ; so he accepted to do according to his word, out of terror. The Lord Indra then gave the King a bright and divine body and made him take his seat in an excellent car and taking leave of Kaus'ika went with the King to his own abode. Vis'vâmitra became glad to see Tris'anku go to the Heavens with Indra and remained happy in his own Âs'rama. The King Haris'chandra, now hearing that his father has gone to Heaven by virtue of his Tapas, began to govern his kingdom with a gladdened heart. The King of Ayodhyâ began then to live constantly with his clever wife, full of youth and beauty. Thus time passed away ; but the beautiful wife did not become pregnant. The King became very sorry and thoughtful. He then went to the holy hermitage of Vas'iṣṭha and bowing down informed him of his mental agony due to his getting no son. O Knower of Dharma ! You are skilled in the Science of Mantrams. Especially you know everything of Daiva (Fate). So, O Giver of honour ! Do for me so that I get a son. O Best of Brâhmiṇs ! There is no salvation for one who has not got any son ; you are well aware of this. Then why do you overlook my case when you can remove my sorrow. Even these sparrows are blessed who nourish their offsprings. And I am so very unfortunate that, day and night, I am immersed in cares and anxieties, due to my not having any son.

32. Vyâsa said :—" O King ! Hearing these pitiful utterances of the King, Vas'iṣṭha thought over in his mind and spoke to him everything in particular.

33-41. Vâs'iṣṭha said :—" O King ! True you have spoken that in this world there is no other sorrow more painsgiving than the state of not having any issue." Therefore, O King ! you worship with great care the water-god Varuṇa. He will crown your efforts with success. There is no other god than Varuṇa to grant sons. So, O Virtuous One ! Worship Him and you will get success. Both Fate and Self-exertion are to be respected by men ; how can success come unless efforts are made. O King ! Men who realise the Highest Truth should make efforts, guided by just rules ; success comes to those who work ; else never one is to

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expect success. Hearing these words of the Guru, of unbounded energy, the King made a fixed resolve and bowing himself down, went away to practise tapasyâ. On the banks of the Ganges, in a sacred place, seated on Padmâsan, the King became merged in the meditation of the God Varuṇa with noose in his hand and thus practised severe asceticism. O King! When he was doing this, the god Varuṇa took pity on him and gladly came before his sight. Varuṇa, then, spoke to the King Haris'chandra :—" O Knower of Dharma! I am glad at your tapasyâ. So ask boons from me "

42-43. The King said :—" O God! I am without any son; give me a son, who will give me happiness and will free me from the three debts that I owe to the Devas, the Pitris and the Riṣis. Know that with that object I am doing this Tapasyâ. Then the God Varuṇa, hearing these humble words of the sorrowful King, smiled and said.

44-45. O King! If you get your desired well-qualified son, what will you do for me to my satisfaction? O King! If you perform a sacrifice in honour of me and fearlessly sacrifice your son there like an animal, I will then grant you your desired boon.

46-47. The King :—" O Deva! Free me from this state of sonlessness; O Water God! When my son will be born, I will do your sacrifice with my son as an animal in that. This I speak truly to you. O Giver of honour! There is no suffering more unbearable than this one,—not to have any son; so grant me a good son so that all my sorrows be vanished.

48. Varuṇa said :—" O King! You will get a son as you desire; go home; but see what you have spoken before be fulfilled and turned true. "

49-55. Vyâsa said :—" Hearing these words from Varuṇa, Haris'-chandra went back and told everything about his getting the boon to his wife. " The King had one hundred exquisitely beautiful wives of whom, Śaivyâ was the lawful wife and queen and was very chaste. After some time, that wife became pregnant and the King became very glad to hear this and her longings in that state. The King performed all her purificatory ceremonies, and when ten months were completed, and on an auspicious Nakṣatra and on an auspicious day, She gave birth to a son, like that of a Deva son. On the birth of his son, the King, surrounded by the Brâhmiṇs, performed his ablutions and first of all performed the natal ceremonies and distributed innumerable jewels and much

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wealth; and the King's joy knew no bounds at that time. The liberal King gave away, in special charities, wealth, grains, and various jewels and lands and had the performance of music, dancing and other things.

Here ends the Fourteenth Chapter of the Seventh Book on the going to Heavens of Tris'anku and the commencement of Haris'-chandra's narrative in the Mahâ Purâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XV.

1-7. Vyâsa said:—"O King! When there was going on in the King's palace, the grand festivities for the son's birth ceremonies, Varuṇa Deva came there in the holy Brâhmiṇ form. "Let welfare be on you." Saying this, Varuṇa began to say:—"O King! Know me to be Varuṇa. Now hear what I say. O King! Your son is now born; therefore perform sacrifices in honor to me with your son. O King! Your defect of not having a son is now removed; so fulfil what you promised before. Hearing these words, the King began to think "Oh! Only one lotus-faced son is born to me; how can I kill it. On the other hand, the powerful Regent (Lokapâla) of one quarter is present in a Brâhmaṇa form; and it never behoves one to show disrespect to a Deva or to a man who wishes welfare to us. Again it is very difficult to root out the affection for a son; so what am I to do now? How shall I preserve my happiness due to the birth of my son. The King, then, with patience bowed down to him and worshipped him duly and humbly spoke to him in beautiful words, pregnant with reason.

8-10. O Deva of the Devas! I will obey your order no doubt and I will perform your sacrifice according to the Vedic rites and with profuse Dakṣiṇâs (remuneration to priests, etc.) But, when in a sacrifice, human beings are immolated as victims, both the husband and wife are entitled to the ceremony. Father becomes purified on the tenth day and mother on the expiration of one month after the son's birth; so how can I perform the sacrifice until one month expires! You are omniscient and the master of all the beings; and you know what is Nitya Dharma. So, O Varuṇa Deva! I want one month time; and shew mercy thus on me.

11-19. Vyâsa said:—"O King! The King Haris'chandra saying thus, Varuṇa Deva spoke to the King!—"O King! Welfare be unto

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you! Do your duties; I am now going back to my place." O King! I will come again after one month. Better finish the natal ceremonies and the Nâmakaraṇa ceremony regularly and then perform my sacrifice," O King! When Varuṇa Deva turned his back, the King began to feel happiness. Then the King gave as gifts millions of cows, yielding plenty of milk and ornamented with gold, and mountains of Til, sesamums to the Brâhmiṇs versed in the Vedas and kept his name, with formal ceremonies as Rohitâs'va. When one month became complete, Varuṇa Deva came again in a Brâhmiṇ form and frequently said:—"O King! Start the sacrifice just now."! The King, on seeing the God of Waters, at once fell into an ocean of anxieties and sorrows; he then bowed down and worshipping him as a guest, spoke to him with folded palms:—"O Deva! It is to my great fortune that you have landed your feet at my place; O Lord! My house has been sanctified to day. O Deva! I will do, no doubt, your desired sacrifice according to the rites and ceremonies." But see, the victims that have not their teeth come as yet are not fit for a sacrifice; so the versed Pundits say; so I have settled I would perform your great sacrifice, as desired by you, when the teeth will come out of my son."

20-41. Vyâsa said:—"O Lord of men! Hearing thus, Varuṇa spoke "Let it be so" and went away. The King Haris'chandra became glad and passed his days in enjoyments in his household. When the teeth of the child got out, Varuṇa knew it and came again in a Brâhmiṇ garb in the palace and spoke "O King! Now commence my sacrifice." Seeing the Brâhmiṇ Varuṇa there, the King, too, bowed down and gave him a seat and shewing all respects to him, worshipped him. He sang hymns to him and very humbly said with his head bent low:—"O Deva! I will perform your desired sacrifice with plenty of Diks'iṇâs according to rites and ceremonies. But the child's Chûḍâkaraṇa (the ceremony of tonsure) is not yet done; so the hairs that were at the birth time are still there and the child cannot be fit for sacrifice as long as those hairs exist. So I have heard from the elderly persons. O Lord of Waters! You know the S'âstric rules; kindly wait till the Chûḍâkaraṇa is over. When the child will have his head shaven, I will certainly perform your sacrifice; there is no doubt in this. Hearing these words, Varuṇa spoke to him again:—"O King! Why are you deceiving me like this so often? O King! Now you have all the materials ready for the sacrifice; only for your filial affection you are deceiving me. However, if, after the ceremony of tonsure, you do not perform my sacrifice, I will be angry and I will curse you. O King! I am going for the present; but see do not tell lies, being born in the family of Ikṣâku. Instantly Varuṇa

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disappeared ; the King, too, felt himself happy in his household. When the ceremony of tonsure was commenced and grand festivities were held, on the occasion Varuṇa soon came again to the King's palace. The queen was then sitting before the King with the child in her lap when Varuṇa came up there. The Brâhmiṇ Varuṇa then appeared like a Flaming Fire and spoke to the King in a clear voice :—' O King ! Start the sacrifice." Seeing him, the King was confused with terror and with folded palms, quickly bowed down to him. After worshipping him duly, he very humbly said :—" O Lord ! To day I will perform your sacrifice." But kindly hear with attention my saying and then do what is advisable. O Lord ! If you approve of this as reasonable, I then open my heart to you. The three Varṇas Brâhmaṇas, Kṣattriyas, and Vais'yas become Dvijas (twice-born) only when they are duly purified according to proper rules and ceremonies ; without any such purifications they are certainly Śûdras. So the Pundits versed in the Vedas declare. My child is now an infant only ; so it is like a S'ûdra. When his thread ceremony (Upanayan) will be performed, he will then be fit for the sacrifice ; this the Veda S'âstras declare. The Kṣattriyas are so purified in their eleventh year ; the Brâhmaṇas in their eighth year and the Vais'yas in their twelfth year. So, O Lord of the Devas ! If you feel pity for your this humble servant, then wait till the Upanayana ceremony is over, when I will perform your grand sacrifice with my son. O Bibhu ! You are the Lokapâla ; specially you are conversant with all the Śâstric rules and have acquired the knowledge of Dharma. If you think my saying as true, then go to your home.

42-51. Vyâsa said :—Hearing these words, Varuṇa's heart was filled with pity and so he went away instantly, saying "let it be so." Varuṇa going away, the King felt very glad and the queen, knowing the welfare of the son became glad too. Then the King gladly performed his state duties. After some time, the child grew ten years old. Consulting with the peaceful Brâhmaṇas as well as his ministers, he collected materials for the Upanayana ceremony befitting his position. When the eleventh year was completed by his son, the King arranged everything for the thread ceremony but when his thoughts turned to Varuṇa's sacrifice, he became very sad and anxious. When the thread ceremony began to be performed, the Brâhmiṇ Varuṇa came there. Seeing him, the King instantly bowed down and standing before him with clasped palms, gladly spoke to him :—O Deva ! My son's Upanayana being over, now my son is fit for the victim in the sacrifice ; and by your grace, my sorrow that was within me as not having a son, has vanished. I speak truly before

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you that, O Knower of Virtue ! after some more time I have desired to perform your sacrifice with plenty of Dakṣiṇâs. In fact, when the Samâvartan ceremony will be over, I will do as you like. Kindly wait till then.

52-62. Varuṇa said :—O Intelligent One ! You are very much attached to your son now and so by various reasonable plays of intellect, you are repeatedly deceiving me. However, I am going home to-day at your request but know certain that I will come again at the time of the Samâvartan ceremony. (*N. B.*—Sâmâvartan means the return home especially of a pupil from his tutor's house after finishing his course of study there.) O King ! Thus saying, Varuṇa went away and the King became glad and began to perform duly his various duties. The prince was very intelligent ; and as he used to see Varuṇa coming, now and then, at the time of the ceremonies, he became very anxious. He then made enquiries outside hither and thither and came to know of his own being about to be killed and he desired to quit the house instantly. He then consulted with the minister's sons and came to a final conclusion and went out of the city to the forest. When the son had gone to the forest, the King became very much afflicted with sorrow and sent messengers in quest of him. When some time passed away, Varuṇa came to his house and spoke to the distressed King :—" O King ! Now perform your desired Sacrifice." The King bowed down to him and said :—"O Deva ! What shall I do now ? My son has become afraid and has gone away. I do not know where he has gone. O Deva ! My messengers have searched for him in difficult places in mountains, in the hermitages of the Munis, in fact, in all the places; but they have not been able to find him out anywhere. My son has left his home; order now what I can do. O Deva ! You know everything ; so judge I have got no fault in this matter. It is certainly luck and nothing else.

63-66, Vyâsa said :— 'O King ! Hearing these words of the King, Varuṇa became very much angry and when he saw that he was deceived so many times by the King, he then cursed, saying :—" O King ! As you have cheated me by your deceitful words, so you be attacked by dropsy and be severely pained by it," Thus cursed by Varuṇa, the King was attacked with that disease and began to suffer much. Cursing thus, Varuṇa went back to his own place and the King was much afflicted with that terrible disease.

Here ends the Fifteenth Chapter in the Seventh Book on the story of the King Haris'chandra in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XVI.

1-4. Vyâsa said :—" O King ! When Varuṇa went away, the King was very much laid down with that dropsy and daily his pains began to increase and he began to suffer extreme pains. O King ! The prince, on the other hand, heard, in the forest, of the illness of his father and filled with affection, wanted to go to his father. A year had passed away and the prince desired very gladly to go to his father and see him. Knowing this, Indra came there. He came instantly in the form of a Brâhmiṇ and with favourable arguments desisted the prince, who was about to go to his father.

5-31. Indra said :—" O Prince ! It seems you are silly ; you know nothing of the difficult state policies. Therefore it is that you are ready to go, out of sheer ignorance, to your father. O Fortunate One ! If you go there, your father will get his sacrifice, where a human victim is to be offered, performed by the Vedic Brâhmaṇas and your flesh will be offered are oblations to the blazing Fire. O Child ! The souls of all the beings are very dear ; it is for that reason, for the sake of soul, that sons, wife, wealth and jewels are all dear. Therefore, though you are his dear son, like his soul, yet he will certainly have you killed and get Homas offered, to free himself from the disease. O Prince ! You ought not to go home now ; rather when your father dies, you would certainly go there and inherit your Kingdom. O King ! Thus hindered by Vâsava, the prince remained in that forest for one year more. But when the prince again heard of the severe illness of his father, he wanted again to go to his father, resolved to court the death of his ownself. Indra also came there in the form of a Brâhmaṇ and, with reasonable words, repeatedly advised him not to go there. Here, on the other hand, the King Haris'chandra became very much distressed and troubled by the disease and asked his family priest Vas'iṣṭha Deva :—" O Brâhmaṇa ! What is the sure remedy for the cure of the disease ?" Vas'iṣṭha, the Brâhma's son, said :—" O King ! Purchase one son by giving his value ; then perform the sacrifice with that purchased son and you will be free from the curse. O King ! The Brâhmiṇs, versed in the Vedas, say that sons are of ten kinds, of whom the son, purchased by paying its proper value, is one of them. So buy one son. There will very probably be within your kingdom a Brâhmiṇ who might sell, out of avarice, his son. In that case Varuṇa Deva will certainly be

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pleased and grant your happiness. Hearing these words of the high-souled Vas'iṣṭha, the King became glad and ordered his minister to look after such a son. There lived in that King's dominion one Brâhmiṇ, named Ajigarta, very poor; he had three sons. The minister spoke to him to purchase his son :—I will give you one hundred cows; give one son of yours for the sacrifice." You have three sons named respectively Śunaḥpuchcha, S'unaḥs'epha and Śunolangula. Give me out of them one son and I will give you one hundred cows as his value. Ajigarta was very much distressed for want of food; so when he heard the proposal, he expressed his desire to sell his son. He thought that his eldest son was the rightful person to perform funeral obsequies and offer Piṇḍa and he therefore did not spare him. The youngest son, too, be did not spare also, as he considered that his own. At last, he sold his second son for the price of one hundred cows. The King then bought him and made him the victim for the sacrifice. When that boy was fastened to the sacrificial post, he began to tremble and very much distressed with sorrow began to cry. Seeing this, the Munis cried out in a very pitiful tone. When the King gave permission for the immolation of that boy, the slaughterer did not take weapons to slaughter him. He told that he would never be able to kill the boy, since he is crying in a very pitiful tone. When he thus withidrew himself from his work, the King then asked his councillors :—O Devas! What ought to be done now? Śunahs'epha then began to cry in a very pitiful voice; the people present there began to discuss and there arose a great noice on the affair. Then Ajîgarta stood up in the midst of the assembly and spoke :—"O King! Be patient; I will fulfil your desire." I am desirous of wealth and if you give me double the amount, I will slay immediately the victim; and you can complete early your sacrifice. O King! He who is hankering after money, can always entertain feelings of enmity even towards his own son. There is no doubt in this.

32-35. Vyâsa said :—" O King! Hearing those words of Ajîgarta, Haris'chandra gladly spoke to him :—I will immediately give you another hundred excellent cows." Hearing thus, the son's father, avaricious of wealth, immediately resolved and became ready to slay his son. All the councillors seeing the father ready to slay his son, were struck with sorrow and began to lament exclaiming "Alas! This wretch, a disgrace to his family, is now ready to kill his own son. Oh! We never saw before such a cruel vicious person. This Brâhmiṇ must be a Demon in a Brâhmiṇ body!

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36-38. Fie on you ! O Châṇḍâla ! What a vicious work are you now going to do? What happiness do you derive by slaying the son, the jewel of jewels, only to get some wealth ? O Sinner ! It is stated in the Vedas that the soul takes its birth from one's body ; so how are you going to slay your soul ! When the hue and cry arose in the assembly, Vis'vâmitra, the son of Kaus'ika, went to the King and, out of pity, said :—

39-56. O King ! Śunahs'epha is very piteously crying ; so let him be free ; and then your sacrifice will be complete and you will be free of your disease. There is no virtue like mercy and there is no vice like killing (Himsâ). What is written about killing animals in the sacrifice, is only meant for the persons inclined to sensual objects and to give them a stimulus in that direction. O King ! He who wants his own welfare and who wants to preserve his own body ought not to cut another's body. He who pities equally all the beings, gets contended with a trivial gain and subdues all his senses ; God is soon pleased with him. O King ! You should treat all the Jîvas like yourself and thus always spend your life, so dear to all. You desire to preserve your body by taking away the life of this boy ; similarly why would he not try to preserve his own body, the receptacle of happiness and pleasures. O King ! You have desired to kill this innocent Brâhmiṇ boy ; but he will never overlook this enmity of yours done in previous lives. If anybody kills another willingly, though he has got no enmity with him, then the one that is killed will certainly kill afterwards the slayer. His father, out of greed for money, is deprived of intellect and so has sold away his son. The Brâhmiṇ is certainly very cruel and sinful. There is no doubt in this. When one goes to Gayâ or one performs an As'vamedha sacrifice or when one offers a blue bull (Nila Vriṣabha), one does so on the consideration that one would desire to have many sons. Moreover the King has to suffer for one-sixth of the sins committed by anyone in his Kingdom. There is no doubt in this. Therefore the King ought certainly to prohibit any man when he wants to do a sinful act. Why then did you not prevent this man when he desired to sell his son? O King ! You are the son of Tris'anku ; especially you are born in the Solar line of Kings. So how have you desired, being born an Âryâ, to do an act becoming an An-Âryâ (non-âryan). If you take my word and quickly free this Brâhmiṇ boy, you will certainly derive virtue in your body. Your father was converted into a Châṇḍâla by a curse but I sent him in his very body to the Heavens. And you are well acquainted with this fact. Therefore, O King ! Keep my word out of your love for that. This boy is very pitifully crying ; so free him. I pray this from you in this your Râjasûya sacrifice and if you do not keep my word, you will incur the

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sin of not keeping my word. Do you not realise this? O King! You will have to give anything that a man wants from you in this sacrifice; but if you do otherwise, sin will attack you, no doubt.

57-59. Vyâsa said :—" O King! Hearing these words of Kaus'ika, the King Haris'chandra spoke thus :—O son of Gâdhi! I am suffering very much from the dropsy; I will not be able therefore to free him. You can pray for some other thing. You ought not to throw obstacles in this my sacrifice. Vis'vâmitra became very angy at this, and, ; seeing the Brâhmiṇ boy very distressed, became sorrowful and mourned very much.

Here ends the Sixteenth Chapter in the Seventh Book on the story of Śunahs'epha in the Mahâpurâṇam S'rî Mad Devi Bhâgavatam of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XVII.

1-6. Vyâsa said :—" O King! When Vis'vâmitra saw that the boy was crying very pitifully, he went to him with a merciful heart and said :—" O Child! I am giving you the Varuṇa Mantra; recollect this within your mind and if you go on repeating that Mantra silently, you will certainly fare well. The sorrowful Śunaḥs'epha, hearing thus from Vis'vâmitra, began to repeat silently in his mind the above Mantra, clearly pronouncing each letter. O King! No sooner Śunaḥs'epha repeated that Mantra than the kind-hearted Varuṇa came suddenly before the boy, greatly pleased with him. Everyone in the assembly became thoroughly surprised to see Varuṇa Deva come there and they all became glad and chanted hymns in honour of him. The diseased Haris'chandra was also thoroughly surprised, fell to his feet, and with folded palms began to sing hymns to Varuṇa, standing before him.

7-14. Haris'chandra said :—" O Deva of the Devas! I am very vicious; my intellect is much defiled; I am a sinner before you; O Merciful One! Now shew your mercy and sanctify this humble self. I was very much troubled on not having a son; so I had disregarded your words; now shew your mercy on me; what offence can cling to him whose intellect is already out of order? A beggar does not see his own faults; I am also in want of a son; so I could not see my defects. O Lord! Being afraid of the terrors of hell, I have deceived

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you. Those, who are sonless, cannot find rest anywhere. Especially he is barred from the Heavens. Being terrified by this dictate of Śâstra, I have shown disregard to your words. O Lord! You are wise and I am ignorant; especially I am extremely afflicted by this terrible disease; I am also deprived of my son; so you ought not to take any notice of my faults. O Lord! I do not know where my son has gone; O merciful One! Perhaps he, being afraid of his life, has fled away to some forest. For your satisfaction, I have now commenced your sacrifice with this purchased boy; I gave an eqivalent value and I have purchased this boy. O Deva of the Devas! Your sight only has taken away my infinite troubles; now if you be pleased, I can be free of my this disease dropsy and my troubles will all be over. Vyâsa said:—"O King! Hearing thus the words of that diseased King, Varuṇa, the Deva of the Devas, took pity on him and thus spoke.

16-22. Varuṇa said:—"O King! Śunahs'epha is uttering hymns of praise to me; he has become very distressed; so quit him. Your sacrifice, too, is now completed; now let you be free from your present disease. Thus saying, Varuṇa freed the King of his disease in the presence of all his councillors; the King became possessed of a beautiful body and got himself completely cured and shone bright before the assembly. Shouts of victory arose from the midst of the sacrificial ground when the Brâhmiṇ boy was freed of his bonds of rope, by the mercy of the high-souled Deva Varuṇa. The King became very glad on his, being recovered immediately from his disease and S'unahs'epha, too, became free from his anxiety and pacified when he got himself liberated from his being immolated on the sacrificial post. Then the King Haris'chandra completed his sacrifice with great modesty. Afterwards Śunaḥs'epha addressed the couucillors with folded palms and said: O Councillors! You know well the Dharma; O Speakers of truth! Kindly specify according to the dictates of the Vedas. O Omniscient ones! Whose son am I now? Who is my most respectful father? Please deliver your judgment and I will take his refuge.

23-34. When Śunaḥs'epha spoke thus, the members of the assembly began to speak to each other "The boy must be of Ajigarta; whose else can he be? This boy is born of the limbs of Ajigarta; and he has nursed him according to his might. So he must be his son; whose else can he be?" Vâma Deva then told the people of the assembly "The father of the boy sold his son for money; the King purchased him. So he can be said as the son of the King; or he may be called the son of Varuṇa, in as much as he freed him from his rope bondage. For, he

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who nourishes another with food, who saves one from one's fear, who protects one by giving money, who bestows learning to anybody and he who gives birth to any of the above five classes of persons can be called his father. O King! Thus some one turned out to be in favour of Ajigarta, some other in favour of the King; but nobody came to any definite conclusion. When matters stood in this doubtful condition, the omniscient all-respected Vas'iṣṭha Deva addressed the disputing members thus:—"O high-souled Ones! Kindly hear what the Śrutis say on this point. When the father has cut off his filial attachment and has sold his son, his fatherly connection has ceased then. No doubt this boy was purchased by the King Haris'chandra. But when the King fastened him to the sacrificial post, he cannot be called as the father. Again when this boy singing hymns in honour of Varuṇa, he being glad freed him of his bondage, so Varuṇa cannot be called his father. For whoever praises a god by the great Mantra, that Deva becomes pleased with him and gives him wealth, life, cattle kingdom and even final emancipation. Rather Vis'vâmitra saved the boy by giving him in his critical moment the powerful great Mantra of Varuṇa; hence the boy can be called as the son of Vis'vâmitra and of none else.

35-40. Vyâsa said:—"O King! Hearing the words of Vas'iṣṭha, all the members of the assembly gave their unanimous consent and Vis'vâmitra with his heart filled with love, exclaimed "O Son! Come to my house." And caught hold of his right hand. Śunahs'epha, too, accompained him and went away. Varuṇa also went to his own abode with a gladdened heart. The councillors, too, departed. Freed from his disease, the King gladly began to govern his subjects. At this time his son Rohita heard all about Varuṇa and became very glad and leaving the impassable forest passes and mountains, returned home. The messengers informed the King of the arrival of the prince; the King heard and his heart overflowed with love and he gladly came there with no delay.

41-48. Seeing the father coming, Rohitâs'va became filled with love and overpowered with sorrow for long separation began to shed tears and fell prostrate at his feet. The King raised him up and embraced him gladly and smelling his head enquired of his welfare. When the King was thus asking his son, taking him on his lap, the hot tears of joy flowed from his eyes and fell on the head of the prince. The King and the prince then began to govern together his kingdom. The King described in detail all the events of the sacrifice where human victims are immolated. He started next the Râjasûya sacrifice, the best of all sacrifices, and duly worshipping the Muni Vas'iṣṭha, made him the

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Hotâ in that sacrifice. When this grand sacrifice was finished, the King respected the Muni Vas'iṣṭha with abundant wealth. Once, on a time, the Muni Vas'iṣṭha went gladly to the romantic Heaven of Indra; and Vis'vâmitra, too, went there also and both the Munis then met with each other. The two Maharṣis took their seats in that Heaven. But Vis'vâmitra was astonished to see Vas'iṣṭha greatly respected in Indra's hall of assembly and asked him, thus :—

49. "O Muni! Where have you received this great honour and worship? O Highly Fortunate One! Who has worshipped you thus? Speak out truly.

50-53. Vas'iṣṭha said :—"O Muni! There is a King named Haris'chandra; he is very powerful and my client; that King performed the great Râjasûya sacrifice with abundant Dakṣinâs. There is no other King truthful like him; he is virtuous, charitable, and ever ready in governing his subjects. O Son of Kaus'ika! I have got my worship and honour in his sacrifice. O best of Dvijas! Are you telling me to speak truly? Again I speak truly to you that there never was a King truthful, heroic, charitable, and very religious like him nor there will be such a one.

54. Vyâsa said :—"O King! Hearing such words, the Vis'vâmitra, of a very angry temper, spoke to him with his reddened eyes :—

55-59. "O Vas'iṣṭha! Haris'chandra obtained a boon from Varuṇa when he made a certain promise; then he cheated Varuṇa with deceitful words. So he is a liar and cheat. Why are you praising then that King? O Intelligent One! Let us now stake all our virtues that we have earned since our birth by our asceticism and studies. You have praised exceedingly that King who is a great cheat; but if I cannot prove him to be a liar of the first water, I will lose all my virtues from my birth; but if it be otherwise, then all your virtues will be destroyed. Thus the two Munis quarrelled with each other and making this stake, departed from the Heavens and went to their respective Âs'ramas.

Here ends the Seventeenth Chapter in the Seventh Book on the freeing of Śunaḥs'epha and the curing of Haris'chandra in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam, of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XVIII.

1-6. Vyâsa said :—" O King ! Once on a time Haris'chandra went out to the forest on an hunting excursion; and, while roaming to and fro, he saw that a very beautiful lady was crying. The King, seeing this, took pity on her and asked :—" O Fair One ! Why are you in this forest crying alone ? O Large-eyed One ! Has some one pained you ? What is the cause of your sorrow ? Express this quickly before me. Why have you come here in this dreadful lonely forest ? What are the names of your husband and your father ? O Beautiful One ! In My kingdom, no demon can give any trouble to another's lady ; I will immediately kill him who has given you this trouble. O thin-bellied One ! Be comfortable ; do not weep ; tell me why you are in this sorrowful state ; know that no sinner can remain within my territory. Hearing the words of the King, the lady wiped out her tears by her hand and began to say :—

7-8. O King ! I am Siddharupiṇî, of the nature of success ; to get me, Vis'vâmitra is practising terrible austerities. So these troubles have arisen from him, the son of Kus'ika. O King ! For this reason I am sorry in Your kingdom. O One of good vows ! I am a gentle lovely Lady ;'still that Muni is giving me so much trouble.

9-16. The King said :—" O Large-eyed One ! No longer you will have to suffer any more pains. Be patient. I will go and make the Muni desist from his tapasyâ. Thus comforting the lady, the King went hurriedly to the Muni Vis'vâmitra and, bowing down to him said with clasped palms :—O Maharṣi ! Why are you ailing your body by this terrible severe austerity ? O Highly intelligent One ! For what great noble cause, are you practising this hard tapasyâ ; speak truly to me. O Son of Gâdhi ! I will fulfil your desires ; there is no need of your practising this severe penance ; please get out of it immediately. O Maharṣi ! You know everything ; so what shall I say anything further ? See! It ought not anyone to practise this extremely dreadful tapasyâ, causing troubles to the people within my territory. Thus prohibited by the King Haris'chandra, the Muni became very angry at his heart and went towards his own hermitage. The King, too, went back to his palace. The Muni on his arrival at his hermitage, began to cogitate in his mind " Why has the King unjustly desisted me from

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my tapasyâ and also the discussions that took place between him and Vas'iṣṭha. Vis'vâmitra became very angry at his heart and ready to take the vengeance of this. He thought over on many points and created a terrible demon of a dreadful appearance in the form of a boar and sent it to the territory of the King Haris'chandra.

17-28. That terrible boar, of huge body, entered into the kingdom, raising a dreadful sound. The guards became afraid at his terrible noise. Entering into the forest, that boar began to whirl round and round and destroy the Mâlati forest, at another place the Kadamba forest, and at others the Yûthikâ forest. At other places he began to dig up the earth by his tusks and root out the Champaka, Ketakî, Mallikâ and various other trees. At other places again, he rooted out nice gentle Us'îra, Karavîra, Muchukunda, As'oka, Vakula, Tilaka and other trees and so massacred the nice gardens and forests. The forest guards, then, taking their weapons, rushed forward on that boar. Those that were making garlands and the florists became very distressed and uttered uproars of consternation. That boar, as if an incarnatu of Death, though routed out with flights of arrows, could not be terrified ; rather when he began to harass the guards very much, they became very much afraid and being very distressed took the refuge of the King and, trembling, said :—"O King ! "Protect us. Protect us." And they cried piteously. Seeing the guards terrified and distressed, the King asked them :—Whom do you fear so much and why you are so distressed ? Speak truly before me. O Guards ! I do not fear the Deva nor the Demons ; so tell me who has created this panic amongst you." I, no doubt, will send that vicious cheat unto the door of Death by this arrow, who has come against me in this world. What sort of enemy is that ? What is his form ? What is his power and where is he residing now ; speak this quickly to me. Be that enemy a Deva or a Dânava, I will slay him immediately by the multitude of arrows.

29-31. The Mâlâkâras said :—The enemy is not a Deva, nor a Dânava, Yakṣa nor a Kinnara ; it is a boar of a huge body that has entered into the forest. Very powerful, he is uprooting by his teeth all the beautiful flower trees ; in fact, he is ruining all the gardens and forests. O King ! We shot arrows on him, struck him with cudgels and hurled stones at him so much ; yet he did not get a bit afraid ; rather he turned back to kill us.

32-51. Vyâsa said :—"O King ! Hearing these words, the King's fury knew no bounds and, immediately getting on horseback, he went towards the garden and forest. Then the horsemen, elephant drivers, charioteers and infantry, all followed him. When the King went there,

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he saw the terrible boar, of a huge body, whirling round and round and making the peculiar sound in the forest; and he witnessed also the destroyed condition of the forest and became very angry. He then drew his bow and arrows and fell down on him to take away his life. Seeing the King coming angrily towards him with bow and arrows in his hands, the boar began to sound more terribly and ran forward before him. The King saw the boar coming towards him with his mouth wide opened and began to shower arrows upon him to kill him. The boar immediately made those arrows useless, and very violently and quickly jumped and passed away, over the King. When the boar passed away, the King angrily drew his bow with great care and shot sharpened arrows at him. One moment the boar came in the King's sight; and at another moment he vanished away; thus the boar began to flee, uttering all sorts of sounds. The King Haris'chandra then became very angry and drawing his bow pursued him, mounting on a horse, swift like the wind. The soldiers then entered the forest and scattered hither and thither; the King alone pursued the boar. The sun entered unto the meridian; and the King came to be alone in a lonely forest. His horse was fatigued, and he, too, was tired of hunger and thirst. The boar went away out of sight. The King also missed his way in that dense jungle and became greatly absorbed with intense cares and anxie ties. He then began to think. "Where shall I now go? There is none to help me in this dense jungle. Especially I don't know the right path. While he was thus thinking, he saw, all on a sudden, a river with clear water in that lonely forest. He became much delighted to see the flowing river and, alighting from horseback, he drank that water and made the horse also drink it. He became much relieved by drinking; and though he was much bewildered not to find the right track, he wanted now to go to his own city. At this moment Vis'vâmitra came up there in an old Brâhmiṇ form; the King also looking at him bowed down to the Brâhmiṇ garbed Visvâmitra, who then spoke to the King:—"O King! Welfare be unto you! What for have you come here? "O King! What object have you got in view in this lonely forest? Be calm and quiet and speak everything before me."

52-58. The King said:—"O Brâhmiṇ! One powerful boar of a huge body entered into my garden and spoilt altogether all the gentle flower trees there. To desist that boar, I pursued him with bow in hand and went out of the city. That powerful boar, very swift and, as it, were a magician, has escaped my sight and gone away where I do not know. I pursued him and have come now to this place and I do not know where my soldiers have gone. O Muni! Now I am deprived of my men,

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I am hungry and thirsty. I do not know which is the road to my city; nor do I know where my soldiers have gone. O Dear Lord! It is to my great fortune that you have come in this lonely forest. Now I want to return to my home; kindly shew me the way. I have completed my Râjasûya sacrifice. I always give everyone whatever he wants. This is known to everybody. O Dvija! If you want money for your sacrifice, then come with me to Ayodhyâ and I will give you abundance of wealth. I am Haris'chandra, the famous King of Ayodhyâ.

Here ends the Eighteenth Chapter of the Seventh Book on the origin of the quarrel between Haris'chandra and Vis'vâmitra in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XIX.

1-12. Vyâsa said:—" O King! Hearing thus the words of the King Haris'chandra, the Maharṣi Kaus'ika smilingly said:—" O King! This Tîrath is very sacred; if one bathes here, one is cleansed of one's sins and virtue springs up. So, highly fortunate One! Bathe in this and do peace-offerings (tarpaṇam) to your fathers." O King! This time is very auspicious and highly meritorious; so take a bath in this sacred Puṇya Tîrtha and make charities as far as it lies in your power. Svâyambhuva Manu says:—" He, who arriving at a tîrtha capable to give high merits (Puṇya), does not bathe and make charities, deceives himself; so he is the slayer of his soul, no doubt. So, O King! Do meritorious acts as best as you can in this excellent tîrtha. Then I will shew you the way and you will go to Ayodhyâ. O Kâkutstha! To-day I will be pleased with your gifts and I wll accompany you to shew you the way; this I have decided. Hearing the deceitful words of the Maharṣi, the King took off his upper garments and tying the horse on to a tree, went towards the river to bathe according to due rites. O King! The accidental combination, that was to have been so (sure to come), so enchanted the King by the Muni's words, that he got himself entirely under the control of the Muni. He duly completed his bath and offered peace-offerings to the Devas and the Pitris and then spoke to Vis'vâmitra. " O Lord! I am now making gifts to you. O Fortunate One! Cows, lands, jewels, elephants, horses, chariots or horses, etc., anything that you like I will give you just now. There is nothing that I cannot give. When I performed previously the Râjasûya

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sacrifice, I took, then, before all the Munis, this vow. So, O Muni ! You are also present at this principal Tîrtha (place of pilgrimage) ; so express what you desire ; I will give you your desired object.

13-15. Vis'vâmitra said :—" O King ! Your glory is spread far and wide in this world ; especially I have already heard that there is no second man charitable like you. The Muni Vas'iṣṭha has said :—" The King of the solar dynasty, the Tris'anku's son, Haris'chandra is foremost and first amongst the kings in this world and there is no one so liberal-minded as he is ; such a king there never was nor ever there will be. So, O King ! Now the marriage time of my son has arrived ; so I pray before you to-day, that you give me wealth to celebrate this marriage.

16. The King said :—" O Brâhmiṇ ! Yes ! Celebrate the marriage ceremony ; I will give you your desired wealth. What more can be said than this that whatever wealth you would want, I will give that abundantly. There is no doubt in this.

17-22. Vyâsa said :—" O King ! Hearing these words of the King, the Muni Kaus'ika became ready to deceive him and originating the Gândharbî Mâyá, created a beautiful youth and one daughter aged ten years and showing them to the King, said " The marriage of these two is to be celebrated to-day. "O King! To marry the boys and the girls in the household is to earn more merits than the Râjasûya sacrifice. So to-day you will get that desired fruit if you make charities for the marriage of this Brâhmiṇ Youth." The King was much enchanted by his Mâyâ; so no sooner he heard those words, he immediately promised :—" That will be done ; he did not raise any objection whatsoever. Vis'vâmitra then showed the way and the King went to his city. Vis'vâmitra, too, thus deceiving the King, went back to his As'rama. When the King was staying in Agni-s'âlâ (cook-room), Vis'vâmitra Muni went to him and said :—" O King ! The marriage rites have been finished ; so to-day give me what I desire in this sacrificial hall."

23-24. The King said :—" O Brâhmiṇ ! Speak out what you want ; now I like to get fame. So if there be any anything in the world, that is not to be given by me, if you want, I will give that even to you, no doubt." The mortal, possessing all wealth, if he do not earn good name and fame, capable to give happiness to him in his next world, passes his life in vain.

25. Vis'vamitra said :—" O King ! Give to this bridegroom, while within this sacred sacrificial altar, your entire kingdom with the royal umbrella and Châmara for fanning the king and elephants, horses, chariots, infantry and all the gems and jewels.

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26-33. Vyâsa said:—"O King! The King Haris'chandra was deluded by his Mâyâ; so no sooner he heard the Muni's words, he willingly said without the slightest consideration:—"O Muni! I give as you pray, my this vast dominion to you. The very cruel Vis'vâmitra, then, said:—"O King! I have accepted your offer; but O Intelligent One! Give now the requisite Dakṣiṇâ to complete your gift. Manu says:—Gift without Dakṣiṇâ is fruitless; so to get the fruit of your gift give Dakṣiṇâ as duly fixed. The King was exceedingly surprised to hear this and said:—"O Lord! Kindly say what amount of wealth am I to give to you as Dakṣiṇâ. O Saint! Say the value of your Daksiṇâ. O Ascetic! Don't be impatient; I will give you the Dakṣiṇâ to that amount, no doubt." Hearing this, Vis'vâmitra told to the King:—"At present give me two and a half loads of gold as Dakṣiṇâ. The King Haris'chandra became greatly amazed and promised:—"I will give you that;" he then anxiously mounted on his horseback and became ready to go quickly. At this time, his soldiers who lost their roads in quest of their king, came to him. They were very glad to see him; but, seeing him anxious, they began to praise him in great haste.

34 47. Vyâsa said:—"O King! Hearing their words, the King did not say anything, good or bad; but thinking on his own doing, entered into the zenana. Oh! What have I promised to give? I have made a gift of all that I have; I am cheated in this matter by the Muni like one robbed by a thief in a wilderness. My whole dominion including my dress I have promised to give to him. Moreover I will have to pay besides two and a half loads of gold. My brain seems to have been completely destroyed. What to do now? I did not know the cunningness of the Muni. Therefore I am cheated by this deceitful Brâhmiṇ. It is next to impossible to understand the work of Daiva. Oh! My Fate! What will happen to me now? Very much bewildered, the King entered in the interior of the palace. The queen seeing her husband immersed in cares, enquired into the cause, thus:—"O Lord! Why have you become so absent-minded? Kindly say what you are thinking now? O King! The son has come back from the forest before you completed your Râjasûya sacrifice; why then are you in grief now? Kindly speak out the cause of your sorrow. Nowhere is your enemy, strong or weak; only Varuṇa was angry with you; now he is also very satisfied. So there is nothing further for you to do or to think. O King! Owing to cares, this body gets weaker and weaker, day by day. So nothing is like cares to lead one to death. When his dear wife said so, the King expressed to her somewhat the cause of his

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cares, good or bad. But the King was much absorbed with his cares so that he could not eat nor sleep though his bedding was perfectly white and clear. Early in the next morning, when, getting up from his bed, he was doing anxiously his morning duties, Vis'vâmitra came up there. When the sentinel informed the King of the arrival of Vis'vâmitra, he gave order for him to enter. Vis'vâmitra, the Looter of his all and everything, came before him and told the King who repeatedly bowed down to him:—"O King! Now leave your kingdom and give me the gold that you promised as Dakṣiṇâ and prove that you are truthful."

48-63. Haris'chandra said:—"O Lord! I have given you this vast dominion of mine; so my Kingdom has now become yours; I am leaving this Kingdom and going to somewhere else. O Kaus'ika! You need not think a bit for this. O Brâhmaṇa! You have taken my all according to the technical rule; so now I am unable to give you Dakṣiṇâ. If, in time, wealth comes to me, I will at once give you your Dakṣiṇâ. Saying him thus, the King told his wife S'aivyâ and his son Rohita "In this Agnihotra room I say that I have given my vast dominion to the Muni Vis'vâmitra." Elephants, horses, chariots, gold and jewels all I have given to him along with my kingdom. What more than this that save us three, everything else I have given to him. "O Maharṣi! Take fully this prosperous dominion; we are going somewhere else to a forest or a mountain cave. The exceedingly virtuous Haris'chandra spoke thus to his wife and son, and, paying respects to the Muni, went out from his house. Seeing the King going thus away, his wife and son, afflicted with cares, followed him with their sad faces. Seeing thus, all the inhabitants of Ayodhyâ cried aloud, and great consternation and uproar arose in the city. O King! What is this act that you have done? How has this suffering come to you! O King! The great Fate, without any consideration, has certainly deceived you. The Brâhmaṇas, Ks'attriyas, Vais'yas and S'ûdras, all the four Varṇas gave vent to their sorrows, when they saw the King going away with his wife and son. The Brâhmiṇs and the other inhabitants of the city, all were afflicted with sorrows and began to abuse the vicious Brâhmaṇa saying that "He is a cheat, etc." O King! Give the gold for Dakṣiṇâ and then go; or say that you will not be able to give and I will then not take the Dakṣiṇâ. Or if you entertain within yourself any greed, then take back all your Kingdom. O King! If you think that you have really made this gift, then give what you have promised. The son of Gâdhi was saying so, when the King Haris'chandra very humbly bowed down to him with folded palms and said to him.

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Here ends the Nineteenth Chapter of the Seventh Book on the taking away of Haris'chandra's Kingdom in the Mahâ Purâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XX.

1-4. Haris'chandra said :—"O Muni ! I will not take my food until I pay you your Dakṣiṇâ in gold ; know this to be my resolve ; therefore O One of good vows ! Discard all your anxieties for Dakṣiṇâ. I am the King of the Solar dynasty ; especially since the time I have completed my Râjasvya Sacrifice, I give to everyman whatever he desires. So, O Lord ! How can it possible that I will not give what I have voluntarily promised myself ? O Best of Dvijas ! I will certainly pay off your debt. I must give you the gold as you desire ; be calm and patient ; but you will have to wait one month ; and on getting the money I will pay it off to you.

5-8. Vis'vâmitra said :— "O King ! Kingdom, treasury and strength are the three sources of income ; but you are now deprived of all these. Whence, now, do you expect to get gold ? O King ! Vain are your hopes to get money ; what am I do now ? You are now wealthless and how can I, out of greed, give you trouble ? O King ! Better say "I will not be able to give you Dakṣiṇâ,' and I will then quit my strong expectation and go away as I like." And you, too, can think that you have no gold, so how can you give money and so you can go wherever you like with your wife and son."

9-20. Vyâsa said :—"O King ! Hearing these words of the Muni, at his time of departure, the King said :—"O Brâhmaṇa ! Be patient and I will certainly give you your Dakṣiṇâ. O Dvija ! My wife, son and I myself are all healthy ; so selling these, I will give you the money ; there is no doubt in this. O Lord ! Kindly enquire whether there is anyone who can purchase us and I will agree to become the slave with my wife and son. O Muni ! You can sell all of us and the price you get, you can take two and a half loads of gold out of that and be pleased. Thus saying, the King went to Benares where S'aṇkara was staying with his dear consort Umâ. The King saw the beautiful city, the sight of which makes one's heart dance with more joy and he said that he had become blessed. Then he went to the banks of the Bhâgirathî and bathed

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in the Ganges and offered peace-offerings (Tarpaṇ) to the Devas and the Pitris and completing the worship of his Iṣta Deva (his own Deity) looked around where he would go. The King entering into the beautiful city of Benares began to think that no human being is protecting this city but Śiva Himself is protecting it. So if he lives there, he would not be living in a city which has been given away by him to Vis'vâmitra. The King, then, distressed much with pain and trouble and being very much bewildered, began to journey on foot with his wife and son and entered into the city and placed his confidence. At this moment he saw the Muni Vis'vâmitra, wanting Dakṣiṇâ and humbly bowed down and spoke with folded palms :—" O Muni ! My dear wife, my son and I myself are living here ; you can take any of us and have your work done ; or say what other work we will have to do for you."

21. Vis'vâmitra said :—" You promised that you would pay Dakṣiṇâ at the end of one month ; and to-day that one month is completed ; if you remember, then give me the Dakṣiṇâ.

22. The King said :—" O Brâhmaṇa ! You are wise and are endowed with the power of tapas (asceticism) ; as yet one month is not complete ; still half a day is remaining ; wait till then ; and no longer.

23-27. Vis'vâmitra said :—" O King ! Let it be. I will come again and if you do not give me then, I will curse you. Thus saying Vis'-vâmitra went away. The King then thought within himself how he would pay him back what he had promised. There is no influential friend of mine in this Benares city who can help me with money ; where then can I get the requisite money. I am a Kṣattriya. Pratigraha (begging or accepting any gift) is forbidden to me and how can I beg or accept any gift ! According to the code of Dharma, the offering of sacrifices (on one's own behalf), studying, and giving are the three duties ordained to a King. And if I die not paying a Brâhmiṇ's Dakṣiṇâ, I will be polluted with the sin of stealing a Brâhmiṇ's property and I will then be born a worm or will became a Preta. So to sell myself (and pay off the debts) is better than this.

28-33. Sûta said :—" O Ṛiṣis ! When the King was thus thinking humbly with his face bent downwards, and in a dis-tracted state of mind, his wife spoke to him with tears in her eyes and in a voice, choked with feelings :—" O King ! Discard all cares and keep your own Dharma, Truth. He who is divorced from Truth is forsaken like a Preta. O Best of all men ! To keep one's Truth is one's Dharma; there is no other Dharma superior to it ; so the sages declare. He whose

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words turn out false, his Agnihotra, study, and gifts and all actions become fruitless. Truth is very much praised in the Dharma Śâstra and this Truth raises up and saves the virtuous souls. Similarly falsehood, no doubt, drags a vicious man to hell. The King Yayâti performed the Horse sacrifice, and the Râjasûyâ sacrifice and went to Heavens but once he spoke falsely and so he was dislodged from the Heavens.

34. The King said :—" O Thou, going like an elephant ! I have my son who will multiply my line ; speak out what Thou wishest to say.

35. The Queen said :—" O King ! The wives are meant for sons (your having me has been fulfilled as there is your son). So sell me for the money value and give the Dakṣiṇâ to the Brâhmiṇ. Let you not deviate from the Truth.

36-45. Vyâsa spoke :—" Hearing this, the King fainted. Afterwards regaining consciousness, he wept with a grievous heart. O gentle One ! What you have uttered just now has caused me much pain ; am I such a Sinner as to forget entirely all your conversations and your sweet smiles ! Alas ! O Sweet-smiling One ! You ought not to speak such words. O Fair One ! How have you been able to utter these harsh words not fit to be spoken ! Speaking thus, the King became impatient at the idea of selling his wife and fainted and fell to the ground. Seeing him fainted and lying flat on the ground, the Queen became grievously hurt and spoke with great campassion. O King ! Whose evil have you done that you have fallen into this calamity ? Alas ! He who is accustomed to sleep in a room adorned with carpets is to-day like an humble man, sleeping on the ground ! The King who gave crores and crores of golden mohurs to the Brâhmiṇs, that same King, my husband is lying now on the ground ! Alas ! What a painful thing ! O Fate ! What has this King done to you that You have thrown this Indra and Upendra like King in this dire calamity ! Thus saying, the beautiful queen (of good hips) very much grieved by the sight of her husband's pain fell down unconscious on the ground. Then the boy prince, seeing father and mother both senseless, lying on the ground, became very much troubled, and, becoming hungry, cried " O Father ! O Father ! I am very hungry ; give me food to eat ; O Mother ! O Mother ! My tongue is being parched ; give me food to eat and the boy began to weap repeatedly.

Here ends the Twentieth Chapter of the Seventh Book on the earnestness of Haris'chandra to pay off the Dakṣiṇâ in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharṣi Veda Vyâsa.

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CHAPTER XXI.

1-5. Vyâsa said :—O King ! At this moment, the Muni Vis'vâmitra, endowed with his power of tapas, came up there, very angry as if the the God of Death, to ask of his wealth. Seeing him Haris'chandra fallen thus senseless on the ground, Vis'vâmitra, then, began to sprinkle water on his body. O King ! The man who is involved in a debt his troubles increase day by day. So get up and pay your promised Dakṣiṇâ. The King, thus sprinkled with water, cold as snow, regained his consciousness ; but, seeing Vis'vâmitra, he fainted again. At this, the Dvija Vis'vâmitra consoled him and angrily spoke to him thus :—

6-10. O King ! If you want to maintain your steadiness, give, then my Dakṣiṇâ. Look ! It is Truth that makes the Sun shine ; It is the Truth that has stationed this Earth in its position ; what to speak more, even the Svarga is established on Truth ; so the greatest Dharma lies in Truth. If the fruit of the thousand Asvamedhas be held in one pan and Truth be held on the other pan of the balance, then Truth outweighs the thousand horse sacrifices or what need I to speak all about this! O King ! If you fail to give my Dakṣiṇâ before the Sunset, I will, no doubt, curse you. Saying this, Vis'vâmitra went away. The King also became very terrified. The wealthless King was pained by the words of the Muni ; but he was more troubled with the thought how he would pay him and keep to Truth.

11-13. Sûta said :—" O Ṛiṣis ! At this time, a Brâhmiṇ, skilled in the Vedas, with many other Brâhmiṇs, started out of his house, at that very place. The queen, then seeing the Brâhmiṇ ascetic close by, addressed the King in words reasonable and in accordance with the Dharma, O Lord ! A Brâhmiṇ is considered the father of the other three Varṇas (*i. e.*, Kṣattriyas, Vais'yas, and Sûdras) and a son can certainly take the father's things ; so it is my intention that you beg your wealth from this Brâhmiṇ.

14-18. The King said :—" O One of thin waist ! To beg suits the Brâhmaṇas ; it is prohibited to the Kṣattriyas ; I being a Kṣattriya do not wish to take anything as gift." The Brâhmiṇs are the Gurus of all the Varṇas. So they are always to be respected. It is not proper to beg from a Brâhmiṇ ; especially the Kṣattriyas never ask anything from

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the Brâhmiṇs ; it is totally prohibited. Offering oblations, study, gift and the governing of subjects and protecting those that take refuge is the Dharma of the Kṣattriyas but they would never, never, ask any other man "Give, give," and utter these words indicative of humility O Devî ! The words "I am giving you" are impressed within my heart ; so I will earn money from some other source and give that to the Muni.

19-20. The Queen said :—"O King ! Time keeps some men in one and the same state ; again it throws others into troubles ; Time it is that gives respect to one and again it is Time that gives disrespect to others, Time it is that makes one a donor and it is the same Time that makes another a beggar. Se even the Ṛiṣi Vis'vâmitra, learned and endowed with the strength of Tapsa, becoming angry has deprived you of your kingdom and happiness and has thus done quite an irreligious act in the shape of tormenting others. You can now judge in this the wonderful workings of Time.

21-22. The King said :—"I would rather cut off my tongue into two pieces by a sharp sword than I would quit my Kṣattriya pride ; and I would never be able to utter the words "Give, give." O Fortunate One ! I am a Kṣattriya ; so I never ask anything of anyone. I always say that, by the strength of my arms, I will earn money and pay off my debt.

23-27. The Queen said :—"O King ! Indra and the other Devas have given me over duly to your hands. So I am your religious (legal) wife ; especially I have got education and I ought to be protected. Therefore O Luminous One ! If you do not like to beg then you can sell me and pay off your Dakṣiṇâ. The King Haris'chandra became grieved very much to hear these words and lamented, saying "O What a painful thing is this ! What a painful thing is this ! His wife again spoke :—"O King ! Will we, afterwards, be burnt by the fire of curse from a Brâhmiṇ and thus lowered very much ? So keep my word now." You are selling me, not because that you are infatuated with desire for gambling nor you are deprived of all knowledge by enjoyments in worldly things nor you are selling me owing to avert the danger of your kingdom. It is that you are selling me to pay off the debt to your Guru. So nothing sinful a fault will be incurred by you. So sell me and keep to Truth and the fruits thereof.

Here ends the Twenty-First Chapter of the Seventh Book on the description of the sorrows of Haris'chandra in the Mahâ Purâṇam, Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

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CHAPTER XXII.

1-6. Vyâsa said :—"O King! When the Queen Mâdhavî requested repeatedly the King, He said :—"O Good Auspicious One! When you have not met with any scruple to utter clearly these harsh and cruel words, I will do that act now which the most ruthless persons do not dare to do. Saying this, the King went with his wife, very distressed, to the city. Placing her on the public road, the King cried out in a voice choked with feelings and eyes full of tears :—"O Citizens! Hear you all." Do any one of you require any maidservant? This lady is dearer to me than my life. If any of you be able to offer price of her as I will declare, then let him give it out quickly. The Pundits then said : "Who are you? Why are you come here to sell your wife?"

7. The King said :—"Are you asking me of my introduction? Hear then :—I am a heartless brute and not fit to be called a man; or I am a Râkṣasa; nay, I am more than that; I am prepared to do this sinful act.

8-11. Vyâsa said :—"O King! Hearing this, Kaus'ika suddenly assumed the form of an old man and came out and spoke to Haris'chandra:—I am master of boundless wealth; so I am able to give you the money you want; I am ready to purchase the maidservant by giving an equivalent wealth. Better give me the maidservant. My wife is exceedingly delicate; she is unable to do all the household work; so let me have the maid. But say quickly what value am I to pay? When the Brâhmiṇ spoke this, Haris'chandra felt his heart, as it were, torn asunder; so he could not for the moment speak anything.

12-15. The Brâhmaṇa said :—Take an equivalent amount of money according to the age, beauty, qualifications and capabilities of your wife and hand her over to me. Hear about the prices of the male and female servants as written in the Dharma Śâstras :—The price of a female servant clever, good, well-qualified and possessing thirty-two auspicious qualities is one Koṭi gold mohurs; and the male servant similarly qualified fetches one Arbuda gold mohurs. Haris'chandra became very much pained to hear the Brâhmin speaking thus; but he could not say anything. The Brâhmiṇ then placed in front of the King the money over a bark and caught hold of the hair of the Queen and was ready to drag Her,

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16-21. The Queen said :—" O Ârya ! Let me see once the lotus-face of my son ; leave me once. O Brâhmin ! Please see that it will be hard for me again to see this boy. O Son ! Behold ! Your mother is now a slave. So, O Prince, do not touch me. I am not fit now to be touched by you. The boy, then, seeing the mother suddenly snatched away, cried out "O Mother ! O Mother ! and followed her with tears in his eyes. That boy tumbled at every step still he caught hold of the mother's clothing by his hand and began to accompany her. The Brâhmin, seeing this behaviour of the boy, became impatient with anger and began to beat him. Still the boy wept, saying, Mother ! Mother ! and never quitted the hold of his mother. The Queen said :—"O Lord ! Have mercy on me and purchase this boy also. Though you are purchasing me, yet without this boy I will not be able to do your work. My fate is bad ; therefore this calamity has happened. Shew this favour to me.

22-24. The Brâhmin said :—Take this money and give me the boy too. For the Wise in the Dharma Sâstras fix such to be the prices of a female and a male. The other Pundits make differences in the prices, *e. g.*, one hundred, one thousand, one lakh, one crore and so on, according to the different qualifications. But for the female, who is skilled in all actions modest, of good behaviour, and well qualified and, on whose body the thirty-two auspicious signs are seen, her price is one Koṭi gold mohurs and for a man qualified, one Arbuda gold mohurs.

25-35. Sûta said :—" O King ! The Brâhmin then gave over the price of the boy as decided, in gold mohurs in front of the King over a bark and then tied both the mother and son. He, then, gladly and without any delay, carried them to his home. At the time of departure, the Queen circumambulated the King and, kneeling down, bowed down to him and, in that state of humility, began to speak :—If ever I have done any charities, if ever I have poured oblations on the Fire, if ever I have satisfied the Brâhmins, then, by that virtue, Haris'chandra will again be my husband. Seeing his wife, dearer then his life, fallen on his feet, the King became very distracted and lamented, crying Alas ! Alas ! The shadow of a tree never leaves the tree ; but you being verily modest and endowed with all qualifications, are now separated from me. Speaking thus reasonably with his wife, the King said to his son :—" O Child ! Where will you go, leaving me here?" Where shall I go now ? and who will stop my miseries ? The King, then, spoke to the Brâhmin :—" O Brâhmin ! The pain that I experience in the separation from my son, I did not feel on the occasion of quitting my kingdom or on my being exiled in a forest.

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O Auspicious One ! The husband, good natured in this world, nourishes always his wife and keeps her always in comfort and happiness. But I am such a bad husband of yours, as I have left you and made you float in the sea of sorrows, Born in the Ikṣâku family, I inherited the kingdom and its pleasures ; but, Alas ! Your getting such a husband has now been reduced to slavery ! O Devî ! I am merged in this ocean of sorrows and troubles. Who will rescue me, by narrating this story of the Purâṇas !

36-40. Śûta said :—" O King ! The Brâhmiṇ, then, began to take away the queen and the boy, whipping them, in the face of the King. Seeing his wife and son being dragged away in that state, the King's pain knew no bounds and he frequently sighed and sighed and bitterly wept aloud. Alas ! My dear wife, whom the Moon, the Sun, Wind or any other body could not see ere this, has become now reduced to slavery to-day ! Oh ! How beautiful and gentle are the fingers of my child ? He has been sold off to-day, being born in the Solar Dynasty ? Alas ! Fie on my foolish understanding ! Oh my Dear ! Oh my child Rohitâs'va! Your this wretched condition is due to my Anârya irrespectable bad maxims ! Oh ! Through the mockery of the Daiva, I have got this distress ! Fie on Me !

41-42 Vyâsa said :—The King was lamenting thus when the Brâhmiṇ disappeared with them, in the very tall trees and walls of palatial buildings. At this time the cruel fiendish Muni, endowed with great power of asceticism came there quickly, accompanied by his disciples.

43. Vis'vâmitra said :—" O One of mighty arm ! If you think it your duty to respect Truth, then pay me the Dakṣiṇâ of Râjasûya sacrifice that you promised before.

44. Haris'chandra said :—" O Râjarṣi ! I bow down to Thee. O Sinless One Now take the Dakṣiṇâ of the Râjasûya Sacrifice that I promised to pay you before.

45. Vis'vâmitra said :—" O King ! Whence have you collected these gold Mohurs that you are now paying me as my Dakṣiṇâ. How have you earned this ? Say.

46. Haris'chandra said :—" O Dvija ! O Sinless One ! What use is there in telling this to you. It will increase agony by hearing, O One of good vows !

47. Vis'vâmitra said :—I won't accept money earned not rightly.

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Give what you have acquired by rightful means. Say truly how you have acquired it.

48. Haris'chandra spoke :—"O Brâhmin ! I have sold my wife the Devî Mâdhavî for one Koṭi Gold Mohurs and my son for ten Koṭis of gold Mohurs. So take this eleven Koṭi Gold Mohurs from me.

49. Sûta said :—Seeing the gold collected out of the sale of wife and son very small, and seeing the King overpowered with pain and sorrow, Kaus'ika angrily spoke : —

50-52. O King ! The Dakṣiṇâ of the Râjasuya Sacrifice cannot be so small ; so collect quickly other money to complete it. O Viles of Kṣattriyas ! If you think this much to be proper for me, see first the enormous power of mine that I possess of my tapasyâ, practised duly, of my pure Brâhmaṇyahood, of my violent power and of my chaste study and then you can pay my Dakṣiṇâ.

53. Haris'chandra said :—"O Bhagavan ! I have sold just now my wife ; and so wait for some time and I will collect more gold and will pay that to you.

54. Vis'vâmitra said :—"O King The fourth part of the day is now remaining ; I will wait till then. After this you won't expect any other reply from me.

Here ends the Twenty-second Chapter of the Seventh Book on the selling of Haris'chandra's wife in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XXIII.

1-5. Vyâsa said :—"O King ! Speaking these harsh and cruel words to the King, the Muni took that money and went away. When Vis'vâmitra went away, the King Haris'chandra became very much perplexed with sorrows and sighed frequently. He then began to say with his face bent downwards, "Suffering from constant pain and troubles, I am now turned into a Preta ; if anybody finds me serviceable, he may purchase me with value in gold as proper ; but he should do this quickly before the sun sets. Dharma, then, assuming the form of a heartless

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Châṇḍâla, came there quickly to test Haris'chandra. The body of that low mean person was of a black colour, his air looking ferocious, his belly elongated, body emitting stench odours, teeth very long, and his face, covered with beards. He had one bamboo in his hand; in his neck, the bones of the dead were hanging and his chest was very distorted.

6. The Châṇḍâla said :—" I am in urgent need of a servant ; I will keep you as my slave ; say, then, quickly what is your price ?

7. Vyâsa said :—" O King ! When the cruel, extremely ferocious and heartless Châṇḍâla said thus :—The King Haris'chandra was surprised to see his appearance and said :—" Who are you?"

8-12. The Châṇḍâla said :—" O King ! I am the famous Châṇḍâla, Pravîra ; you will have to remain always subject to me and to collect the clothes of the dead persons Hearing his word, the King said " I want to be purchased by a Brâhmiṇ or a Kṣattriya. See ! The sages say, that the Dharma of good people is excellent ; the Dharma of the persons intermediate is middling ; and the Dharma of the mean is depressing. You belong to the low and mean class. So my Dharma cannot be observed if I remain in your house. The Châṇḍâla said :—" O King ! This is the Dharma of yours now mentioned by you ; then why did you mention that anybody can purchase you); without any previous consideration, you spoke before me. He who speaks with preconsideration attains his desired object ; but, O Sinless One ! You did not consider and you spoke that ordinarily. However, if I take your words that you spoke first to be true, then you are no doubt, purchased by me.

13. Haris'chandra said :—The villain that speaks untruth, goes downright to a terrible hell ; so to become a Châṇḍâla is far better for me than to use an untrue word.

14-15. Vyâsa said :—" O King ! When the King was speaking thus, the ascetic Vis'vâmitra arrived there out of anger and impatience ; he rolled his eyes and said :—This Châṇḍâla is come to give you your desired money ; why, then, are you not giving me the remnant of my Dakṣiṇâ !

16. Haris'chandra said :—" O Kaus'ika ! Nothing is unknown to you. My this body is born for the Solar Line ; how then can I accept this slavery of a Châṇḍâlâ !

17-20. Vis'vâmitra said :—If you do not sell yourself to a Châṇḍâla, be certain that I will just now put you under my curse. Give me immediately

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my Dakṣiṇâ, be it whether from a Châṇḍâla or from a Brâhmaṇa. There is no other purchaser at present than this Châṇḍâla. But know this as certain that I won't go back until I get my money. O King! If you do not give me money just now, then when half the Ghaṭikâ of the day is remaining, I will burn you up by my fire of anger.

21. Vyâsa said:—"O King! Hearing these words of Vis'vâmitra, the King became almost dead; bewildered with fear, then he clasped the feet of the Riṣi and said, "Be friendly, please.

22-23. Haris'chandra said: "O Viprarṣi! I am now very humiliated and have become very afflicted and distressed. Especially I am your Bhakta, I am your servant; so be graciously pleased and free me from this painful companion of a Châṇḍâla. O Muni! In lieu of my remnant Dakṣiṇâ, I will be your obedient slave; I will do your work and follow your commands.

24. Vis'vâmitra said:—"O King! You are then my slave, you will obey always my commands.

25-26. Vyâsa said:—"O King! When Vis'vâmitra said so, the King, out of joy, thought that he regained his life and said to Kaus'ika. Always I will obey your words; now order me what work I will have to do.

27-28. Vis'vâmitra, then addressed the Châṇḍâla and said:—"O Châṇḍâla! Come to me and give me the price for this slave. I am now handing this slave over to you; give me the price and take him. I want money; I have no need for a servant.

29. Vyâsa said:—"O King! When Vis'vâmitra spoke thus, the Châṇḍâla, overflowed with joy, came immediately to the Riṣî Vis'vâmitra and said:—

30. O Dvija! The relief that you have given me by selling this servant, for that I will give you the ten Yoyanas wide land of Prayâga Maṇḍalam, covered over with jewels.

31-36. Vyâsa said:—"O King! The Châṇḍâla then gave one thousand gems, one thousand jewels, one thausand pearls and one thousand gold Mohurs and Vis'vâmitra took them. No signs of distraction nor unpleasantness were visible on the face of the King Haris'chandra Rather he laid hold of his patience and thought within himself. "Vis'vâmitra is now my master; I will do any work that he puts

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me in. At this time, the incorporeal voice, the voice of the fourth dimensional space, sounded from the Heavens :—" O Fortunate One ! You are freed from the Dakṣiṇâ, the debt before that you promised to give me." A shower of flowers fell on the head of the King from the Heavens. At this time the powerful Indra and the other hosts of the Devas praised the King, saying :—" Sâdhu ! Sâdhu ! Well-done, Well-done. The heart of the King was then filled with intense joy and the King then said to Kaus'ika.

37-38. O Intelligent One ! You are a greater benefactor to me than my father, mother and friend as you have freed me in a moment from my debts. So, O mighty armed one ! Your words are beneficial to me. Now order what am I to do.

39. When the King said so, Vis'vâmitra then said :—Go and observe from to-day the words of the Châṇḍâla. Let good befall on you!" Thus saying, the Maharṣi Vis'vâmitra took the money given by the Châṇḍâla and went away to his own place.

Here ends the Twenty-third Chapter of the Seventh Book on the King Haris'chandra's acknowledging of the slavery of the Châṇḍâla in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XXIV.

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1. Śaunaka said :—" O Sûta ! Now describe as quickly as you can in detail what the King Haris'chandra did afterwards in the house of the Châṇḍâla.

2-14. Súta said :—When Vis'vâmitra went away, the mind of the Châṇḍâla was fiilled with joy. He already gave to Vis'vâmitra that amount of jewels; so he tied now the King and, telling him " Do you now stand on the path of falsehood ? began to beat him with sticks. The King was already very much tired of the bereavements from his dear ones ; now being beaten by the Châṇḍâla, his senses were lost. In this state the Châṇḍâla took him to his house and fastened him with a chain. Then the Châṇḍâla's troubles were over and he fell asleep. The King lived in the Châṇḍâla's house in that state fettered by a chain ; but he did not take any food there. Incessantly he wept for his wife and son and others. " Alas ! That thin lady, seeing the sad face of

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her son is now remembering me with a morose face. She is now perhaps thinking, with a grieved heart, that whenever the King will get the money, he will pay off the promised money to the Brâhmiṇ and then will free us from this yoke of slavery. Alas! When will that day come when will he see me and this crying child and speak with us." When the son will cry, saying "I will go to my father; father! "When will he come and speak with the child? That fawn-eyed gentle woman does not know that I am now placed under a Châṇḍâla. Alas! I am deprived of my kingdom, friends; and I have sold away my wife and son; now I am bound in the chain of slavery of a Châṇḍâla. Alas! So many miseries have fallen on me all one after another. Thus thinking incessantly about his dear consort and son, the King passed his days in the house of that Châṇḍâla. Four days passed; and on the fifth day the Châṇḍâla came there and rebuked the King with very harsh words and freed him from his fastenings and said. "Go to the burial ground and collect the clothings of the dead bodies." There is a wide Śmasân (burial ground) on the southern part of Kâs'î; go and protect that and whatever is due to you, justly take that; do not leave it. Take this Jarjara club and go there quickly. Say to all that you are the messenger of Vîravâhu and this staff is his.

15-33. Sûta said:—"O Riṣis! Thus Haris'chandra became a Châṇḍâla's servant and was engaged in collecting the cloths of the dead persons. Thus ordered by the Châṇḍâla, whose duty was to collect the rags of the dead bodies, the King went to the burial ground. To the south of the city Kâs'î, was situated the dreadful Smasâna, scattered over with the garlands of the dead, bad odours were emitting on all sides and it was covered all over with smoke. Hundreds of jackals were yelling there and the ground was being reverberated by their yells. Vultures, jackals and dogs were at many places dragging the dead bodies. At other places were scattered heaps of bones; the whole ground was covered with the putrid smell of the dead. At some places it seemed that from within the funeral pyre, the half-burnt dead bodies were laughing wildly with their teeth wide open from their mouths. Thus the dead bodies looked terrible when being placed under fire. Lots of dead bodies were brought there and there was a great tumultuous uproar made by the cries of their friends and relatives. Oh! My son! My friend! My relative! My brother! My child! My dear wife! Oh! My cousin! Oh! My grandfather! Oh! My father! My grandson! My acquaintance! Where hast thou gone leaving me here! Come once and let me have a sight of thee! With such dreadful sounds as these, the burial ground was being echoed. Flesh, marrow, fat all were being burnt in the

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fire and a peculiar sound Soṇ, Soṇ was being produced there and creating voidness in the minds of the people. The fire was burning with a crackling noise. Thus the Śmas'ana looked very terrible as if the universe was being destroyed at the end of a Kalpa. The King Haris'chandra arrived there; and, with extreme pain, he began to give vent to his sorrows. "My ministers, servants! Where are you all now? Where is kingdom that I got by a succession of inheritance! O my Son! O my dear wife! Where are you staying now, at what a long distance, leaving me here out of the Brâhmiṇ's anger. Without Dharma man can never get auspicious fruits. So men should carefully earn Dharma. The King, whose body was covered with dust and dirt, thought thus repeatedly; and at last, remembering the Châṇḍâla's words, went out in quest of the dead. Out of this eventful cares and anxietes, his body became lean like a stick; still he ran, to and fro, and calculated thus:—"This dead body will fetch for its price one hundred gold mohurs; out of this, this belongs to the King; this to me, and this to the Châṇḍâla. So he thought constantly and his state became awful. His face, arm, belly and feet and the other parts of body were all covered over with ashes and dust; the King wore a ragged cloth where hundred places were sewn over; his toes were all besmeared with all sorts of flesh, marrow, fat and other things. He began to satisfy his hunger out of the food that was prepared for all sorts of dead bodies; and, taking their garlands, he encircled his head with them. Day and night he did not sleep and always he sighed and sighed, crying, Alas! Alas! Thus one year passed away, as if it had been three hundred years.

Here ends the Twenty-fourth Chapter of the Seventh Book on the stay of Haris'chandra in the burning ground in the Mahâ Purâṇam, Śrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XXV.

1-12. Sûta said:—Here, on the other hand, one day the boy Rohitâs'va went out with other boys to play at some place close to Kâs'î. He first played with the his comrades; he then began to root out and collect, as far as he could, the Darbha (Kus'a) grass, with its ends and which had not deep roots. On being questioned why he was taking the Dharba grass, Rohita told his comrades that his master was a Brâhmiṇ and that he was collecting them for his satisfaction. Saying this,

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he began to collect carefully by his hands the sacrificial fuel (Samidha) and other fuel for the burning purposes. He collected the Palâsa wood for Homa purpose and making it into a bundle with other articles already collected, took it on his head, but at every step he seemed to be fatigued. Feeling thirsty he went to a pool of water close by and keeping his load on the ground went down to drink water. Drinking water he rested a while and then as he had keept his load on the anthill, he began to take it back on his head, a very poisonous deadly sespent came out suddenly out of that anthill at the order of Vis'vâmitra. The snake immediately bit the boy who instantly fell down and died. His comrades seeing Rohitas'va dead went to the house of the Brâhmiṇ. With much anxiety the boys went soon out of fear, to his mother and said :—" O Brâhmiṇ's maidservant ! Your son went out with us to play outside ; but suddenly a poisonous snake bit him and he is dead. Rohita's mother, hearing these cruel words like thunderlightning at once fell down on the ground like a plantain tree, cut off from its roots. The Brâhmiṇ, then, came and sprinkled water on her face. When she regained her consciousness, the Brâhmiṇ then angrily spoke :—

13-10. O wicked One ! It is very inauspicious to cry at the evening time ; especially the disfavour of the Goddess Lakṣmî (*i. e.*), the poverty comes to the householder, you know this ; why are you then weeping ? Have you not a bit of shame in your heart ? She made no reply at this. Rather very much immersed in grief for her son, she wept in a pitiful voice. Her body was covered with dust, hairs were dishevelled and her face covered all over with tears from eyes. She constantly wept out of sorrow. The Brâhmiṇ, then, became very angry and spoke to the queen :—" O Villain ! O Wicked ! Fie on you. I have bought you for money ; yet you are hindering my luck. If you had this thought that you would not work under me, why did you take for nothing my money? Thus repeatedly scolded by the Brâhmiṇ, she pitifully cried and spoke to the Brâhmiṇ in a voice choked with feelings :—" O Lord ! My son has fallen into the jaws of death, being smitten by a serpent." O One of good vows ! I will never be able to see him. So kindly permit me to go and see my boy. Saying thus, that lady began again to weep in a pitiful voice. The Brâhmiṇ became very angry and spoke thus :—

20-26. O Cheat ! Your conduct is extremely blameable ; you do not know how one commits a sin. The man who taking his pay from his master spoils his master's work, he goes to the terrible hell Raurava and is being scorched there. Living in the Hell for a short while, he is born as a cock. Or it is useless for me to give you this instruction of the Dharma Śâstra, for to speak to such to an illiterate, cruel, low, hypocrite

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and liar and to one addicted to sinful acts is to sow seed on an usar land and to see it fruitless. Now if you have any fear for the afterlife, come and do the household affairs. Hearing this, she said to the Brâhmiṇ, trembling :—" O Lord ! Be graciously pleased and shew your mercy on a maidservent. Only for a moment I will go to see the dead son of mine ; so give me order to go there for a moment. That lady was deeply absorbed with sorrows for her son ; then she put her head on the feet of the Brâhmiṇ and with a pitiful voice cried. The angry Brâhmiṇ with eyes reddened then began to speak.

27-41. What purpose of mine will be served by your son ? Do'nt you know about my anger ? Have you forgotten about my whipping ? So be ready and do my household work without any delay. Hearing his words, the queen held her patience and began to do the household work. She spent half the night time, when she finished champooing his feet. When this was over, the Brâhmiṇ spoke to her, :—" You can go now to your son ; but see, finish his burning ceremonies and come back quickly." See that my morning works do not suffer. Thus getting the permission, the Queen went at that dead of night to look for her son, alone and weeping. Gradually she went out of the precincts of the city of Kâṣî and there she saw her son like a poor man's son lying on the ground over leaves and pieces of woods. Seeing her son dead, the humble Queen was very troubled with sorrow like an antelope, straying from its herd and as a cow missing her calf. The Queen Mâdhavî then began to lament, in a very pitiful tone, thus :—" O my Son ! Come once before me ; say why you are angry. Oh ! My child ! You used to come frequently to me, uttering Mâ ! Mâ ! Then why are you not coming now ? Saying thus, she tumbling went and fell over his son. She, regaining her consciousness, embraced her son and placing her face on the face of the child began to weep pitifully. " Oh ! My son ! Oh ! My child ! Oh my Kumâra ! Oh ! My Beautiful ! and began to beat her head and her breast with her hands. O King ! Where are you now ? You used to look upon your son dearer then even your life. Your that son is now lying dead on the ground. Come and behold him once. It seems that the son has got back his life. Thus thinking she looked upon his face : but when it looked dead, she fell immediately unconscious. Getting back soon her consciousness, she held his face by her hands and said :— " O Child ! Rise up from your sleep ; awake ; now is the dreadful night time ; hundreds of jackals are yelling into our ears. Even Pretas, Bhutas, Pis'âchas. and Dâkinîs are roaming in packs and making terrible sounds Hum, Hum. Your comrades returned to their homes just at sunset ; Why are you alone remaining here ?

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42-56. Sûta said :—" The thin-bodied queen, thus saying, began to lament " Oh my Child ! Oh ! My son, Oh ! Rohitâs'va, O Kumâra, why are you not replying to my words ! Oh my Child ! I am your mother ; do you not recognise me ; look at me once. O Child ! I am deprived of my kingdom and exiled from my country ; my husband has sold even his body and I am myself reduced to slavery. What man is there that can live in this state ! I am living simply by seeing your lotus-face. The astrologer who cast your horoscope at your birth, calculated future events in your life ; but where ? none of them is fructified. They said :—That this child will be a hero, warrior, long-lived, very charitable man, and always ready to do the worship of the Devas, Dvijas' and the Gurus. What more than this that the child will be one paramount sovereign and with his sons and grandsons will enjoy his kingdom. This boy will be the master of his senses and will fulfil the desires of his father and mother. Oh my Son ! Now all those predictions have turned out false. O Child ! You have on your palms so many auspicious, signs, discus, fishes, umbrella, Śri Vatsa, Svastika, flags, Kalas'a (earthen jar), Châmara and other signs ; besides these, various other auspicious omens exist on your hands. Are all these become in vain to-day ! O Son ! You are the Lord of this whole dominion ; but where are your that Kingdom now, those ministers, that royal throne, that umbrella, that axe, that vast amount of riches, that Ayodhyâ city, those palatial buildings, those elephants, horses, and chariots ? Where have gone your subjects ! O Child ! Where have you gone now, quitting all these and even me ! O beloved Husband ! See the condition of your son who in his early childhood used to move on all fours (the hands and feet) and get up on your broad chest, anointed with Kunkum, and spoil it with dust ; O King ! Come once and witness the condition of your child who used to press, out of ignorance due to his young age, the Tilak on your forehead, prepared of Mriganâbhi, (musk). Alas ! Flies are now sitting on the lotus face to-day which I used to kiss over, covered with dirt ; the insects are now stinging that. Oh ! This I have got to witness now ! O King ! Come and see once your child is now sleeping on the ground like a poor man's dead son. O Fate ! What bad act did I commit in my past life, that I have got to suffer so much in this life and I do not get an end of them ! O Child ! O Son ! Oh, my Kumâra ! Oh ! My Beautiful ! Shall I not be able to see you once any more elsewhere ? The Queen Mâdhavî thus lamented very much when the warders of the city, hearing her lamentations awoke and came to her without any delay, greatly astonished. They asked her thus :—

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57-77. Who are you? Whose son is this? Where is your husband? Why are you weeping here in this dead of night, without any fear? Though thus questioned, the thin Queen did not reply anything. Being again asked, she remained silent; and in the next moment she was pained with extreme agony and began again to cry. Tears flowed incessantly from her two eyes out of her sorrow. The guards then began to suspect her and were greatly afraid. So much that hairs stood on their ends out of terror. They at once raised their arms and began to talk with each other. When this lady is not giving any sort of reply, she is then certainly not a woman; most probably she will be a Râkṣasî, knowing magic and destroying young children. So she should be killed with great attention. If she be not a Râkṣasî, then why she should stay in this dead of night outside the city? No doubt, this Râkṣasî has brought some one's child to eat here. Thus saying, they, without any delay, tied her hairs closely and some caught hold of her hand and some caught hold of her neck, saying O Râkṣasî! where will you go now? The armed men, then dragged her perforce to the house of the Châṇḍâla and handed her over to him. All the people said:—"O Chief of the Châṇḍâlas! We have caught to-day outside the city this child-eating Râkṣasî; so you better take her quickly on the slaughter ground and slaughter her. The Châṇḍâla looked at her body and said. "This Râkṣasi is widely celebrated in this world." I know her from before; but nobody is able to see her. This Mayâvinî has devoured many sons of many persons. You all will acquire great merit when she will be slaughtered and your good name will be known to all and will last long. You better now go back to your own homes. The man who kills women, children, cows and Brâhmiṇs, who burns another's house with fire, who destroys the wayfares of others, who steals his Guru's wife, who quarrels with saintly persons, and who drinks wine, if killed, will certainly yield merits to the man who kills him. If such a one be a female or a Brâhmiṇ, no sin will accrue if he he or she be slaughtered.

So it is my paramount duty to kill her. Saying this, the Châṇḍâla tied her closely and drawing her by her hairs, began to beat her with a rope. Then he told to Haris'chandra in terse language:—"O Slave! Kill her; this woman is by her very nature wicked; so do not judge anything in this matter of killing her." Hearing these harsh words, like the falling of a thunderbolt, the King shuddered. When he came back to his nature, he fearing lest a woman be killed, said to the Chaṇḍâla:—"I am not at all able to carry this order out; so kindly make over this task to some other servant of yours. He will kill her. I will certainly carry out any other order that you would task me to do." Thus hearing

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the King, the Châṇḍâla said :—Discard your fear and take the sword; this Mâyâvinî kills always the children ; so to kill her is meritorious ; in no way whatsoever ought she to be saved." The King became very sorry and said :—Women should always be protected with care, never to be killed ; the more so as the religious Munis have assigned greater sin in the killing of women. The man who kills consciously or unconsciously females, certainly becomes boiled in the Mahâ Raurava hell.

78-79. The Châṇḍâla said :—" Don't you say this ; take this sharp sword, lustrous like a lightning ; where killing one engenders happiness to many, abundance of merits are acquired in doing that. This wicked fellow has eaten many children of this place ; so kill her as early as possible and bring peace and happiness to the Kâs'î people.

80. The King said :—"O Chief of the Châṇḍâlas ! I have taken the difficult vow from my childhood, not to kill any woman. Therefore I cannot exert myself in this matter of killing the woman as you order.

81-82. The Châṇḍâla said :—" O Wicked Fellow ! No work is superior which is not the master's work. Why then are you cancelling to-day to carry out my order, when you are taking pay from me. The servant that spoils his master's work, taking his money, is not freed from the hell even if he remains for ten thousand years there.

83-86. The King said :—" O Lord of the Châṇḍâlas ! Put me to some other task that is very difficult. I will do that easily. Or if you have an enemy, specify and I will kill him no doubt within an instant. I will give you the whole earth by killing him. Even if Indra comes against you with the other Devas, or Dânavas, or Uragas, or Kinnaras, or Siddhas, or Gandharbas, I will slay him with my sharpened arrows, but I will never be able to kill a woman. The Châṇḍâla, then, began to tremble with anger at these words and said to the King.

87-89. You are a servant and what you have spoken is not fit for a servant. Working as a slave of a Châṇḍâla, you are speaking the words of the gods. Therefore, O slave ! hear now what I say ; no need of exchanging any further words. O Shameless One ! If you fear sin a bit why then did you accept the slavery in a Châṇḍâla's house. Take this sword and cut off her head. Thus speaking the Châṇḍâla gave him the axe.

Here ends the Twenty-fifth Chapter of the Seventh Book on the quarrels between Haris'chandra and Vis'vâmitra in the Mahâ Purâṇam, S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharṣi Veda Vyâsa.

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